





RAFFAELLE. PINXIT

P. LIGHTFOOT. SCULPT.

The Madonna.

✓
THE
HOUSEHOLD TREASURY

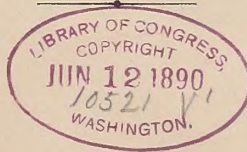
OF

CHRISTIAN KNOWLEDGE

AND

GEMS OF SACRED POETRY.

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ZION'S HARP.

GEMS OF SACRED POETRY.

BURIAL OF MOSES.

"And he buried him in a valley in the land of Moab, over against Beth-peor; but no man knoweth of his sepulchre unto this day."—DEUT. xxxiv. 6.

By Nebo's lonely mountain,
On this side Jordan's wave,
In a vale in the land of Moab,
There lies a lonely grave;
But no man built that sepulchre,
And no man saw it e'er;
For the angels of God upturned the sod,
And laid the dead man there.

That was the grandest funeral
That ever passed on earth;
Yet no man heard the trampling,
Or saw the train go forth:
Noiselessly as the daylight
Comes when the night is done,
And the crimson streak on ocean's cheek
Grows into the great sun;

Noiselessly as the spring-time
Her crown of verdure weaves,
And all the trees on all the hills
Unfold their thousand leaves.
So without sound of music
Or voice of them that wept,

Silently down from the mountain's crown
The great procession swept.

Perchance the bald old eagle
On gray Beth-peor's height
Out of his rocky eyry
Looked on the wondrous sight;
Perchance the lion stalking
Still shuns that hallowed spot;
For beast and bird have seen and heard
That which man knoweth not.

But, when the warrior dieth,
His comrades of the war,
With arms reversed and muffled drums,
Follow the funeral car:
They show the banners taken;
They tell his battles won;
And after him lead his masterless steed,
While peals the minute-gun.

Amid the noblest of the land
Men lay the sage to rest,
And give the bard an honored place
With costly marbles drest,
In the great minster transept
Where lights like glories fall.
And the sweet choir sings, and the organ rings
Along the emblazoned hall.

This was the bravest warrior
 That ever buckled sword;
 This the most gifted poet
 That ever breathed a word;
 And never earth's philosopher
 Traced with his golden pen
 On the deathless page truths half so sage
 As he wrote down for men.

And had he not high honor?—
 The hillside for a pall!
 To lie in state while angels wait,
 With stars for tapers tall!
 And the dark rock-pines, like tossing plumes,
 Over his bier to wave,
 And God's own hand, in that lonely land,
 To lay him in his grave!—

In that strange grave without a name,
 Whence his uncoffined clay
 Shall break again—oh, wondrous thought!—
 Before the judgment-day,
 And stand, with glory wrapped around,
 On the hills he never trod,
 And speak of the strife that won our life
 With the incarnate Son of God.

O lonely tomb in Moab's land!
 O dark Beth-peor's hill!
 Speak to these curious hearts of ours,
 And teach them to be still:
 God hath his mysteries of grace,
 Ways that we cannot tell;
 He hides them deep, like the secret sleep
 Of him he loved so well.

Cecil Frances Alexander.

THROUGH DEATH TO LIFE.

HAVE you heard the tale of the Aloe plant,
 Away in the sunny clime?
 By humble growth of a hundred years
 It reaches its blooming-time,
 And then a wondrous bud at its crown
 Breaks into a thousand flowers:
 This floral queen, in its blooming seen,
 Is the pride of the tropical bowers,
 But the plant to the flower is a sacrifice,
 For it blooms but once, and in blooming
 dies.

Have you further heard of this Aloe plant,
 That grows in the sunny clime,
 How every one of its thousand flowers,
 As they drop in the blooming-time,
 Is an infant plant, that fastens its roots
 In the place where it falls on the ground,
 And, fast as they drop from the dying stem,
 Grow lively and lovely around?
 By dying it liveth a thousand fold
 In the young that spring from the death of
 the old.

Have you heard the tale of the Pelican—
 The Arab's Gimel el Bahr—
 That lives in the African solitudes,
 Where the birds that live lonely are?
 Have you heard how it loves its tender young,
 And cares and toils for their good?
 It brings them water from fountains afar,
 And fishes the seas for their food.
 In famine it feeds them—what love can
 devise!—
 The blood of its bosom, and feeding them dies

Have you heard the tale they tell of the Swan,

The snow-white bird of the lake ?

It noiselessly floats on the silvery wave,

It silently sits in the brake ;

For it saves its song till the end of life,

And then, in the soft, still even,

'Mid the golden light of the setting sun,

It sings as it soars into heaven.

And the blessed notes fall back from the
skies ;

'Tis its only song, for in singing it dies.

You have heard these tales ; shall I tell you
one,

A greater and better than all ?

Have you heard of Him whom the heavens
adore,

Before whom the hosts of them fall—

How he left the choirs and anthems above

For earth in its wailings and woes,

To suffer the shame and pain of the cross,

And die for the life of his foes ?

O Prince of the noble ! O Sufferer divine !

What sorrow and sacrifice equal to thine ?

Have you heard this tale—the best of them
all—

The tale of the Holy and True ?

He dies, but his life, in untold souls,

Lives on in the world anew.

His seed prevails and is filling the earth,

As the stars fill the sky above ;

He taught us to yield up the love of life

For the sake of the life of love.

His death is our life, his loss is our gain,

The joy for the tear, the peace for the pain.

HENRY HABBAUGH.

CHRISTIAN WARFARE.

SOLDIER, go ! but not to claim

Mouldering spoils of earth-born treasure,

Not to build a vaulting name,

Not to dwell in tents of pleasure.

Dream not that the way is smooth,

Hope not that the thorns are roses ;

Turn no wishful eye of youth

Where the sunny beam reposes ;

Thou hast sterner work to do,

Hosts to cut thy passage through :

Close behind thee gulfs are burning ;

Forward ! there is no returning.

Soldier, rest ! but not for thee

Spreads the world her downy pillow ;

On the rock thy couch must be,

While around thee chafes the billow ;

Thine must be a watchful sleep

Wearier than another's waking ;

Such a charge as thou dost keep

Brooks no moment of forsaking.

Sleep as on the battle-field,

Girded, grasping sword and shield

Those thou canst not name nor number

Steal upon thy broken slumber.

Soldier, rise ! the war is done :

Lo ! the hosts of hell are flying ;

'Twas thy Lord the battle won :

Jesus vanquished them by dying.

Pass the stream ; before thee lies

All the conquered land of glory.

Hark ! what songs of rapture rise !

These proclaim the victor's story.

Soldier, lay thy weapons down,
Quit the sword, and take the crown;
Triumph! all thy foes are banished,
Death is slain, and earth has vanished.

CHARLOTTE ELIZABETH.

"ROCK OF AGES," THE MAIDEN SUNG.

"Such hymns are never forgotten. They cling to us through our whole life. We carry them with us upon our journey. We sing them in the forest. The workman follows the plough with sacred songs. Children catch them, and, singing only for the joy it gives them now, are yet laying up for all their life food of the sweetest joy."—HENRY WARD BEECHER.

"Rock of ages, cleft for me,"
Thoughtlessly the maiden sung;
Fell the words unconsciously
From her girlish, gleeful tongue;
Sang as little children sing;
Sang as sing the birds in June;
Fell the words like light leaves down
On the current of the tune:
"Rock of ages, cleft for me,
Let me hide myself in thee."

"Let me hide myself in thee!"
Felt her soul no need to hide;
Sweet the song as song could be,
And she had no thought beside;
All the words unheedingly
Fell from lips untouched by care,
Dreaming not that they might be
On some other lips a prayer:
"Rock of ages, cleft for me,
Let me hide myself in thee."

"Rock of ages, cleft for me:"
'Twas a woman sung them now,
Pleadingly and prayerfully;
Every word her heart did know.
Rose the song as storm-tossed bird
Beats with weary wing the air,
Every note with sorrow stirred,
Every syllable a prayer:
"Rock of ages, cleft for me,
Let me hide myself in thee."

"Rock of ages, cleft for me"—
Lips grown aged sung the hymn
Trustingly and tenderly,
Voice grown weak and eyes grown dim—
"Let me hide myself in thee."
Trembling though the voice and low,
Rose the sweet strain peacefully
Like a river in its flow;
Sung as only they can sing
Who life's thorny path have passed;
Sung as only they can sing
Who behold the promised rest:
"Rock of ages, cleft for me,
Let me hide myself in thee."

"Rock of ages, cleft for me,"
Sung above a coffin-lid;
Underneath, all restfully,
All life's joys and sorrows hid.
Nevermore, O storm-tossed soul!
Nevermore from wind or tide,
Nevermore from billow's roll,
Wilt thou need thyself to hide.
Could the sightless, sunken eyes,
Closed beneath the soft gray hair,

Could the mute and stiffened lips
Move again in pleading prayer,
Still, ay still, the words would be,
"Let me hide myself in thee."

ANONYMOUS.

OH, WHY SHOULD THE SPIRIT OF MORTAL BE PROUD?

[The following poem was a particular favorite with Abraham Lincoln.]

OH, why should the spirit of mortal be proud?
Like a swift-fleeting meteor, a fast-flying
cloud,

A flash of the lightning, a break of the wave,
Man passes from life to his rest in the grave.

The leaves of the oak and the willow shall
fade,

Be scattered around and together be laid,
And the young and the old, and the low and
the high,

Shall moulder to dust and together shall
lie.

The infant a mother attended and loved,
The mother that infant's affection who
proved;

The husband that mother and infant who
blessed,

Each, all, are away to their dwellings of
rest.

The maid on whose cheek, on whose brow,
in whose eye,

Shone beauty and pleasure, her triumphs
are by;

And the memory of those who loved her
and praised
Are alike from the minds of the living erased.

The hand of the king that the sceptre hath
borne,

The brow of the priest that the mitre hath
worn,

The eye of the sage, and the heart of the
brave,

Are hidden and lost in the depths of the grave.

The peasant whose lot was to sow and to reap,
The herdsman who climbed with his goats
up the steep,

The beggar who wandered in search of his
bread,

Have faded away like the grass that we tread.

The saint who enjoyed the communion of
Heaven,

The sinner who dared to remain unforgiven,
The wise and the foolish, the guilty and just,
Have quietly mingled their bones in the
dust.

So the multitude goes, like the flower and
the weed

That wither away to let others succeed;
So the multitude comes, even those we behold,
To repeat every tale that has often been told.

For we are the same that our fathers have
been;

We see the same sights that our fathers have
seen;

We drink the same stream and view the
same sun,
And run the same course that our fathers
have run.

The thoughts we are thinking, our fathers
would think;
From the death we are shrinking from, they
too would shrink;
To the life we are clinging to, they too would
cling,
But it speeds from the earth like a bird on
the wing.

They loved, but their story we cannot unfold;
They scorned, but the heart of the haughty
is cold;
They grieved, but no wail from their slum-
bers will come;
They joyed, but the voice of their gladness
is dumb.

They died—ay, they died; and we things
that are now,
Who walk on the turf that lies over their
brow,
Who make in their dwelling a transient
abode,
Meet the changes they met on their pil-
grimage road.

Yea! hope and despondency, pleasure and
pain,
Are mingled together in sunshine and rain;
And the smile and the tear, the song and the
dirge,
Still follow each other like surge upon surge.

'Tis the twink of an eye, tis the draught
of a breath,
From the blossom of health to the paleness
of death,
From the gilded saloon to the bier and the
shroud:
Oh, why should the spirit of mortal be proud?

WILLIAM KNOX.

HE IS NOT THERE!

I CANNOT make him dead!
His fair sunshiny head
Is ever bounding round my study-chair;
Yet when my eyes, now dim
With tears, I turn to him,
The vision vanishes: he is not there!

I walk my parlor floor,
And through the open door
I hear a footfall on the chamber stair;
I'm stepping toward the hall
To give the boy a call,
And then bethink me that he is not there!

I thrid the crowded street;
A satchelled lad I meet,
With the same beaming eyes and colored hair,
And, as he's running by,
Follow him with my eye,
Scarcely believing that he is not there!

I know his face is hid
Under the coffin-lid;
Closed are his eyes, cold is his forehead fair;
My hand that marble felt;
O'er it in prayer I knelt;
Yet my heart whispers that he is not there!

I cannot *make* him dead !
 When passing by the bed,
 So long watched over with parental care,
 My spirit and my eye
 Seek it inquiringly
 Before the thought comes that he is not there !

When, at the cool, gray break
 Of day, from sleep I wake,
 With my first breathing of the morning air,
 My soul goes up with joy
 To Him who gave my boy :
 Then comes the sad thought that he is not there !

When at the day's calm close,
 Before we seek repose,
 I'm with his mother, offering up our prayer,
 Whate'er I may be *saying*,
 I am in spirit praying
 For our boy's spirit, though he is not there !

Not there ! Where, then, is he ?
 The form I used to see
 Was but the *raiment* that he used to wear.
 The grave, that now doth press
 Upon that cast-off dress,
 Is but his wardrobe locked ; *he* is not there !

He lives—in all the past,
 He lives ; nor, to the last,
 Of seeing him again will I despair ;
 In dreams I see him now,
 And on his angel brow
 I see it written, "Thou shalt see me *there* !"

Yes, we all live to God !
 FATHER, thy chastening rod
 So help us, thine afflicted ones, to bear

That in the spirit-land,
 Meeting at thy right hand,
 'Twill be our heaven to find that he is *there* !

REV. JOHN PIERPONT.

WE WATCHED HER BREATHING

WE watched her breathing through the night,
 Her breathing soft and low,
 As in her breast the wave of life
 Kept heaving to and fro.

So silently we seemed to speak,
 So slowly moved about,
 As we had lent her half our powers
 To eke her living out.

Our very hopes belied our fears,
 Our fears our hopes belied ;
 We thought her dying when she slept,
 And sleeping when she died.

For when the morn came, dim and sad,
 And chill with early showers,
 Her quiet eyelids closed : she had
 Another morn than ours.

THOMAS HOOD.

PASSING UNDER THE ROD.

"Whom the Lord loveth, he chasteneth."

I SAW a young bride in her beauty and pride,
 Bedeck'd in her snowy array,
 And the bright flush of joy mantled high on
 her cheek,
 And the future looked blooming and gay ;

And with woman's devotion she laid her fond
heart

At the shrine of idolatrous love,
And she anchored her hopes to this perish-
ing earth

By the chain which her tenderness wove.
But I saw when those heartstrings were
bleeding and torn,

And the chain had been severed in two ;
She had changed her white robes for the
sables of grief,

And her bloom for the paleness of woe !
But the Healer was there, pouring balm on
her heart,

And wiping the tears from her eyes,
And he strengthened the chain he had broken
in twain,

And fastened it firm to the skies.
There had whispered a voice—'twas the voice
of her God :

"I love thee, I love thee ! *Pass under the rod !*"

I saw a young mother in tenderness bend
O'er the couch of her slumbering boy,
And she kissed the soft lips as they murmured
her name,

While the dreamer lay smiling in joy.
Oh, sweet as the rosebud encircled with
dew,

When its fragrance is flung on the air,
So fresh and so bright to that mother he
seemed

As he lay in his innocence there.
But I saw when she gazed on the same lovely
form,

Pale as marble, and silent and cold,

But paler and colder her beautiful boy,

And the tale of her sorrow was told !

But the Healer was there who had stricken
her heart

And taken her treasure away ;

To allure her to heaven he has placed it on
high,

And the mourner will sweetly obey.

There had whispered a voice—'twas the voice
of her God :

"I love thee, I love thee ! *Pass under the rod !*"

I saw a fond brother, with glances of love,
Gazing down on a gentle young girl,
And she hung on his arm, and breathed soft
in his ear,

As he played with each graceful curl.

Oh, he loved the sweet tones of her silvery
voice,

Let her use it in sadness or glee,

And he twined his arms round her delicate
form

As she sat in the eve on his knee.

But I saw when he gazed on her death-
stricken face,

And she breathed not a word in his ear,

And he clasped his arms round an icy-cold
form,

And he moistened her cheek with a tear.

But the Healer was there, and he said to
him thus,

"Grieve not for thy sister's short life,"

And he gave to his arms still another fair girl,

And he made her his own cherished wife.

There had whispered a voice—'twas the voice
of his God :

"I love thee, I love thee ! *Pass under the rod !*"

I saw too a father and mother who leaned
On the arms of a dear gifted son,
And the star in the future grew bright to
their gaze

As they saw the proud place he had won ;
And the fast-coming evening of life prom-
ised fair,

And its pathway grew smooth to their feet,
And the starlight of love glimmered bright
at the end,

And the whispers of fancy were sweet.
And I saw them again, bending low o'er
the grave,

Where their hearts' dearest hopes had been
laid,
And the star had gone down in the darkness
of night,

And the joy from their bosoms had fled.
But the Healer was there, and his arms were
around,

And he led them with tenderest care ;
And he showed them a star in the bright
upper world :

'Twas *their star* shining brilliantly there.
They had each heard a voice—'twas the
voice of their God :

"I love thee, I love thee! *Pass under the
rod!*"

MARY S. B. DANA.

THE STRANGER AND HIS FRIEND.

"Ye have done it unto me."—MATT. XXV. 40.

A POOR wayfaring Man of grief
Hath often crossed me on my way,
Who sued so humbly for relief
That I could never answer "Nay."

I had not power to ask his name,
Whither he went or whence he came,
Yet was there something in his eye
That won my love, I knew not why.

Once, when my scanty meal was spread,
He entered ; not a word he spake ;
Just perishing for want of bread ;
I gave him all ; he blessed it, brake,
And ate, but gave me part again ;
Mine was an angel's portion then,
For while I fed with eager haste,
That crust was manna to my taste.

I spied him where a fountain burst
Clear from the rock ; his strength was
gone ;
The heedless water mocked his thirst ;
He heard it, saw it hurrying on :
I ran to raise the sufferer up ;
Thrice from the stream he drained my cup,
Dipt, and returned it running o'er ;
I drank, and never thirsted more.

'Twas night ; the floods were out ; it blew
A winter hurricane aloof ;
I heard his voice abroad, and flew
To bid him welcome to my roof ;
I warmed, I clothed, I cheered, my guest,
Laid him on my own couch to rest ;
Then made the hearth my bed, and seemed
In Eden's garden while I dreamed.

Stript, wounded, beaten, nigh to death
I found him by the highway-side ;
I roused his pulse, brought back his breath,
Revived his spirit, and supplied

Wine, oil, refreshment; he was healed.
I had myself a wound concealed;
But from that hour forgot the smart,
And Peace bound up my broken heart.

In prison I saw him next, condemned
To meet a traitor's doom at morn;
The tide of lying tongues I stemmed,
And honored him midst shame and scorn:
My friendship's utmost zeal to try,
He asked if I for him would die;
The flesh was weak, my blood ran chill,
But the free spirit cried, "I will."

Then in a moment to my view
The Stranger darted from disguise;
The tokens in his hands I knew:
My Saviour stood before mine eyes.
He spake, and my poor name he named:
"Of me thou hast not been ashamed;
These deeds shall thy memorial be:
Fear not; thou didst them unto me."

JAMES MONTGOMERY.

THE CHRISTIAN SOLDIER.

[Occasioned by the sudden death of the Rev. Thomas Taylor, after having declared, in his last sermon, on a preceding evening, that he hoped to die as an old soldier of Jesus Christ, with his sword in his hand.]

"SERVANT of GOD, well done!
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy."
The voice at midnight came;
He started up to hear:
A mortal arrow pierced his frame;
He fell, but felt no fear.

Tranquil amidst alarms.
It found him in the field,
A veteran slumbering on his arms
Beneath his red-cross shield:
His sword was in his hand,
Still warm with recent fight,
Ready that moment at command
Through rock and steel to smite.

It was a two-edged blade,
Of heavenly temper keen;
And double were the wounds it made
Where'er it smote between:
'Twas death to sin; 'twas life
To all that mourned for sin;
It kindled and it silenced strife,
Made war and peace within.

Oft with its fiery force
His arm had quelled the foe,
And laid, resistless in his course,
The alien armies low:
Bent on such glorious toils,
The world to him was loss;
Yet all his trophies, all his spoils,
He hung upon the cross.

At midnight came the cry,
"To meet thy God prepare!"
He woke, and caught his Captain's eye
Then, strong in faith and prayer,
His spirit, with a bound,
Burst its encumbering clay:
His tent, at sunrise, on the ground,
A darkened ruin lay.

The pains of death are past,
 Labor and sorrow cease,
 And, life's long warfare closed at last,
 His soul is found in peace.
 Soldier of Christ, well done !
 Praise be thy new employ ;
 And while eternal ages run,
 Rest in thy Saviour's joy.

JAMES MONTGOMERY.

TO A SKELETON.

[The MS. of this poem, which appeared during the first quarter of the present century, was said to have been found in the Museum of the Royal College of Surgeons in London, near a perfect human skeleton, and to have been sent by the curator to the *Morning Chronicle* for publication. It excited so much attention that every effort was made to discover the author, and a responsible party went so far as to offer a reward of fifty guineas for information that would discover its origin. The author preserved his incognito, and, we believe, has never been discovered.]

BEHOLD this ruin ! 'Twas a skull
 Once of ethereal spirit full ;
 This narrow cell was Life's retreat,
 This space was Thought's mysterious seat.
 What beauteous visions filled this spot,
 What dreams of pleasure long forgot ?
 Nor hope, nor joy, nor love, nor fear,
 Have left one trace of record here.

Beneath this mouldering canopy
 Once shone the bright and busy eye ;
 But start not at the dismal void :
 If social love that eye employed,
 If with no lawless fire it gleamed,
 But through the dews of kindness beamed,
 That eye shall be for ever bright
 When stars and sun are sunk in night.

Within this hollow cavern hung
 The ready, swift and tuneful tongue ;
 If Falsehood's honey it disdained,
 And when it could not praise was chained,
 If bold in Virtue's cause it spoke,
 Yet gentle concord never broke,
 This silent tongue shall plead for thee
 When Time unveils Eternity.

Say, did these fingers delve the mine,
 Or with the envied rubies shine ?
 To hew the rock or wear a gem
 Can little now avail to them ;
 But if the page of Truth they sought,
 Or comfort to the mourner brought,
 These hands a richer meed shall claim
 Than all that wait on Wealth and Fame.

Avails it whether bare or shod
 These feet the paths of duty trod ?
 If from the bowers of Ease they fled,
 To seek Affliction's humble shed,
 If Grandeur's guilty bribe they spurned,
 And home to Virtue's cot returned,
 These feet with angel-wings shall vie,
 And tread the palace of the sky.

THE HOUR OF PRAYER.

CHILD, amidst the flowers at play,
 While the red light fades away ;
 Mother, with thine earnest eye
 Ever following silently ;
 Father, by the breeze of eve
 Called thy harvest-work to leave,—
 Pray ! ere yet the dark hours be,
 Lift the heart and bend the knee.

Traveller, in the stranger's land,
Far from thine own household band;
Mourner, haunted by the tone
Of a voice from this world gone;
Captive, in whose narrow cell
Sunshine hath not leave to dwell;
Sailor, on the darkening sea,—
Lift the heart and bend the knee!

Warrior, that from battle won
Breathest now at set of sun;
Woman, o'er the lowly slain
Weeping on his burial plain;
Ye that triumph, ye that sigh,
Kindred by one holy tie,—
Heaven's first star alike ye see;
Lift the heart and bend the knee!

FELICIA HEMANS.

THE HOUR OF DEATH.

LEAVES have their time to fall,
And flowers to wither at the north wind's
breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!

Day is for mortal care,
Eve for glad meetings round the joyous hearth,
Night for the dreams of sleep, the voice
of prayer,
But all for thee, thou mightiest of the earth.

The banquet hath its hour,
Its feverish hour of mirth and song and wine;
There comes a day for grief's o'erwhelm-
ing power,
A time for softer tears, but all are thine.

Youth and the opening rose
May look like things too glorious for decay,
And smile at thee, but thou art not
of those
That wait the ripened bloom to seize their prey.

Leaves have their time to fall,
And flowers to wither at the north wind's
breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death!

We know when moons shall wane,
When summer-birds from far shall cross the
sea,
When autumn's hue shall tinge the
golden grain,
But who shall teach us when to look for thee?

Is it when spring's first gale
Comes forth to whisper where the violets lie?
Is it when roses in our paths grow pale?
They have *one* season: *all* are ours to die.

Thou art where billows foam,
Thou art where music melts upon the air;
Thou art around us in our peaceful home,
And the world calls us forth, and thou art
there.

Thou art where friend meets friend,
Beneath the shadow of the elm to rest;
Thou art where foe meets foe, and trum-
pets rend
The skies, and swords beat down the princely
crest.

Leaves have their time to fall,
And flowers to wither at the north wind's
breath,
And stars to set, but all,
Thou hast all seasons for thine own, O Death !

FELICIA HEMANS.

TWO DISCIPLES.

It happened on a solemn eventide,
Soon after He that was our Surety died,
Two bosom-friends, each pensively inclined,
The scene of all those sorrows left behind,
Sought their own village, busied as they went
In musings worthy of the great event :
They spake of him they loved, of him whose
life,
Though blameless, had incurred perpetual
strife,
Whose deeds have left, in spite of hostile
arts,
A deep memorial graven on their hearts.
The recollection, like a vein of ore,
The farther traced, enriched them still the
more ;
They thought him, and they justly thought
him, One
Sent to do more than he appeared t' have
done ;
T' exalt a people, and to place them high
Above all else, and wondered he should die.
Ere yet they brought their journey to an end
A stranger joined them, courteous as a friend,
And asked them, with a kind, engaging air,
What their affliction was, and begged to share.

Informed, he gathered up the broken thread,
And, truth and wisdom gracing all he said,
Explained, illustrated, and searched so well
The tender theme on which they chose to
dwell

That, reaching home, "The night," they said,
"is near ;

We must not now be parted : sojourn here."
The new acquaintance soon became a guest,
And, made so welcome at their simple feast,
He blessed the bread, but vanished at the
word,

And left them both exclaiming, "'Twas the
Lord !

Did not our hearts feel all he deigned to say ?
Did they not burn within us on the way ?"

WILLIAM COWPER.

ABOU BEN ADHEM.

ABOU BEN ADHEM (may his tribe increase !)
Awoke one night from a sweet dream of
peace,
And saw, within the moonlight in his room,
Making it rich, and like a lily in bloom,
An angel writing in a book of gold.
Exceeding peace had made Ben Adhem bold,
And to the Presence in the room he said :
"What writest thou?" The vision raised
its head,
And, with a look made all of sweet accord,
Answered : "The names of those who love
the Lord."
"And is mine one?" said Abou. "Nay,
not so,"
Replied the angel. Abou spoke more low,

But cheerily still, and said: "I pray thee,
then,
Write me as one that loves his fellow-men."

The angel wrote, and vanished. The next
night

It came again, with a great wakening light,
And showed the names whom love of God
had blessed,

And, lo! Ben Adhem's name led all the rest.

LEIGH HUNT.

THE PAUPER'S DEATHBED.

TREAD softly! bow the head—

In reverent silence bow;
No passing-bell doth toll,
Yet an immortal soul
Is passing now.

Stranger, however great,
With holy reverence bow;
There's one in that poor shed,
One by that paltry bed,
Greater than thou.

Beneath that beggar's roof,
Lo! Death doth keep his state:
Enter! no crowds attend;
Enter! no guards defend
This palace-gate.

That pavement, damp and cold,
No smiling courtiers tread;
One silent woman stands,
Lifting, with meagre hands,
A dying head.

No mingling voices sound—
An infant wail alone;
A sob suppressed; again
That short, deep gasp, and then
The parting groan.

Oh, change! oh, wondrous change!
Burst are the prison-bars;
This moment there so low,
So agonized, and now
Beyond the stars!

Oh, change! stupendous change!
There lies the soulless clod;
The Sun eternal breaks:
The new immortal wakes—
Wakes with his God!

CAROLINE A. SOUTHEY

THE DYING CHRISTIAN TO HIS SOUL

VITAL spark of heavenly flame,
Quit, oh quit, this mortal frame!
Trembling, hoping, lingering, flying,
Oh, the pain, the bliss, of dying!
Cease, fond Nature, cease thy strife,
And let me languish into life.

Hark! they whisper; angels say,
Sister spirit, come away;
What is this absorbs me quite,
Steals my senses, shuts my sight,
Drowns my spirit, draws my breath?
Tell me, my soul! can this be death?

The world recedes—it disappears!
Heaven opens on my eyes! my ears



THE CRUCIFIXION.

With sounds seraphic ring.
 Lend, lend your wings! I mount, I fly!
 O Grave! where is thy victory?
 O Death! where is thy sting?

ALEXANDER POPE.

THE CRUCIFIXION.

CITY of God! Jerusalem,
 Why rushes out thy living stream?
 The turbaned priest, the hoary seer,
 The Roman in his pride, are there;
 And thousands, tens of thousands, still
 Cluster round Calvary's wild hill.

Still onward rolls the living tide;
 There rush the bridegroom and the bride,
 Prince, beggar, soldier, Pharisee,
 The old, the young, the bond, the free;
 The nation's turbaned multitude,
 All maddening with the cry of blood.

'Tis glorious morn; from height to height
 Shoot the keen arrows of the light;
 And glorious, in their central shower,
 Palace of holiness and power,
 The temple on Moriah's brow
 Looks a new-risen sun below.

But woe to hill, and woe to vale!
 Against them shall come forth a wail;
 And woe to bridegroom and to bride!
 For death shall on the whirlwind ride;
 And woe to thee, resplendent shrine!
 The sword is out for thee and thine.

A 2

Hide, hide thee in the heavens, thou sun
 Before the deed of blood is done!
 Upon that temple's haughty steep
 Jerusalem's last angels weep;
 They see destruction's funeral pall
 Blackening o'er Sion's sacred wall.

Still pours along the multitude,
 Still rends the heavens the shout of blood;
 But in the murderer's furious van
 Who totters on? A weary Man;
 A cross upon his shoulder bound,
 His brow, his frame, one gushing wound.

And now he treads on Calvary:
 What slave upon that hill must die?
 What hand, what heart, in guilt imbrued,
 Must be the mountain-vulture's food?
 There stand two victims gaunt and bare,
 Two culprits, emblems of despair.

Yet who the third? The yell of shame
 Is frenzied at the Sufferer's name.
 Hands clenched, teeth gnashing, vestures torn
 The curse, the taunt, the laugh of scorn,
 All that the dying hour can sting,
 Are round thee now, thou thorn-crowned King

Yet, cursed and tortured, taunted, spurned,
 No wrath is for the wrath returned;
 No vengeance flashes from the eye;
 The Sufferer calmly waits to die;
 The sceptre-reed, the thorny crown,
 Wake on that pallid brow no frown.

At last the word of death is given,
 The form is bound, the nails are driven

Now triumph scribe and Pharisee !
 Now, Roman, bend the mocking knee !
 The cross is reared ; the deed is done :
 There stands Messiah's earthly throne.

This was the earth's consummate hour ;
 For this hath blazed the prophet's power ;
 For this hath swept the conqueror's sword,
 Hath ravaged, raised, cast down, restored ;
 Persepolis, Rome, Babylon,
 For this ye sank, for this ye shone.

Yet things to which earth's brightest beam
 Were darkness, earth itself a dream,
 Foreheads on which shall crowns be laid
 Sublime when sun and star shall fade—
 Worlds upon worlds, eternal things—
 Hung on thy anguish, King of kings !

Still from his lip no curse has come,
 His lofty eye has looked no doom ;
 No earthquake burst, no angel brand,
 Crushes the black, blaspheming band ;
 What say those lips, by anguish riven ?
 " God, be my murderers forgiven !"

REV. GEORGE CROLY.

THE WISE MAN'S PRAYER.

INQUIRER, cease ! petitions yet remain
 Which Heaven may hear ; nor deem religion
 vain ;
 Still raise for good the supplicating voice,
 But leave to Heaven the measure and the
 choice,
 Safe in His power whose eyes discern afar
 The secret ambush of a specious prayer ;

Implore his aid, in his decisions rest,
 Secure, whate'er he gives, he gives the best.
 Yet, when the sense of sacred presence fires,
 And strong devotion to the skies aspires,
 Pour forth thy fervors for a healthful mind,
 Obedient passions, and a will resigned ;
 For love, which scarce collective man can fill ;
 For patience, sovereign o'er transmuted ill ;
 For faith, that, panting for a happier seat,
 Counts death kind Nature's signal for retreat :
 These goods for man the laws of heaven
 ordain ;
 These goods He grants who grants the power
 to gain ;
 With these celestial Wisdom calms the mind,
 And makes the happiness she does not find.

DR. SAMUEL JOHNSON.

THE CURSE OF CAIN.

OH, the wrath of the Lord is a terrible thing !
 Like the tempest that withers the blossoms
 of spring,
 Like the thunder that bursts on the summer's
 domain,
 It fell on the head of the homicide Cain.
 And lo ! like a deer in the fright of the chase,
 With a fire in his heart and a brand on his
 face,
 He speeds him afar to the desert of Nod,
 A vagabond, smote by the vengeance of
 God.
 All nature, to him, has been blasted and
 banned,
 And the blood of a brother yet reeks on his
 hand ;

And no vintage has grown, and no fountain
has sprung,
For cheering his heart or for cooling his
tongue.

The groans of a father his slumber shall start,
And the tears of a mother shall pierce to his
heart,
And the kiss of his children shall scorch him
like flame,
When he thinks of the curse that hangs over
his name.

And the wife of his bosom—the faithful and
fair—
Can mix no sweet drop in his cup of despair,
For her tender caress and her innocent
breath
But stir in his soul the hot embers of death.
And his offering may blaze unregarded by
Heaven;
And his spirit may pray, yet remain un-
forgiven;
And his grave may be closed, yet no rest to
him bring;
Oh, the wrath of the Lord is a terrible thing!

Knox.

THE DESTRUCTION OF SENNACHERIB.

THE Assyrian came down like the wolf on
the fold,
And his cohorts were gleaming in purple
and gold;
And the sheen of their spears was like stars
on the sea
When the blue wave rolls nightly on deep
Galilee.

Like the leaves of the forest when summer
is green,
That host, with their banners, at sunset were
seen;

Like the leaves of the forest when autumn
hath blown,
That host, on the morrow, lay withered and
strewn.

For the angel of death spread his wings on
the blast,
And breathed in the face of the foe as he
passed;
And the eyes of the sleepers waxed deadly
and chill,
And their hearts but once heaved, and for
ever grew still.

And there lay the steed with his nostrils all
wide,
But through them there rolled not the breath
of his pride;
And the foam of his gasping lay white on
the turf,
And cold as the spray of the rock-beating
surf.

And there lay the rider, distorted and pale,
With the dew on his brow and the rust on
his mail;
And the tents were all silent, the banners
alone,
The lances unlifted, the trumpets unblown.

And the widows of Ashur are loud in their
wail,
And the idols are broke in the temple of
Baal;

And the night of the Gentile, uns mote by
the sword,
Hath melted like snow in the glance of the
Lord.

BYRON.

SOUND THE LOUD TIMBREL.

"And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances."—Ex. xv. 20.

SOUND the loud timbrel o'er Egypt's dark
sea!

Jehovah has triumphed, his people are free.
Sing, for the pride of the tyrant is broken,
His chariots, his horsemen, all splendid
and brave;

How vain was their boast! for the Lord hath
but spoken,

And chariots and horsemen are sunk in
the wave.

Sound the loud timbrel o'er Egypt's dark sea!
Jehovah has triumphed, his people are free.

Praise to the Conqueror, praise to the Lord!
His word was our arrow, his breath was our
sword.

Who shall return to tell Egypt the story
Of those she sent forth in the hour of her
pride?

For the Lord hath looked out from his pillar
of glory,

And all her brave thousands are dashed in
the tide.

Sound the loud timbrel o'er Egypt's dark
sea!

Jehovah has triumphed, his people are free.

THOMAS MOORE.

FALLEN IS THY THRONE.

FALLEN is thy throne, O Israel!
Silence is o'er thy plains;
Thy dwellings all lie desolate,
Thy children weep in chains.
Where are the dews that fed thee
On Etham's barren shore?
That fire from heaven which led thee
Now lights thy path no more.

Lord! thou didst love Jerusalem;
Once she was all thy own,
Her love thy fairest heritage,
Her power thy glory's throne,
Till evil came, and blighted
Thy long-loved olive tree,
And Salem's shrines were lighted
For other gods than thee.

Then sunk the star of Solyma,
Then passed her glory's day,
Like heath that in the wilderness
The wild wind whirls away.
Silent and waste her bowers,
Where once the mighty trod,
And sunk those guilty towers
While Baal reigned as god.

"Go," said the Lord, "ye conquerors!"
Steep in her blood your swords,
And raze to earth her battlements,
For they are not the Lord's,
Till Zion's mournful daughter
O'er kindred bones shall tread,
And Hinnom's vale of slaughter
Shall hide but half her dead."

THOMAS MOORE

GREENLAND'S ICY MOUNTAINS.

[Intended to be sung on occasion of his preaching a sermon for the Church Missionary Society, in April, 1820.]

FROM Greenland's icy mountains,
 From India's coral strand,
 Where Afric's sunny fountains
 Roll down their golden sand,
 From many an ancient river,
 From many a palmy plain,—
 They call us to deliver
 Their land from Error's chain.

What though the spicy breezes
 Blow soft o'er Ceylon's isle,
 Though every prospect pleases,
 And only man is vile?
 In vain with lavish kindness
 The gifts of God are strown;
 The heathen, in his blindness,
 Bows down to wood and stone.

Can we whose souls are lighted
 With wisdom from on high—
 Can we to men benighted
 The lamp of life deny?
 Salvation! oh salvation!
 The joyful sound proclaim,
 Till each remotest nation
 Has learned Messiah's name

Waft, waft, ye winds, his story,
 And you, ye waters, roll,
 Till, like a sea of glory,
 It spreads from pole to pole;
 Till o'er our ransomed nature
 The Lamb for sinners slain,

Redeemer, King, Creator,
 In bliss returns to reign.

REGINALD HEBER, D. D.

THE CHRISTIAN LIFE.

"LIVE while you live," the epicure would
 say,
 "And seize the pleasures of the present day;"
 "Live while you live," the Christian preacher
 cries,
 "And give to God each moment as it flies."
 Lord! in my view let both united be;
 I live to pleasure, while I live to thee.

PHILIP DODDRIDGE.

FORGIVE.

O God! my sins are manifold, against my
 life they cry,
 And all my guilty deeds foregone, up to thy
 temple fly;
 Wilt thou release my trembling soul, that to
 despair is driven?
 "Forgive," a blessed voice replied, "and
 thou shalt be forgiven."

My foemen, Lord! are fierce and fell; they
 spurn me in their pride;
 They render evil for my good, my patience
 they deride;
 Arise, O King! and be the proud to right-
 eous ruin driven!
 "Forgive," an awful answer came, "as thou
 wouldst be forgiven!"

Seven times, O Lord! I pardoned them,
 seven times they sinned again;
 They practise still to work me woe, they
 triumph in my pain;
 But let them dread my vengeance now, to
 just resentment driven!
 "Forgive," the voice of thunder spake, "or
 never be forgiven."

REGINALD HEBER, D. D.

THOU ART GONE TO THE GRAVE.

THOU art gone to the grave, but we will not
 deplore thee,
 Though sorrows and darkness encompass
 the tomb:
 Thy Saviour has passed through its portal
 before thee,
 And the lamp of his love is thy guide
 through the gloom.
 Thou art gone to the grave; we no longer
 behold thee,
 Nor tread the rough paths of the world by
 thy side;
 But the wide arms of Mercy are spread to
 enfold thee,
 And sinners may die, for the SINLESS has
 died!
 Thou art gone to the grave, and, its mansion
 forsaking,
 Perchance thy weak spirit in fear lingered
 long;
 But the mild rays of paradise beamed on thy
 waking,
 And the sound which thou heardest was the
 seraphim's song.

Thou art gone to the grave, but we will not
 deplore thee,
 Whose God was thy ransom, thy guardian
 and guide;
 He gave thee, he took thee, and he will
 restore thee,
 And death has no sting, for the Saviour has
 died.

REGINALD HEBER, D. D.

DEATHBED.

ONE place, one only place, there was on
 earth
 Where no man e'er was fool, however mad.
 "Men may live fools, but fools they cannot
 die."
 Ah! 'twas a truth most true, and sung in
 Time,
 And to the sons of men, by one well known
 On earth for lofty verse and lofty sense.
 Much hast thou seen, fair youth, much heard
 but thou
 Hast never seen a deathbed, never heard
 A dying groan. Men saw it often. 'Twas
 sad—
 To all most sorrowful and sad; to guilt
 'Twas anguish, terror, darkness, without bow.
 But oh, it had a most convincing tongue,
 A potent oratory, that secured
 Most mute attention, and it spoke the truth
 So boldly, plainly, perfectly distinct
 That none the meaning could mistake or
 doubt,
 And had withal a disenchanting power,
 A most omnipotent and wondrous power,
 Which in a moment broke, for ever broke,

And utterly dissolved, the charms and spells
 And cunning sorceries of earth and hell.
 And thus it spoke to him who ghastly lay
 And struggled for another breath: "Earth's
 cup

Is poisoned; her renown, most infamous;
 Her gold, seem as it may, is really dust;
 Her titles, slanderous names; her praise, re-
 proach;

Her strength, an idiot's boast; her wisdom
 blind;

Her gain, eternal loss; her hope, a dream;
 Her love, her friendships, enmity with God;
 Her promises, a lie; her smile, a harlot's;
 Her beauty, paint and rotten within; her
 pleasures,

Deadly assassins masked; her laughter, grief;
 Her breasts, the sting of death; her total
 sum,

Her all, most utter vanity; and all
 Her lovers mad, insane most grievously,
 And most insane because they know it not."
 Thus did the mighty reasoner, Death, de-
 clare,

And volumes more; and in one word con-
 firmed

The Bible whole, eternity is all.

But few spectators, few believed, of those
 Who stayed behind. The wisest, best of men
 Believed not to the letter full, but turned,
 And on the world looked forth, as if they
 thought

The well-trimmed hypocrite had something
 still

Of inward worth. The dying man alone
 Gave faithful audience, and the words of
 Death,

To the last jot, believed—believed and felt;
 But oft, alas! believed and felt too late.

ROBERT POLLOCK.

CHRISTIAN LIBERTY.

TRUE liberty was Christian, sanctified,
 Baptized, and found in Christian hearts alone;
 First-born of Virtue, daughter of the skies,
 Nursling of truth divine, sister of all
 The graces, meekness, holiness and love;
 Giving to God and man and all below
 That symptom showed of sensible existence,
 Their due unasked; fear to whom fear was
 due;

To all respect, benevolence and love.
 Companion of Religion, where she came,
 There Freedom came; where dwelt, there
 Freedom dwelt;

Ruled where she ruled, expired where she
 expired.

"He was the freeman whom the truth made
 free,"

Who, first of all, the bands of Satan broke;
 Who broke the bands of sin; and for his
 soul,

In spite of fools, consulted seriously;
 In spite of fashion, persevered in good;
 In spite of wealth or poverty, upright;
 Who did as reason, not as fancy, bade;
 Who heard Temptation sing, and yet turned
 not

Aside; saw Sin bedeck her flowery bed,
 And yet would not go up; felt at his heart
 The sword unsheathed, yet would not sell
 the truth;

Who, having power, had not the will to hurt;
 Who blushed alike to be or have a slave;
 Who blushed at naught but sin, feared naught but God;
 Who, finally, in strong integrity
 Of soul, 'midst want or riches or disgrace
 Uplifted, calmly sat, and heard the waves
 Of stormy folly breaking at his feet,
 Now shrill with praise, now hoarse with foul reproach,
 And both despised sincerely; seeking this
 Alone, the approbation of his God,
 Which still with conscience witnessed to his peace.
 This, this is freedom, such as angels use,
 And kindred to the liberty of God.
 First-born of Virtue, daughter of the skies,
 The man, the state, in whom she ruled was free;
 All else were slaves of Satan, Sin and Death.

ROBERT POLLOK.

OVER THE RIVER.

OVER the river they beckon to me,
 Loved ones who crossed to the other side;
 The gleam of their snowy robes I see,
 But their voices are drowned by the rushing tide.
 There's one with ringlets of sunny gold,
 And eyes the reflection of heaven's own blue;
 He crossed in the twilight gray and cold,
 And the pale mist hid him from mortal view.

We saw not the angels that met him there,
 The gate of the city we could not see;
 Over the river, over the river,
 My brother stands waiting to welcome me.

Over the river the boatman pale
 Carried another, the household pet;
 Her brown curls waved in the gentle gale:
 Darling Minnie! I see her yet!
 She closed on her bosom her dimpled hands,
 And fearlessly entered the phantom bark;
 We watched it glide from the silver sands,
 And all our sunshine grew strangely dark.
 We know she is safe on the further side,
 Where all the ransomed and angels be;
 Over the river, the mystic river,
 My childhood's idol is waiting for me

For none return from those quiet shores
 Who cross with the boatman cold and pale;
 We hear the dip of the golden oars,
 And catch a glimpse of the snowy sail;
 And, lo! they have passed from our yearning hearts—

They cross the stream, and are gone for aye.
 We may not sunder the veil apart
 That hides from our vision the gates of day;

We only know that their barks no more
 Sail with us o'er life's stormy sea;
 Yet somewhere, I know, on the unseen shore
 They watch and beckon and wait for me.

And I sit and think, when the sunset's gold
 Is flashing on river and hill and shore,
 I shall one day stand by the waters cold,
 And list to the sound of the boatman's oar.

I shall watch for a gleam of the flapping
sail ;
I shall hear the boat as it gains the
strand ;
I shall pass from sight with the boatman
pale
To the better shore of the spirit-land.
I shall know the loved who have gone be-
fore,
And joyfully sweet will the meeting be,
When over the river, the peaceful river,
The angel of death shall carry me.

MISS PRIEST.

THE UNKNOWN GRAVE.

Who sleeps below ? who sleeps below ?
It is a question idle all !
Ask of the breezes as they blow,
Say, do they heed or hear thy call ?
They murmur in the trees around,
And mock thy voice, an empty sound.

A hundred summer suns have shower'd
Their fostering warmth and radiance
bright,
A hundred winter storms have lower'd
With piercing floods and hues of night,
Since first this remnant of his race
Did tenant his lone dwelling-place.

Say, did he come from east, from west ?
From southern climes, or where the pole,
With frosty sceptre, doth arrest
The howling billows as they roll ?
Within what realm of peace or strife
Did he first draw the breath of life ?

Was he of high or low degree ?
Did grandeur smile upon his lot ?
Or, born to dark obscurity,
Dwelt he within some lowly cot,
And, from his youth to labor wed,
From toil-strung limbs wrung daily bread ?

Say, died he ripe and full of years,
Bow'd down and bent by hoary eld,
When sound was silence to his ears,
And the dim eyeball sight withheld,
Like a ripe apple falling down,
Unshaken, 'mid the orchard brown ;

When all the friends that bless'd his prime
Were vanish'd like a morning dream,
Pluck'd one by one by spareless Time,
And scatter'd in Oblivion's stream,
Passing away all silently,
Like snow-flakes melting in the sea ?

Or 'mid the summer of his years,
When round him throng'd his children
young,
When bright eyes gush'd with burning tears,
And anguish dwelt on every tongue,
Was he cut off, and left behind
A widow'd wife, scarce half resign'd ?

Or 'mid the sunshine of his spring
Came the swift bolt that dash'd him down,
When she, his chosen, blossoming
In beauty, deem'd him all her own,
And forward look'd to happier years
Than ever bless'd this vale of tears ?

By day, by night, through calm and storm,
O'er distant oceans did he roam,

Far from his land, a lonely form,
 The deck his walk, the sea his home ;
 Toss'd he on wild Biscayan wave,
 Or where smooth tides Panama lave ?
 Slept he within the tented field,
 With pillowing daisies for his bed ?
 Captived in battle, did he yield,
 Or plunge to victory o'er the dead ?
 Oft, 'mid destruction, hath he broke
 Through reeking blades and rolling smoke ?
 Perhaps he perished for the faith,
 One of that persecuted band
 Who suffer'd tortures, bonds and death
 To free from mental thrall the land,
 And, toiling for the martyr's fame,
 Espoused his fate, nor found a name.
 Say, was he one to science blind,
 A groper in Earth's dungeon dark ?
 Or one who with aspiring mind
 Did, in the fair creation, mark
 The Maker's hand, and kept his soul
 Free from this grovelling world's control ?
 Hush, wild surmise ! 'Tis vain, 'tis vain !
 The summer flowers in beauty blow,
 And sighs the wind and floods the rain
 O'er some old bones that rot below ;
 No other record can we trace
 Of fame or fortune, rank or race.
 Then what is life, when thus we see
 No trace remains of life's career ?
 Mortal ! whoe'er thou art, for thee
 A moral lesson gloweth here :
 Putt'st thou in aught of earth thy trust ?
 'Tis doom'd that dust shall mix with dust.

What doth it matter, then, if thus,
 Without a stone, without a name,
 To impotently herald us,
 We float not on the breath of fame,
 But, like the dewdrop from the flower,
 Pass, after glittering for an hour ?
 The soul decays not ; freed from earth
 And earthly coils, it bursts away ;
 Receiving a celestial birth
 And spurning off its bonds of clay,
 It soars and seeks another sphere,
 And blooms through heaven's eternal year.
 Do good ; shun evil ; live not thou
 As if at death thy being died ;
 Nor Error's siren voice allow
 To draw thy steps from truth aside ;
 Look to thy journey's end, the grave,
 And trust in Him whose arm can save.

D. M. MOIR.

MARINER'S HYMN.

LAUNCH thy bark, mariner !
 Christian, God speed thee !
 Let loose the rudder-bands ;
 Good angels lead thee !
 Set thy sails warily,
 Tempests will come ;
 Steer thy course steadily,
 Christian, steer home !
 Look to the weather-bow,
 Breakers are round thee ;
 Let fall the plummet now,
 Shallows may ground thee,



THE GOOD SAMARITAN.

Reef in the foresail, there !
 Hold the helm fast !
 So ! let the vessel wear ;
 There swept the blast.

"What of the night, watchman ?
 What of the night ?"

"Cloudy—all quiet ;
 No land yet—all's right."
 Be wakeful, be vigilant,
 Danger may be
 At an hour when all seemeth
 Securest to thee.

How ! gains the leak so fast ?
 Clean out the hold ;
 Hoist up thy merchandise,
 Heave out thy gold ;
 There ! let the ingots go :
 Now the ship rights ;
 Hurra ! the harbor's near :
 Lo ! the red lights !

Slacken not sail yet
 At inlet or island ;
 Straight for the beacon steer,
 Straight for the high land ;
 Crowd all thy canvas on,
 Cut through the foam ;
 Christian, cast anchor now,
 Heaven is thy home.

CAROLINE SOUTHEY.

THE LAST JOURNEY.

SLOWLY, with measured tread,
 Onward we bear the dead
 To his lone home ;

Short grows the homeward road :
 On with your mortal load !
 O grave ! we come.

Yet, yet— Ah ! hasten not
 Past each remembered spot
 Where he hath been—
 Where late he walked in glee ;
 These from henceforth to be
 Never more seen.

Rest ye ; set down the bier :
 One he loved dwelleth here ;
 Let the dead lie
 A moment that door beside,
 Wont to fly open wide
 Ere he drew nigh.

Hearken ! he speaketh yet :
 "Oh, friend, wilt thou forget
 (Friend ? more than brother !)
 How hand in hand we've gone,
 Heart with heart linked in one,
 All to each other ?

"Oh, friend, I go from thee
 Where the worm feasteth free
 Darkly to dwell ;
 Giv'st thou no parting kiss ?
 Friend, is it come to this ?
 Oh, friend, farewell !"

Uplift your load again,
 Take up the mourning strain ;
 Pour the deep wail.
 Lo ! the expected one
 To his place passeth on :
 Grave, bid him hail !

Yet, yet— Ah! slowly move;
 Bear not the form we love
 Fast from our sight;
 Let the air breathe on him,
 And the sun beam on him
 Last looks of light.

Here dwells his mortal foe;
 Lay the departed low,
 Even at his gate.
 Will the dead speak again,
 Uttering proud boasts and vain
 Last words of hate?

Lo! the cold lips unclose;
 List! list! what sounds are those,
 Plaintive and low?
 "Oh, thou mine enemy!
 Come forth and look on me,
 Ere hence I go.

"Curse not thy foeman now;
 Mark on his pallid brow
 Whose seal is set;
 Pardoning I pass thy way,
 Then wage not war with clay:
 Pardon—forget."

Now all his labor's done;
 Now, now the goal is won:
 O grave! we come.
 Seal up the precious dust;
 Land of the good and just,
 Take the soul home.

CAROLINE SOUTHEY.

TO A FAMILY BIBLE.

WHAT household thoughts around thee as
 their shrine
 Cling reverently? Of anxious looks be-
 guiled,
 My mother's eyes upon thy page divine
 Each day were bent; her accents, gravely
 mild,
 Breathed out thy love; whilst I, a dreary
 child,
 Wandered on breeze-like fancies oft away
 To some lone tuft of gleaming spring-flowers
 wild,
 Some fresh-discovered nook for woodland
 play,
 Some secret nest; yet would the solemn
 Word
 At times, with kindlings of young wonder
 heard,
 Fall on my wakened spirit, there to be
 A seed not lost; for which, in darker years,
 O Book of Heaven! I pour, with grateful
 tears,
 Heart-blessings on the holy dead and thee.

MRS. HEMANS.

THE BETTER LAND.

I HEAR thee speak of the better land,
 Thou call'st its children a happy band;
 Mother! oh, where is that radiant shore?
 Shall we not seek it and weep no more?
 Is it where the flower of the orange blows,
 And the fireflies glance through the myrtle
 boughs?
 Not there, not there, my child.

Is it where the feathery palm trees rise,
 And the date grows ripe under sunny skies,
 Or 'midst the green islands of glittering seas,
 Where fragrant forests perfume the breeze,
 And strange bright birds on their starry
 wings
 Bear the rich hues of all glorious things?
 Not there, not there, my child.

Is it far away in some region old,
 Where the rivers wander o'er sands of gold,
 Where the burning rays of the ruby shine,
 And the diamond lights up the secret mine,
 And the pearl gleams forth from the coral
 strand?
 Is it there, sweet mother, that better land?
 Not there, not there, my child.

Eye hath not seen it, my gentle boy,
 Ear hath not heard its deep songs of joy;
 Dreams cannot picture a world so fair,
 Sorrow and death may not enter there;
 Time doth not breathe on its fadeless bloom,
 For beyond the clouds, and beyond the tomb,
 It is there, it is there, my child.

MRS. HEMANS.

"OH, CALL MY BROTHER BACK TO
 ME!"

"OH, call my brother back to me!
 I cannot play alone;
 The summer comes with flower and bee:
 Where is my brother gone?"

'The butterfly is glancing bright
 Across the sunbeam's track;

I care not now to chase its flight;
 Oh, call my brother back!

"The flowers run wild—the flowers we sowed
 Around our garden tree;
 Our vine is drooping with its load:
 Oh, call him back to me!"

"He could not hear thy voice, fair child,
 He may not come to thee;
 The face that once like spring-time smiled
 On earth no more thou'lt see.

"A rose's brief bright life of joy—
 Such unto him was given;
 Go! thou must play alone, my boy:
 Thy brother is in heaven."

"And has he left his birds and flowers,
 And must I call in vain?
 And through the long, long summer hours
 Will he not come again?"

"And by the brook and in the glade
 Are all our wanderings o'er?
 Oh, while my brother with me played,
 Would I had loved him more!"

MRS. HEMANS.

THE GRAVES OF A HOUSEHOLD.

THEY grew in beauty side by side,
 They filled one home with glee;
 Their graves are severed far and wide
 By mount and stream and sea.

The same fond mother bent at night
 O'er each fair sleeping brow,
 She had each folded flower in sight,
 Where are those dreamers now?

One, 'midst the forest of the West,
By a dark stream is laid;
The Indian knows his place of rest,
Far in the cedar shade.

The sea, the blue lone sea, hath one;
He lies where pearls lie deep:
He was the loved of all, yet none
O'er his low bed may weep.

One sleeps where southern vines are dressed
Above the noble slain:
He wrapped his colors round his breast
On a blood-red field of Spain.

And one—o'er her the myrtle showers
Its leaves, by soft winds fanned;
She faded 'midst Italian flowers,
The last of that bright band.

And parted thus they rest who played
Beneath the same green tree,
Whose voices mingled as they prayed
Around one parent knee—

They that with smiles lit up the hall,
And cheered with song the hearth.
Alas for love, if thou wert all,
And naught beyond, O Earth!

MRS. HEMANS.

THE EVENING CLOUD.

A CLOUD lay cradled near the setting sun,
A gleam of crimson tinged its braided
snow;
Long had I watched the glory moving on
O'er the still radiance of the lake below;

Tranquil its spirit seemed, and floated slow;
Even in its very motion there was rest,
While every breath of eve that chanced to
blow

Wafted the traveller to the beauteous west.
Emblem, methought, of the departed soul
To whose white robe the gleam of bliss is
given,

And by the breath of mercy made to roll
Right onward to the golden gates of
heaven,

Where, to the eye of faith, it peaceful lies,
And tells to man his glorious destinies.

JOHN WILSON.

THE SABBATH-DAY.

WHEN, by God's inward light a happy child,
I walked in joy as in the open air,
It seemed to my young thought the Sabbath
smiled

With glory and with love. So still, so fair,
The heavens looked ever on that hallowed
morn

That, without aid of memory, something
there

Had surely told me of its glad return.
How did my little heart at evening burn,
When, fondly seated on my father's knee,
Taught by the lip of love, I breathed the
prayer,

Warm from the fount of infant piety!
Much is my spirit changed—for years have
brought

Intenser feeling and expanded thought—
Yet must I envy every child I see.

JOHN WILSON.

A LITTLE WHILE.

Beyond the smiling and the weeping

I shall be soon ;

Beyond the waking and the sleeping,

Beyond the sowing and the reaping,

I shall be soon.

Love, rest and home !

Sweet hope !

Lord, tarry not, but come.

Beyond the blooming and the fading

I shall be soon ;

Beyond the shining and the shading,

Beyond the hoping and the dreading,

I shall be soon.

Love, rest and home !

Sweet hope !

Lord, tarry not, but come.

Beyond the rising and the setting

I shall be soon ;

Beyond the calming and the fretting,

Beyond remembering and forgetting,

I shall be soon.

Love, rest and home !

Sweet hope !

Lord, tarry not, but come.

Beyond the gathering and the strowing

I shall be soon ;

Beyond the ebbing and the flowing,

Beyond the coming and the going,

I shall be soon.

Love, rest and home !

Sweet hope !

Lord, tarry not, but come.

Beyond the parting and the meeting

I shall be soon :

Beyond the farewell and the greeting,

Beyond this pulse's fever-beating,

I shall be soon.

Love, rest and home !

Sweet hope !

Lord, tarry not, but come.

Beyond the frost-chain and the fever

I shall be soon ;

Beyond the rock-waste and the river,

Beyond the ever and the never,

I shall be soon.

Love, rest and home !

Sweet hope !

Lord, tarry not, but come.

HORATIUS BONAR

PRAYER.

PRAYER is the soul's sincere desire,

Uttered or unexpressed ;

The motion of a hidden fire

That trembles in the breast.

Prayer is the burden of a sigh,

The falling of a tear ;

The upward glancing of an eye

When none but God is near.

Prayer is the simplest form of speech

That infant lips can try ;

Prayer the sublimest strains that reach

The Majesty on high.

Prayer is the Christian's vital breath,

The Christian's native air ;

His watchword at the gates of death,
He enters heaven by prayer.

Prayer is the contrite sinner's voice
Returning from his ways ;
While angels in their songs rejoice,
And say, " Behold, he prays ! "

The saints in prayer appear as one
In word and deed and mind,
When with the Father and the Son
Their fellowship they find.

Nor prayer is made on earth alone :
The Holy Spirit pleads ;
And Jesus, on the eternal throne,
For sinners intercedes.

O Thou by whom we come to God,
The Life, the Truth, the Way,
The path of prayer thyself hast trod :
Lord, teach us how to pray.

JAMES MONTGOMERY.

THE REIGN OF CHRIST ON EARTH.

HAIL to the Lord's Anointed,
Great David's greater Son !
Hail, in the time appointed,
His reign on earth begun !
He comes to break oppression,
To set the captive free,
To take away transgression,
And rule in equity.

He comes with succor speedy
To those who suffer wrong ;
To help the poor and needy,
And bid the weak be strong ;

To give them songs for sighing,
Their darkness turn to light,
Whose souls, condemned and dying,
Were precious in his sight.

By such shall he be feared
While sun and moon endure ;
Beloved, obeyed, revered,
For he shall judge the poor,
Through changing generations,
With justice, mercy, truth,
While stars maintain their stations
Or moons renew their youth.

He shall come down like showers
Upon the fruitful earth,
And love, joy, hope, like flowers,
Spring in his path to birth ;
Before him on the mountains
Shall Peace, the herald, go,
And Righteousness in fountains
From hill to valley flow.

Arabia's desert-ranger
To him shall bow the knee,
The Ethiopian stranger
His glory come to see ;
With offerings of devotion
Ships from the isles shall meet,
To pour the wealth of ocean
In tribute at his feet.

Kings shall fall down before him
And gold and incense bring ;
All nations shall adore him
His praise all people sing



CHRIST HEALING THE SICK.

For he shall have dominion
 O'er river, sea and shore,
 Far as the eagle's pinion
 Or dove's light wing can soar.

For him shall prayer unceasing,
 And daily vows, ascend,
 His kingdom still increasing—
 A kingdom without end;
 The mountain-dews shall nourish
 A seed in weakness sown,
 Whose fruit shall spread and flourish,
 And shake like Lebanon.

O'er every foe victorious,
 He on his throne shall rest,
 From age to age more glorious,
 All-blessing and all-blest;
 The tide of time shall never
 His covenant remove;
 His name shall stand for ever:
 That name to us is Love.

JAMES MONTGOMERY.

“METHINKS IT IS GOOD TO BE HERE.”

METHINKS it is good to be here;
 If thou wilt, let us build. But for whom?
 Nor Elias nor Moses appear,
 But the shadows of eve that encompass with
 gloom
 The abode of the dead and the place of the
 tomb.

Shall we build to Ambition? Ah, no!
 Affrighted, he shrinketh away;
 For, see, they would pin him below

A 3

In a small narrow cave, and, begirt with
 cold clay,
 To the meanest of reptiles a peer and a prey.

To Beauty? Ah, no! she forgets
 The charms which she wielded before,
 Nor knows the foul worm that he frets
 The skin which but yesterday fools could
 adore
 For the smoothness it held or the tint which
 it wore.

Shall we build to the purple of Pride,
 The trappings which dizen the proud?
 Alas! they are all laid aside,
 And here's neither dress nor adornments
 allowed
 But the long winding-sheet and the fringe
 of the shroud.

To Riches? Alas! 'tis in vain:
 Who hid in their turns have been hid;
 The treasures are squandered again,
 And here in the grave are all metals forbid
 But the tinsel that shines on the dark coffin-
 lid.

To the pleasures which Mirth can afford,
 The revel, the laugh and the jeer?
 Ah! here is a plentiful board!
 But the guests are all mute as their pitiful
 cheer,
 And none but the worm is a reveller here.

Shall we build to Affection and Love?
 Ah, no! they have withered and died,
 Or fled with the spirit above.

Friends, brothers and sisters are laid side by side,
Yet none have saluted, and none have replied.

Unto Sorrow? The dead cannot grieve;
Not a sob, not a sigh, meets mine ear
Which Compassion itself could relieve.
Ah! sweetly they slumber, nor love, hope or fear;
"Peace, peace!" is the watchword, the only one here.

Unto Death, to whom monarchs must bow?
Ah, no! for his empire is known,
And here there are trophies enow:
Beneath the cold dead and around the dark stone
Are the signs of a sceptre that none may disown.

The first tabernacle to Hope we will build,
And look for the sleepers around us to rise;
The second to Faith, which ensures it fulfilled;
And the third to the Lamb of the great sacrifice,
Who bequeathed us them both when he rose to the skies.

HERBERT KNOWLES.

STAR OF THE EAST.

BRIGHTEST and best of the sons of the morning,
Dawn on our darkness and lend us thine aid;

Star of the East, the horizon adorning,
Guide where our infant Redeemer is laid.

Cold on his cradle the dewdrops are shining
Low lies his bed with the beasts of the stall,
Angels adore him in slumber reclining,
Maker and Monarch and Saviour of all.

Say, shall we yield him, in costly devotion,
Odors of Edom and offerings divine,
Gems of the mountain and pearls of the ocean,
Myrrh from the forest and gold from the mine?

Vainly we offer each ample oblation,
Vainly with gold would his favor secure;
Richer by far is the heart's adoration,
Dearer to God are the prayers of the poor.

Brightest and best of the sons of the morning,
Dawn on our darkness and lend us thine aid;

Star of the East, the horizon adorning,
Guide where our infant Redeemer is laid.

BISHOP HEBER.

VISION OF BELSHAZZAR.

THE king was on his throne,
The satraps thronged the hall;
A thousand bright lamps shone
O'er that high festival;
A thousand cups of gold
In Judah deemed divine—
Jehovah's vessels—hold
The godless heathen's wine.

In that same hour and hall
 The fingers of a hand
 Came forth against the wall,
 And wrote as if on sand ;
 The fingers of a man—
 A solitary hand—
 Along the letters ran,
 And traced them like a wand.

The monarch saw and shook,
 And bade no more rejoice ;
 All bloodless waxed his look,
 And tremulous his voice :
 "Let the men of lore appear,
 The wisest of the earth,
 And expound the words of fear
 Which mar our royal mirth."

Chaldea's seers are good,
 But here they have no skill,
 And the unknown letters stood
 Untold and awful still ;
 And Babel's men of age
 Are wise and deep in lore,
 But now they were not sage :
 They saw, but knew no more.

A captive in the land,
 A stranger and a youth,
 He heard the king's command,
 He saw that writing's truth ;
 The lamps around were bright,
 The prophecy in view ;
 He read it on that night ;
 The morrow proved it true :
 "Belshazzar's grave is made,
 His kingdom passed away ;

He, in the balance weighed,
 Is light and worthless clay ;
 The shroud his robe of state,
 His canopy the stone ;
 The Mede is at his gate,
 The Persian on his throne."

LORD BYRON

THE SINNER'S STAY.

THAT day of wrath, that dreadful day,
 When heaven and earth shall pass away !
 What power shall be the sinner's stay ?
 How shall he meet that dreadful day ?

When, shrivelling like a parchèd scroll,
 The flaming heavens together roll,
 When louder yet, and yet more dread,
 Swells the high trump that wakes the dead,—

Oh, on that day, that wrathful day,
 When man to judgment wakes from clay,
 Be Thou the trembling sinner's stay,
 Though heaven and earth shall pass away.

SIR W. SCOTT.

HYMN OF THE HEBREW MAID.

WHEN Israel, of the Lord beloved,
 Out from the land of bondage came,
 Her fathers' God before her moved,
 An awful Guide, in smoke and flame
 By day, along the astonished lands,
 The cloudy pillar glided slow ;
 By night Arabia's crimsoned sands
 Returned the fiery column's glow.

There rose the choral hymn of praise,
 And trump and timbrel answered keen,
 And Zion's daughters poured their lays,
 With priest's and warrior's voice between;
 No portents now our foes amaze,
 Forsaken Israel wanders lone;
 Our fathers would not know thy ways,
 And thou hast left them to their own.

But present still, though now unseen,
 When brightly shines the prosperous day,
 Be thoughts of thee a cloudy screen,
 To temper the deceitful ray;
 And oh, when stoops on Judah's path
 In shade and storm the frequent night,
 Be Thou, long-suffering, slow to wrath,
 A burning and a shining light.

Our harps we left by Babel's streams,
 The tyrant's jest, the Gentile's scorn;
 No censer round our altar beams,
 And mute are timbrel, trump and horn.
 But thou hast said, "The blood of goats,
 The flesh of rams, I will not prize;
 A contrite heart and humble thoughts
 Are mine accepted sacrifice."

SIR W. SCOTT.

FRIENDS.

FRIEND after friend departs:
 Who hath not lost a friend?
 There is no union here of hearts
 That finds not here an end;
 Were this frail world our only rest,
 Living or dying, none were blest.

Beyond the flight of Time,
 Beyond this vale of death,
 There surely is some blessed clime
 Where life is not a breath,
 Nor life's affections transient fire
 Whose sparks fly upward to expire.

There is a world above,
 Where parting is unknown;
 A whole eternity of love,
 Formed for the good alone;
 And faith beholds the dying here
 Translated to that happier sphere.

Thus star by star declines
 Till all are passed away,
 As morning high and higher shines
 To pure and perfect day;
 Nor sink those stars in empty night:
 They hide themselves in heaven's own
 light.

MONTGOMERY.

THE COMMON LOT.

[A birthday meditation during a solitary winter walk of seven miles between a village in Derbyshire and Sheffield, when the ground was covered with snow, the sky serene and the morning air intensely pure.]

ONCE, in the flight of ages past,
 There lived a Man; and who was he?
 Mortal! howe'er thy lot be cast,
 That Man resembled thee.

Unknown the region of his birth,
 The land in which he died unknown:
 His name has perished from the earth;
 This truth survives alone—

That joy and grief and hope and fear
 Alternate triumphed in his breast;
 His bliss and woe—a smile, a tear!—
 Oblivion hides the rest.

The bounding pulse, the languid limb,
 The changing spirit's rise and fall;
 We know that these were felt by him,
 For these are felt by all.

He suffered, but his pangs are o'er;
 Enjoyed, but his delights are fled;
 Had friends—his friends are now no more;
 And foes—his foes are dead.

He loved, but whom he loved the grave
 Hath lost in its unconscious womb:
 Oh, she was fair!—but naught could save
 Her beauty from the tomb.

He saw whatever thou hast seen;
 Encountered all that troubles thee:
 He was whatever thou hast been;
 He is what thou shalt be.

The rolling seasons, day and night,
 Sun, moon and stars, the earth and main,
 Erewhile his portion, life and light,
 To him exist in vain.

The clouds and sunbeams, o'er his eye
 That once their shades and glory threw,
 Have left in yonder silent sky
 No vestige where they flew.

The annals of the human race,
 Their ruins, since the world began,
 Of HIM afford no other trace
 Than this—THERE LIVED A MAN!

JAMES MONTGOMERY.

THE LOST CHILD.

ALONE, beneath the heavy shade
 In forest thick and wild,
 With timid eye and footstep, strayed
 A poor bewildered child;
 Along the cold swamp's weedy edge
 He held his devious way,
 Where, coiled and hissing in the sedge,
 The hideous serpent lay.

The demon wolf with cry of death
 Leaped past him in the chase,
 The wild deer lingered in his path
 To scan the stranger's face;
 And pale and full of agony
 That little face appeared,
 And terror filled his soft blue eye
 At every sound he heard.

His yellow curls were bare and wet,
 His little coat was torn,
 And stains of blood were on his feet,
 By reckless travel worn;
 His little heart was sick with fear,
 His brain was wild and weak,
 And hunger's pain, so hard to bear,
 Had blanched his rosy cheek.

And still by every mossy spot,
 Where pheasant-berries hide,
 He sought, and when he found them not,
 Oh bitterly he cried.
 Four days that tangled forest through
 He sought his home in vain;
 Fond hearts were breaking there, he knew
 To see his face again.

Mother! oh, mother! was his cry,
 Until his voice grew weak,
 And throat and tongue all parched and dry,
 And then he could not speak;
 The silent shades are gathering now
 With dark and dewy wings,
 Forming in dell and valley low
 Dim shades of fearful things.

His frame with curdling horror shook,
 His heart grew cold as clay,
 He crept into a sheltered nook,
 Crouched down and tried to pray;
 And then he thought that God was near
 To watch above his bed,
 And every agonizing fear
 And phantom horror fled.

The pangs of hunger died away,
 And grief withdrew its sting,
 And slumber o'er his spirit lay
 Soft as an angel's wing;
 And then he dreamed sweet dreams of home,
 With all its love and bliss,
 The rural feast, the lighted room,
 The mother's tender kiss.

The little face grew calm and white,
 His slumber still and deep:
 Sweet boy, thy sorrows end to-night;
 Thou wilt not wake to weep.
 Mother! he whispered languidly,
 And hugged the dewy sod:
 'Tis done, he wakes to ecstasy,
 And sees *the face of God*.

Tell us, ye white-haired wanderers
 In life's dark desert ways,

Ye who have sowed your path with tears
 So many weary days,—
 Ought we to mourn for him who lies
 In that wild dell alone,
 Whose weary feet and weeping eyes
 Have found their rest so soon?

LYDIA JANE PIERSON.

“LIVE TO DO GOOD.”

LIVE to do good; but not with thought to win
 From man reward of any kindness done;
 Remember Him who died on cross for sin,
 The merciful, the meek, rejected One;
 When he was slain for crime of doing good,
 Canst thou expect return of gratitude?

Do good to all; but, while thou servest best,
 And at thy greatest cross, nerve thee to
 bear,
 When thine own heart with anguish is op-
 prest,
 The cruel taunt, the cold averted air,
 From lips which thou hast taught in hope to
 pray,
 And eyes whose sorrows thou hast wiped
 away.

Still do thou good; but for His holy sake
 Who died for thine, fixing thy purpose
 ever
 High as his throne, no wrath of man can
 shake;
 So shall he own thy generous endeavor,
 And take thee to his conqueror's glory up,
 When thou hast shared the Saviour's bitter
 cup.

Do naught but good, for such the noble strife
 Of virtue is 'gainst wrong to venture love,
 And for thy foe devote a brother's life,
 Content to wait the recompense above;
 Brave for the truth, to fiercest insult meek,
 In mercy strong, in vengeance only weak.

GEORGE W. BETHUNE.

LIFE'S WORK.

ALL around thee, fair with flowers,
 Fields of beauty sleeping lie;
 All around thee clarion voices
 Call to duty stern and high.

Be thou thankful, and rejoice in
 All the beauty God has given,
 But beware it does not win thee
 From the work ordained of Heaven.

To remove the widespread darkness,
 That the light of truth may shine,
 And recall the child of error
 To Jehovah's holy shrine;

To unbind the iron fetter
 Of the maimed and wretched slave;
 To uplift the long degraded,
 Sin's abandoned victim save;

To encourage suffering virtue,
 Lest despairing it shall die,
 And the light of hope rekindle
 In the darkened, vacant eye;

Cheerfully of thine abundance
 To the sick and poor impart,

And lift up the weight of sorrow
 From the crushed and burdened heart.

This the work ordained of Heaven,
 This is thine, and this for all—
 Oh, be faithful, ever ready
 To obey the heavenly call.

Follow every voice of mercy
 With a trusting, loving heart,
 And in all life's earnest labor
 Be thou sure to do thy part.

Now, to-day, and not to-morrow,
 Work, oh work, with all thy might,
 Lest the wretched faint and perish
 In the coming stormy night.

Now, to-day, and not to-morrow,
 Lest before to-morrow's sun,
 Thou too, mournfully departing,
 Shall have left thy work undone.

ANON

THE VILLAGE PREACHER

NEAR yonder copse, where once the garden
 smiled,
 And still where many a garden flower grows
 wild,
 There, where a few torn shrubs the place
 disclose,
 The village preacher's modest mansion rose:
 A man he was to all the country dear,
 And passing rich with forty pounds a year.

Remote from towns he ran his godly race,
 Nor e'er had changed, nor wished to change,
 his place
 Unskilful he to fawn or seek for power,
 By doctrines fashioned to the varying hour;
 Far other aims his heart had learned to prize,
 More bent to raise the wretched than to rise.
 His house was known to all the vagrant
 train :
 He chid their wanderings, but relieved their
 pain ;
 The long-remembered beggar was his guest,
 Whose beard, descending, swept his aged
 breast ;
 The ruined spendthrift, now no longer proud,
 Claimed kindred there, and had his claims
 allowed ;
 The broken soldier, kindly bade to stay,
 Sat by his fire and talked the night away,
 Wept o'er his wounds, or, tales of sorrow
 done,
 Shouldered his crutch and showed how fields
 were won.
 Pleased with his guests, the good man learned
 to glow,
 And quite forgot their vices in their woe ;
 Careless their merits or their faults to scan,
 His pity gave ere charity began.
 Thus, to relieve the wretched was his pride,
 And e'en his failings leaned to virtue's side ;
 But in his duty prompt at every call,
 He watched and wept, he prayed and felt,
 for all ;
 And, as a bird each fond endearment tries
 To tempt its new-fledged offspring to the
 skies,

He tried each art, reproved each dull delay,
 Allured to brighter worlds and led the way.
 Beside the bed where parting life was laid,
 And sorrow, guilt, and pain by turns dis-
 mayed,
 The reverend champion stood. At his con-
 trol
 Despair and anguish fled the struggling
 soul ;
 Comfort came down the trembling wretch to
 raise,
 And his last faltering accents whispered
 praise.
 At church, with meek and unaffected grace,
 His looks adorned the venerable place ;
 Truth from his lips prevailed with double
 sway,
 And fools, who came to scoff, remained to
 pray ;
 The service past, around the pious man
 With steady zeal each honest rustic ran ;
 Even children followed with endearing
 wile,
 And plucked his gown to share the good
 man's smile—
 His ready smile a parent's warmth ex-
 pressed ;
 Their welfare pleased him and their cares
 distressed :
 To them his heart, his love, his griefs were
 given,
 But all his serious thoughts had rest in
 heaven ;
 As some tall cliff that lifts its awful form,
 Swells from the vale and midway leaves the
 storm,

Though round its breast the rolling clouds
are spread,
Eternal sunshine settles on its head.

GOLDSMITH.

THE BIRD LET LOOSE IN EASTERN
SKIES.

THE bird, let loose in Eastern skies,*
When hastening fondly home,
Ne'er stoops to earth her wing, nor flies
Where idle warblers roam;
But high she shoots through air and light,
Above all low delay,
Where nothing earthly bounds her flight,
Nor shadow dims her way.
So grant me, God, from every care
And stain of passion free,
Aloft, through virtue's purer air,
To hold my course to thee!
No sin to cloud, no lure to stay
My soul as home she springs—
Thy sunshine on her joyful way,
Thy freedom in her wings!

T. MOORE.

SOWING AND HARVESTING.

THEY are sowing their seed in the daylight
fair,
They are sowing their seed in the noonday's
glare,

* The carrier-pigeon, it is well known, flies at an elevated pitch, in order to surmount every obstacle between her and the place to which she is destined

They are sowing their seed in the soft twi-
light,

They are sowing their seed in the solemn
night;

What shall their harvest be?

They are sowing their seed of pleasant
thought,

In the spring's green light they have blithe-
ly wrought;

They have brought their fancies from wood
and dell,

Where the mosses creep and the flower-buds
swell;

Rare shall the harvest be!

They are sowing the seeds of word and deed,
Which the cold know not nor the careless
heed,

Of the gentle word and the kindest deed,
That have blessed the heart in its sorest
need;

Sweet shall the harvest be!

And some are sowing the seeds of pain,
Of late remorse and in maddened brain;
And the stars shall fall, and the sun shall
wane,

Ere they root the weeds from the soil again;

Dark will the harvest be!

And some are standing with idle hand,
Yet they scatter seeds on their native land;
And some are sowing the seeds of care,
Which their soil has borne, and still must
bear;

Sad will the harvest be!

They are sowing the seed of noble deed,
 With a sleepless watch and an earnest heed;
 With a ceaseless hand o'er the earth they
 sow,
 And the fields are whitening where'er they
 go;

Rich will the harvest be!

Sown in darkness or sown in light,
 Sown in weakness or sown in might,
 Sown in meekness or sown in wrath,
 In the broad work-field or the shadowy path,
 SURE will the harvest be!

EMILY S. OAKLEY.

SPEAK GENTLY.

SPEAK gently! it is better far
 To rule by love than fear;
 Speak gently! let not harsh words mar
 The good we might do here.
 Speak gently! Love doth whisper low
 The vows that true hearts bind,
 And gently Friendship's accents flow,
 Affection's voice is kind.
 Speak gently to the little child—
 Its love be sure to gain:
 Teach it in accents soft and mild—
 It may not long remain.
 Speak gently to the aged one,
 Grieve not the care-worn heart;
 The sands of life are nearly run,
 Let such in peace depart.
 Speak gently to the young, for they
 Will have enough to bear;
 Pass through this life as best they may,
 'Tis full of anxious care.

Speak gently, kindly to the poor,
 Let no harsh tones be heard;
 They have enough they must endure,
 Without an unkind word.
 Speak gently to the erring; know
 They may have toiled in vain;
 Perchance unkindness made them so—
 Oh win them back again;—
 Speak gently! He who gave his life
 To bend man's stubborn will,
 When elements were in fierce strife
 Said to them, "Peace, be still!"
 Speak gently! 'tis a little thing
 Dropped in the heart's deep well,
 The good, the joy which it may bring,
 Eternity shall tell.

ANON.

MERCY.

THE quality of mercy is not strained;
 It droppeth as the gentle rain from heaven
 Upon the place beneath. It is twice blessed;
 It blesseth him that gives and him that takes.
 'Tis mightiest in the mightiest: it becomes
 The throned monarch better than his crown;
 His sceptre shows the force of temporal power,
 The attribute to awe and majesty,
 Wherein doth sit the dread and fear of kings;
 But mercy is above this sceptred sway—
 It is enthroned in the hearts of kings;
 It is an attribute to God himself;
 And earthly power doth then show likest
 God's,
 When mercy seasons justice.

SHAKESPEARE.

DEATH TO THE GOOD DESIRABLE.

AND what is death, my friend, that I should
fear it?

To die! why 'tis to triumph: 'tis to join
The great assembly of the good and just:
Immortal worthies, heroes, prophets, saints!

Oh, 'tis to join the band of holy men,
Made perfect by their sufferings; 'tis to meet
My great progenitors: 'tis to behold
The illustrious patriarchs; they with whom
the Lord
Deigned hold familiar converse.

'Tis to see

Blessed Noah and his children; once a world:
'Tis to behold (oh rapture to conceive!)
Those we have known and loved and lost
below;
Behold Azariah and the band of brothers
Who sought in bloom of youth the scorch-
ing flames.

Nor shall we see heroic men alone,
Champions who fought the fight of faith on
earth;

But heavenly conquerors, angelic hosts,
Michael and his bright legions who subdued
The foes of truth!

To join their blest employ
Of love and praise! to the high melodies
Of choirs celestial to attune my voice
Accordant to the golden harps of saints!
To join in blest hosannas to their King,
Whose race to see, whose glory to behold,

Alone were heaven, though saint or seraph
none

Should meet our sight, and only God were
there—

This is to die! Who would not die for this?
Who would not die that he might live for
ever?

HANNAH MORE.

THE PATH OF LIFE.

O LORD, in sickness and in health,
To every lot resigned,
Grant me, before all worldly wealth,
A meek and thankful mind.

As, life, thy upland path we tread,
And often pause in pain
To think of friends and parents dead,
Oh let us not complain.

The Lord may give or take away,
But naught our faith can move
While we to heaven can look and say,
"Our Father lives above."

W. L. BOWLES.

TO TIME.

O TIME! who know'st a lenient hand to
lay

Softest on sorrow's wound, and slowly
thence

(Lulling to sad repose the weary sense)
The faint pang stealest, unperceived, away;
On thee I rest my only hope at last,

And think, when thou hast dried the bitter tear
That flows in vain o'er all my soul held dear,
I may look back on every sorrow past,
And meet life's peaceful evening with a smile—
As some lone bird, at day's departing hour,
Sings in the sunbeam of the transient shower,
Forgetful, though its wings are wet the while.
Yet, ah! how much must that poor heart endure
Which hopes from thee, and thee alone, a cure!

W. L. BOWLES.

THE OLD MAN'S COMFORTS.

"You are old, Father William," the young man cried;
"The few locks that are left you are gray;
You are hale, Father William, a hearty old man;
Now tell me the reason, I pray."

"In the days of my youth," Father William replied,
"I remembered that youth would fly fast,
And abused not my health and my vigor at first,
That I never might need them at last."

"You are old, Father William," the young man cried,
"And pleasures with youth pass away,

And yet you lament not the days that are gone;
Now tell me the reason, I pray."

"In the days of my youth," Father William replied,
"I remembered that youth could not last;
I thought of the future, whatever I did,
That I might never grieve for the past."

"You are old, Father William," the young man cried,
"And life must be hast'ning away;
You are cheerful, and love to converse upon death;
Now tell me the reason, I pray."

"I am cheerful, young man," Father William replied,
"Let the cause thy attention engage;
In the days of my youth I remembered my God,
And he hath not forgotten my age."

ROBERT SOUTHEY.

LEAVE ME NOT TO DIE.

O LORD, my God, in mercy turn;
In mercy hear a sinner mourn!
To thee I call, to thee I cry,
Oh leave me, leave me not to die!

I strove against thee, Lord, I know;
I spurned thy grace, I mocked thy law;
The hour is past, the day's gone by,
And I am left alone to die.

O pleasures past! what are ye now
But thorns about my bleeding brow—
Spectres that hover round my brain,
And aggravate and mock my pain?

For pleasure I have given my soul;
Now, Justice, let thy thunders roll!
Now, Vengeance, smile, and with a blow
Lay the rebellious ingrate low.

Yet, Jesus, Jesus! There I'll cling;
I'll crowd beneath his sheltering wing;
I'll clasp the cross; and holding there,
Even me—oh bliss!—his wrath may spare.

H. KIRKE WHITE.

THE STAR OF BETHLEHEM.

WHEN, marshalled on the nightly plain,
The glittering host bestud the sky,
One star alone, of all the train,
Can fix the sinner's wandering eye.

Hark, hark! to God the chorus breaks
From every host, from every gem;
But one alone the Saviour speaks,
It is the Star of Bethlehem.

Once on the raging seas I rode,
The storm was loud—the night was dark;
The ocean yawned, and rudely blowed
The wind that tossed my foundering bark.

Deep horror then my vitals froze,
Death-struck, I ceased the tide to stem,
When suddenly a star arose,
It was the Star of Bethlehem.

It was my guide, my light, my all,
It bade my dark forebodings cease,
And through the storm and dangers thrall
It led me to the port of peace.

Now safely moored, my perils o'er,
I'll sing, first in night's diadem,
For ever and for evermore,
The Star—the Star of Bethlehem!

H. KIRKE WHITE.

THE ORPHAN BOY'S TALE.

STAY, lady, stay, for mercy's sake,
And hear a helpless orphan's tale;
Ah! sure my looks must pity wake,
'Tis want that makes my cheek so pale;
Yet I was once a mother's pride,
And my brave father's hope and joy;
But in the Nile's proud fight he died,
And I am now an orphan boy.

Poor foolish child! how pleased was I,
When news of Nelson's victory came,
Along the crowded streets to fly,
And see the lighted windows flame!
To force me home my mother sought,
She could not bear to see my joy;
For with my father's life 'twas bought,
And made me a poor orphan boy.

The people's shouts were long and loud,
My mother, shuddering, closed her ears:
"Rejoice! rejoice!" still cried the crowd;
My mother answered with her tears.
"Why are you crying thus," said I,
"While others laugh and shout with joy?"

She kissed me, and with such a sigh
She called me her poor orphan boy.

"What is an orphan boy?" I cried,
As in her face I looked and smiled;
My mother through her tears replied,
"You'll know too soon, ill-fated child!"
And now they've tolled my mother's knell,
And I'm no more a parent's joy:
Oh, lady, I have learned too well
What 'tis to be an orphan boy!

Oh were I by your bounty fed!—
Nay, gentle lady, do not chide:
Trust me, I mean to earn my bread;
The sailor's orphan boy has pride;
Lady, you weep! Ah, this to me?
You'll give me clothing, food, employ?
Look down, dear parents, look, and see
Your happy, happy orphan boy!

MRS. OPIE.

"THE DEEDS OF THE DAY."

It is sweet when we lay on the pillow our
head,
And the silence of night all around us is
spread,
To reflect on the deeds we have done through
the day,
Nor allow them to pass without profit away.
A day—what a trifle! and yet oh! the amount
Of the days we have passed forms an awful
account;
And a time may arrive when the world we
would give,
Were it ours, had we only another to live.

In whose service have we through the day
been employed?
And what were the pleasures that we mostly
enjoyed?
Our desires and our wishes, to what did they
tend—
To the world we are in or the world without
end?

As the sense of His presence encompassed us
round,
Without whom not a sparrow can fall to the
ground,
Have we turned unto God with repentance
sincere,
And in faith to the Saviour of sinners drawn
near?

Let us thus with ourselves a sweet confer-
ence hold
E'er Sleep's silken fetters our eyelids enfold;
Let us think of the deeds we have done
through the day,
Nor allow them to pass unrepented away.

ANON.

THE CHRISTIAN MINISTER.

Oh I have seen (nor hope perhaps in vain,
Ere life go down, to see such sights again)
A veteran warrior in the Christian field
Who never saw the sword he could not
wield;
Grave without dulness, learned without
pride,
Exact, yet not precise, though meek, keen-
eyed;

A man that would have foiled at their own
play

A dozen would-be's of the modern day;
Who, when occasion justified its use,
Had wit as bright as ready to produce—
Could fetch from records of an earlier age,
Or from Philosophy's enlightened page,
His rich materials, and regale your ear
With strains it was a privilege to hear;
Yet, above all, his luxury supreme,
And his chief glory, was the gospel theme:
There he was copious as old Greece or Rome,
His happy eloquence seemed there at home—
Ambition not to shine or to excel,
But to treat justly what he loved so well.
Though time will wear us and we must grow
old,
Such men are not forgot as soon as cold;
Their fragrant memory will outlast their
tomb,
Embalmed for ever in its own perfume.

COWPER.

ON THE RECEIPT OF MY MOTHER'S PICTURE.

Oh that those lips had language! Life has
passed
With me but roughly since I heard thee last;
Those lips are thine—thy own sweet smile I
see,
The same that oft in childhood solaced me;
Voice only fails, else how distinct they say
“Grieve not, my child, chase all thy fears
away”!
The meek intelligence of those dear eyes
(Blest be the art that can immortalize,

The art that baffles Time's tyrannic claim
To quench it) here shine on me still the same.
Faithful remembrancer of one so dear,
O welcome guest, though unexpected here!
Who bidd'st me honor with an artless song,
Affectionate, a mother lost so long.
I will obey, not willingly alone,
But gladly, as the precept were her own;
And while that face renews my filial grief,
Fancy shall weave a charm for my relief,
Shall steep me in Elysian revery,
A momentary dream that thou art she.

My Mother! when I learned that thou wast
dead

Say, wast thou conscious of the tears I shed?
Hovered thy spirit o'er thy sorrowing son,
Wretched e'en then, life's journey just be-
gun?

Perhaps thou gavest me, though unfelt, a
kiss;

Perhaps a tear, if souls can weep in bliss—
Ah, that maternal smile! it answers Yes.
I heard the bell tolled on thy burial day,
I saw the hearse that bore thee slow away,
And, turning from my nursery-window, drew
A long, long sigh, and wept a last adieu!
But was it such? It was. Where thou art
gone

Adieus and farewells are a sound unknown.
May I but meet thee on that peaceful shore,
The parting word shall pass my lips no more.
Thy maidens grieved themselves at my con-
cern,

Oft gave me promise of thy quick return.
What ardently I wished I long believed,
And disappointed still, was still deceived;

By expectation every day beguiled,
 Dupe of *to-morrow* even from a child.
 Thus many a sad to-morrow came and went,
 Till, all my stock of infant sorrow spent,
 I learned at last submission to my lot;
 But, though I less deplored thee, ne'er forgot.

Where once we dwelt our name is heard no more;

Children not thine have trod my nursery-floor,

And where the gardener, Robin, day by day,
 Drew me to school along the public way,
 Delighted with my bauble coach, and wrapped
 In scarlet mantle warm and velvet cap,
 'Tis now become a history little known
 That once we called the pastoral house our own.

Short-lived possession! but the record fair
 That memory keeps of all thy kindness there

Still outlives many a storm that has effaced
 A thousand other themes less deeply traced.
 Thy nightly visits to my chamber made,
 That thou might'st know me safe and warmly laid;

Thy morning bounties ere I left my home,
 The biscuit or confectionery plum;
 The fragrant waters on my cheeks bestowed
 By thy own hand, till fresh they shone and glowed:

All this, and more endearing still than all,
 Thy constant flow of love that knew no fall,
 Ne'er roughened by those cataracts and breaks

That humor interposed too often makes;

All this, still legible in memory's page,
 And still to be so to my latest age,
 Adds joy to duty, makes me glad to pay
 Such honors to thee as my numbers may—
 Perhaps a frail memorial, but sincere,
 Not scorned in heaven, though little noticed here.

Could Time, his flight reversed, restore
 the hours

When, playing with thy vesture's tissued
 flowers,

The violet, the pink, and jessamine,
 I pricked them into paper with a pin
 (And thou wast happier than myself the while,

Wouldst softly speak, and stroke my head
 and smile),—

Could those few pleasant days again appear,

Might one wish bring them, would I wish
 them here?

I would not trust my heart—the dear delight

Seems so to be desired, perhaps I might.
 But no—what here we call our life is such,
 So little to be loved and thou so much,
 That I should ill requite thee to constrain
 Thy unbound spirit into bonds again.

Thou, as a gallant bark from Albion's coast
 That (storms all weathered and the ocean
 crossed)

Shoots into port at some well-havened isle,
 Where spices breathe and brighter seasons
 smile,

There sits quiescent on the floods, that show
 Her beauteous form reflected clear below,

While airs impregnated with incense play
Around her, fanning light her streamers gay ;
So thou, with sails how swift ! hast reached
the shore

" Where tempests never beat nor billows
roar," *

And thy loved consort on the dangerous tide
Of life long since has anchored by thy side ;
But me, scarce hoping to attain that rest,
Always from port withheld, always distress-
ed—

Me howling blasts drive devious, tempest-
tossed,

Sails ripped, seams opening wide, and com-
pass lost,

And day by day some current's thwarting
force

Sets me more distant from a prosperous
course ;

Yet, oh ! the thought that thou art safe, and
he,—

That thought is joy, arrive what may to me.
My boast is not that I deduce my birth
From loins enthroned and rulers of the
earth ;

But higher far my proud pretensions rise—
The son of parents passed into the skies.

And now, farewell—Time unrevoked has
run

His wonted course, yet what I wished is
done.

By Contemplation's help, not sought in vain,
I seem t' have lived my childhood o'er again ;
To have renewed the joys that once were
mine,

Without the sin of violating thine ;

* Garth.

A 4

And, while the wings of fancy still are free,
And I can view this mimic show of thee,
Time has but half succeeded in his theft—
Thyself removed, thy power to soothe me left.

COWPER.

THE GRAVE.

THY SUCCORS I IMPORE.

WHILE some affect the sun, and some the
shade,

Some flee the city, some the hermitage—
Their aims as various as the roads they take
In journeying through life—the task be
mine

To paint the gloomy horrors of the tomb ;
The appointed place of rendezvous, where all
These travellers meet. Thy succors I im-
plore,

Eternal King ! whose potent arm sustains
The keys of Hell and Death. The Grave,
dread thing !

Men shiver when thou'rt named : Nature, ap-
palled,

Shakes off her wonted firmness. Ah ! how
dark

Thy long-extended realms and rueful wastes !
Where naught but silence reigns, and night,
dark night,

Dark as was chaos, ere the infant Sun
Was rolled together or had tried his beams
Athwart the gloom profound. The sickly
taper,

By glimmering through thy low-browed misty
vaults

(Furred round with mouldy damp and ropy
slime),
Lets fall a supernumerary horror,
And only serves to make thy night more
irksome.

THE YEW.

Well do I know thee by thy trusty yew,
Cheerless, unsocial plant! that loves to dwell
'Midst skulls and coffins, epitaphs and worms,
Where light-heeled ghosts and visionary
shades,
Beneath the wan cold moon (as fame reports)
Embodied, thick, perform their mystic rounds.
No other merriment, dull tree! is thine.

THE MORE ILLUSTRIOUS DEAD.

See yonder hallowed fane—the pious work
Of names once famed, now dubious or forgot,
And buried 'midst the wreck of things which
were;
There lie interred the most illustrious dead.
The wind is up: hark! how it howls! Me-
thinks
Till now I never heard a sound so dreary:
Doors creak and windows clap, and night's
foul bird,
Rocked in the spire, screams loud: the
gloomy aisles
Black-plastered, and hung round with shreds
of 'scutcheons
And tattered coats-of-arms, send back the
sound,
Laden with heavier airs, from the low vaults,
The mansions of the dead. Roused from
their slumbers,
In grim array the grisly spectres rise,

Grin horrible, and, obstinately sullen,
Pass and repass, hushed as the foot of night;
Again the screech-owl shrieks: ungracious
sound!
I'll hear no more; it makes one's blood run
chill.

A ROW OF REVEREND ELMS.

Quite round the pile a row of reverend
elms,
Coeval near with that, all ragged show,
Long lashed by the rude winds: some rift
half down
Their branchless trunks; others so thin at
top
That scarce two crows could lodge in the
same tree.
Strange things, the neighbors say, have hap-
pened here:
Wild shrieks have issued from the hollow
tombs;
Dead men have come again and walked
about,
And the great bell has tolled, unring, un-
touched!
(Such tales their cheer at wake or gossiping,
When it draws near to witching time of
night.)

THE SCHOOLBOY.

Oft, in the lone churchyard at night I've
seen,
By glimpse of moonshine chequering through
the trees,
The schoolboy with his satchel in his hand,
Whistling aloud to bear his courage up,
And lightly tripping o'er the long flat stones

(With nettles skirted and with moss o'er-
grown)

That tell in homely phrase who lie below.
Sudden he starts! and hears, or thinks he
hears,

The sound of something purring at his heels;
Full fast he flies and dares not look behind
him,

Till, out of breath, he overtakes his fellows,
Who gather round and wonder at the tale
Of horrid apparition, tall and ghastly,
That walks at dead of night, or takes his
stand

O'er some new-opened grave, and, strange to
tell,

Evanishes at crowing of the cock.

THE NEW-MADE WIDOW.

The new-made widow too I've sometimes
spied,

Sad sight! slow moving o'er the prostrate
dead:

Listless, she crawls along in doleful black,
Whilst bursts of sorrow gush from either
eye,

Fast falling down her now untasted cheek.
Prone on the lowly grave of the dear man
She drops, whilst busy, meddling memory,

In barbarous succession, musters up
The past endearments of their softer hours,
Tenacious of its theme. Still, still she thinks

She sees him, and, indulging the fond thought,
Clings yet more closely to the senseless
turf,

Nor heeds the passenger who looks that
way.

FRIENDSHIP.

Invidious grave!—how dost thou rend in
sunder

Whom love has knit and sympathy made
one!

A tie more stubborn far than Nature's band,
Friendship! mysterious cement of the soul,
Sweetener of life and solder of society!

I owe thee much: thou hast deserved from me
Far, far beyond what I can ever pay.

Oft have I proved the labors of thy love,
And the warm efforts of the gentle heart,
Anxious to please. Oh, when my friend
and I

In some thick wood have wandered heedless
on,

Hid from the vulgar eye, and sat us down
Upon the sloping cowslip-covered bank,
Where the pure limpid stream has slid along

In grateful errors through the underwood,
Sweet murmuring—methought the shrill-
tongued thrush

Mended his song of love; the sooty black-
bird

Mellowed his pipe and softened every note;
The eglantine smelt sweeter, and the rose
Assumed a dye more deep, whilst every
flower

Vied with its fellow-plant in luxury
Of dress. Oh, then the longest summer's
day

Seemed too, too much in haste; still the full
heart

Had not imparted half; 'twas happiness
Too exquisite to last. Of joys departed,
Not to return, how painful the remembrance!

THE JESTERS.

Dull Grave! thou spoil'st the dance of
youthful blood,
Strik'st out the dimple from the cheek of
mirth,
And every smirking feature from the face;
Branding our laughter with the name of
madness.
Where are the jesters now? the men of
health,
Complexionally pleasant? Where the droll,
Whose every look and gesture was a joke
To clapping theatres and shouting crowds,
And made even thick-lipped musing Melan-
choly
To gather up her face into a smile
Before she was aware? Ah! sullen now,
And dumb as the green turf that covers
them.

PROUD ROYALTY.

Where are the mighty thunderbolts of
war?
The Roman Cæsars and the Grecian chiefs,
The boast of story? Where the hot-brained
youth,
Who the tiara at his pleasure tore
From kings of all the then discovered globe,
And cried, forsooth! because his arm was
hampered
And had not room enough to do its work?—
Alas! how slim, dishonorably slim,
And crammed into a place we blush to
name!
Proud Royalty! how altered in thy looks!
How blank thy features and how wan thy
hue!

Son of the morning, whither art thou gone?
Where hast thou hid thy many-spangled
head,
And the majestic menace of thine eyes,
Felt from afar? Pliant and powerless now,
Like new-born infant wound up in his
swathes,
Or victim tumbled flat upon its back,
That throbs beneath the sacrificer's knife.
Mute must thou bear the strife of little
tongues,
And coward insults of the base-born crowd,
That grudge a privilege thou never hadst,
But only hoped for in the peaceful grave,
Of being unmolested and alone.
Arabia's gums and odoriferous drugs,
And honors by the heralds duly paid
In mode and form even to a very scruple:
Oh, cruel irony! these come too late,
And only mock whom they were meant to
honor.
Surely there's not a dungeon slave that's
buried
In the highway, unshrouded and uncoffined,
But lies as soft and sleeps as sound as he.
Sorry pre-eminence of high descent,
Above the vulgar born, to rot in state!

FUNERAL OF THE GREAT.

But see! the well-plumed hearse comes
nodding on,
Stately and slow, and properly attended
By the whole sable tribe that painful watch
The sick man's door, and live upon the deal
By letting out their persons by the hour
To mimic sorrow when the heart's not sad.

How rich the trappings, now they're all unfurled

And glittering in the sun! Triumphant entries

Of conquerors and coronation pomps,
In glory scarce exceed. Great gluts of people

Retard the unwieldy show; whilst from the casements

And houses' tops, ranks behind ranks, close wedged,

Hang bellying o'er. But tell us, why this waste?

Why this ado in earthing up a carcass
That's fallen into disgrace, and in the nostril
Smells horrible? Ye undertakers, tell us,
'Midst all the gorgeous figures you exhibit,
Why is the principal concealed for which
You make this mighty stir? 'Tis wisely done;

What would offend the eye in a good picture
The painter casts discreetly into shade.
Proud lineage, now how little thou appear'st!
Below the envy of the private man!
Honor, that meddlesome, officious ill,
Pursues thee even to death, nor there stops short;

Strange persecution! when the grave itself
Is no protection from rude sufferance!

FAME.

Absurd to think to overreach the grave,
And from the wreck of names to rescue ours!

The best-concerted schemes men lay for fame
Die fast away—only themselves die faster.
The far-famed sculptor and the laurelled bard,

Those bold insurers of deathless fame,
Supply their little feeble aids in vain.

The tapering pyramid, the Egyptian's pride
And wonder of the world, whose spiky top
Has wounded the thick cloud and long outlived

The angry shaking of the winter's storm,
Yet spent at last by the injuries of heaven,
Shattered with age and furrowed o'er with years,

The mystic cone, with hieroglyphics crusted,
At once gives way. Oh, lamentable sight!
The labor of whole ages tumbles down,
A hideous and misshapen length of ruins;
Sepulchral columns wrestle, but in vain,
With all-subduing Time: his cankering hand
With calm, deliberate malice wasteth them:
Worn on the edge of days, the brass consumes,

The busto moulders, and the deep-cut marble,

Unsteady to the steel, gives up its charge.
Ambition, half convicted of her folly,
Hangs down the head and reddens at the tale.

THE MAN-DESTROYING VILLAINS.

Here all the mighty troublers of the earth,

Who swam to sovereign rule through seas of blood;

The oppressive, sturdy, man-destroying villains,

Who ravaged kingdoms and laid empires waste,

And in a cruel wantonness of power

Thinned states of half their people, and
 gave up
 To want the rest; now, like a storm that's
 spent,
 Lie hushed, and meanly sneak behind the
 covert.
 Vain thought! to hide them from the general
 scorn
 That haunts and dogs them like an injured
 ghost,
 Implacable. Here, too, the petty tyrant,
 Whose scant domains geographer ne'er no-
 ticed,
 And, well for neighboring grounds, of arm
 as short,
 Who fixed his iron talons on the poor,
 And gripped them like some lordly beast of
 prey,
 Deaf to the forceful cries of gnawing hunger
 And piteous, plaintive voice of misery
 (As if a slave was not a shred of nature,
 Of the same common nature with his lord),
 Now tame and humble, like a child that's
 whipped,
 Shakes hands with dust and calls the worm
 his kinsman,
 Nor pleads his rank and birthright: Under
 ground
 Precedency's a jest; vassal and lord
 Grossly familiar, side by side consume.

SELF-ESTEEM.

When self-esteem or others' adulation
 Would cunningly persuade us we are some-
 thing
 Above the common level of our kind,

The grave gainsays the smooth-complexion-
 ed flattery,
 And with blunt truth acquaints us what we
 are.

BEAUTY.

Beauty! thou pretty plaything, dear de-
 ceit!
 That steals so softly o'er the stripling's heart,
 And gives it a new pulse, unknown before,
 The grave discredits thee: thy charms ex-
 punged,
 Thy roses faded, and thy lilies soiled,
 What hast thou more to boast of? Will thy
 lovers
 Flock round thee now to gaze and do thee
 homage?
 Methinks I see thee with thy head low
 laid,
 Whilst, surfeited upon thy damask cheek,
 The high-fed worm, in lazy volumes rolled,
 Riots unscared. For this was all thy cau-
 tion?
 For this thy painful labors at thy glass,
 To improve those charms and keep them in
 repair,
 For which the spoiler thanks thee not? Foul
 feeder!
 Coarse fare and carrion please thee full as
 well,
 And leave as keen a relish on the sense.
 Look how the fair one weeps! the conscious
 tears
 Stand thick as dew-drops on the bells of
 flowers;
 Honest effusion! the swoln heart in vain
 Works hard to put a gloss on its distress.

STRENGTH.

Strength, too! thou surly and less gentle
boast
Of those that laugh loud at the village ring!
A fit of common sickness pulls thee down
With greater ease than e'er thou didst the
stripling
That rashly dared thee to the unequal fight.
What groan was that I heard?—deep groan
indeed!
With anguish heavy laden; let me trace it:
From yonder bed it comes, where the strong
man,
By stronger arm belabored, gasps for breath
Like a hard-hunted beast. How his great
heart
Beats thick! his roomy chest by far too scant
To give the lungs full play. What now
avail
The strong-built sinewy limbs and well-
spread shoulders?
See how he tugs for life, and lays about him,
Mad with his pains! Eager he catches
hold
Of what comes next to hand and grasps it
hard,
Just like a creature drowning; hideous sight!
Oh, how his eyes stand out and stare full
ghastly,
While the distemper's rank and deadly
venom
Shoots like a burning arrow 'cross his bowels
And drinks his marrow up! Heard you that
groan?
It was his last. See how the great Goliath,
Just like a child that brawled itself to rest,

Lies still. What mean'st thou then, O
mighty boaster!
To vaunt of nerves of thine? What means
the bull,
Unconscious of his strength, to play the
coward,
And flee before a feeble thing like man,
That, knowing well the slackness of his arm,
Trusts only in the well-invented knife?

THE STAR-SURVEYING SAGE.

With study pale and midnight vigils spent,
The star-surveying sage close to his eye
Applies the sight-invigorating tube,
And, travelling through the boundless length
of space,
Marks well the courses of the far-seen orbs,
That roll with regular confusion there
In ecstasy of thought. But, ah, proud man!
Great heights are hazardous to the weak
head;
Soon, very soon, thy firmest footing fails,
And down thou dropp'st into that darksome
place
Where no device nor knowledge ever came.

THE TONGUE-WARRIOR.

Here the tongue-warrior lies, disabled now,
Disarmed, dishonored, like a wretch that's
gagged
And cannot tell his ails to passers-by.
Great man of language! whence this mighty
change,
This dumb despair and drooping of the head?
Though strong persuasion hung upon thy lip,
And sly insinuation's softer arts
In ambush lay about thy flowing tongue,

Alas, how chap-fallen now! Thick mists
 and silence
 Rest, like a weary cloud, upon thy breast
 Unceasing. Ah! where is the lifted arm,
 The strength of action and the force of
 words,
 The well-turned period and the well-tuned
 voice,
 With all the lesser ornaments of phrase?
 Ah! fled for ever, as they ne'er had been;
 Rased from the book of fame; or, more pro-
 voking,
 Perchance some hackney, hunger-bitten scrib-
 bler
 Insults thy memory and blots thy tomb
 With long flat narrative or duller rhymes,
 With heavy halting pace, that drawl along,
 Enough to rouse a dead man into rage
 And warm with red resentment the wan
 cheek.

MASTERS OF THE HEALING ART.

Here the great masters of the healing art,
 Those mighty mock defrauders of the tomb,
 Spite of their juleps and catholicons,
 Resign to fate. Proud Æsculapius' son!
 Where are thy boasted implements of art,
 And all thy well-crammed magazines of
 health?

Nor hill nor vale, as far as ship could go,
 Nor margin of the gravel-bottomed brook,
 Escaped thy rifling hand: from stubborn
 shrubs

Thou wrung'st their shy, retiring virtues out,
 And vexed them in the fire; nor fly, nor in-
 sect,

Nor writhy snake, escaped thy deep research.

But why this apparatus? Why this cost?
 Tell us, thou doughty keeper from the grave,
 Where are thy recipes and cordials now,
 With the long list of vouchers for thy cures?
 Alas! thou speakest not. The bold impostor
 Looks not more silly when the cheat's found
 out.

THE LANK-SIDED MISER.

Here the lank-sided miser, worst of felons,
 Who meanly stole (discreditable shift!)
 From back, and stomach too, their proper
 cheer,

Eased of a tax it irked the wretch to pay
 To his own carcass, now lies cheaply lodged,
 By clamorous appetites no longer teased,
 Nor tedious bills of charges and repairs.
 But, ah! where are his rents, his comings-
 in?

Ay! now you've made the rich man poor
 indeed;

Robbed of his gods, what has he left behind?
 O cursed lust of gold! when for thy sake
 The fool throws up his interest in both
 worlds,
 First starved in this, then damned in that to
 come!

A SERIOUS THING TO DIE.

How shocking must thy summons be, O
 Death!

To him that is at ease in his possessions,
 Who, counting on long years of pleasure
 here,

Is quite unfurnished for that world to come!
 In that dread moment how the frantic soul
 Raves round the walls of her clay tenement,
 Runs to each avenue and shrieks for help,

But shrieks in vain! How wistfully she
looks

On all she's leaving, now no longer hers!
A little longer, yet a little longer,
Oh, might she stay, to wash away her stains
And fit her for her passage! Mournful sight!
Her very eyes weep blood, and every groan
She heaves is big with horror; but the foe,
Like a staunch murderer, steady to his purpose,
Pursues her close through every lane of life,

Nor misses once the track, but presses on,
Till, forced at last to the tremendous verge,
At once she sinks to everlasting ruin.
Sure 'tis a serious thing to die! My soul,
What a strange moment it must be when,
near

Thy journey's end, thou hast the gulf in
view—

That awful gulf no mortal e'er repassed
To tell what's doing on the other side!
Nature runs back and shudders at the sight,
And every life-string bleeds at thoughts of
parting;

For part they must: body and soul must part;
Fond couple! linked more close than wedded
pair.

This wings its way to its Almighty Source,
The witness of its actions, now its judge;
That drops into the dark and noisome grave
Like a disabled pitcher, of no use.

SELF-MURDER.

If death were nothing, and naught after
death,

If when men died, at once they ceased to be,
Returning to the barren womb of nothing

Whence first they sprung, then might the
debauchee

Untrembling mouth the heavens; then might
the drunkard

Reel over his full bowl, and, when 'tis drained,
Fill up another to the brim, and laugh

At the poor bugbear Death; then might the
wretch

That's weary of the world and tired of life
At once give each inquietude the slip
By stealing out of being when he pleased.
And by what way, whether by hemp or steel,
Death's thousand doors stand open! Who
could force

The ill-pleased guest to sit out his full time,
Or blame him if he goes? Sure he does
well

That helps himself as timely as he can,
When able. But if there's an Hereafter—
And that there is, conscience, uninfluenced
And suffered to speak out, tells every man—
Then must it be an awful thing to die:
More horrid yet to die by one's own hand.
Self-murder!—name it not: our island's
shame,

That makes her the reproach of neighboring
states.

Shall Nature, swerving from her earliest dictate,
Self-preservation, fall by her own act?

Forbid it, Heaven! Let not upon disgust
The shameless hand be foully crimsoned o'er
With blood of its own lord. Dreadful attempt!

Just reeking from self-slaughter, in a rage
To rush into the presence of our Judge,

As if we challenged him to do his worst,
 And mattered not his wrath! Unheard-of
 tortures
 Must be reserved for such: these herd to-
 gether;
 The common damned shun their society,
 And look upon themselves as fiends less
 foul.
 Our time is fixed, and all our days are num-
 bered;
 How long, how short, we know not: this
 we know,
 Duty requires we calmly wait the summons,
 Nor dare to stir till Heaven shall give per-
 mission,
 Like sentries that must keep their destined
 stand,
 And wait the appointed hour till they're re-
 lieved.
 Those only are the brave who keep their
 ground,
 And keep it to the last. To run away
 Is but a coward's trick; to run away
 From this world's ills, that at the very worst
 Will soon blow o'er, thinking to mend our-
 selves,
 By boldly venturing on a world unknown,
 And plunging headlong in the dark—'tis
 mad!
 No frenzy half so desperate as this.

TELL US, YE DEAD.

Tell us, ye dead! will none of you, in pity
 'To those you left behind, disclose the secret?
 Oh, that some courteous ghost would blab it
 out,

What 'tis you are, and we must shortly be!
 I've heard that souls departed have some
 times
 Forewarned men of their death; 'twas kind-
 ly done
 To knock and give the alarm. But what
 means
 This stinted charity? 'Tis but lame kind-
 ness
 That does its work by halves. Why might
 you not
 Tell us what 'tis to die? Do the strict laws
 Of your society forbid your speaking
 Upon a point so nice? I'll ask no more:
 Sullen, like lamps in sepulchres, your shine
 Enlightens but yourselves. Well, 'tis no
 matter;
 A very little time will clear up all,
 And make us learned as you are, and as close.

THE SEXTON.

Death's shafts fly thick! Here falls the
 village swain,
 And there his pampered lord! The cup goes
 round,
 And who so artful as to put it by?
 'Tis long since death had the majority;
 Yet, strange! the living lay it not to heart.
 See yonder maker of the dead man's bed,
 The sexton, hoary-headed chronicle,
 Of hard, unmeaning face, down which ne'er
 stole
 A gentle tear; with mattock in his hand
 Digs through whole rows of kindred and ac-
 quaintance,
 By far his juniors. Scarce a skull's cast up,
 But well he knew its owner, and can tell

Some passage of his life. Thus hand in
 hand
 The sot has walked with death twice twenty
 years,
 And yet ne'er younker on the green laughs
 louder
 Or clubs a smuttier tale: when drunkards
 meet
 None sings a merrier catch or lends a hand
 More willing to his cup. Poor wretch! he
 minds not
 That soon some trusty brother of the trade
 Shall do for him what he has done for thou-
 sands.

THE WORLD A BURIAL-FIELD UNWALLED.

On this side and on that men see their
 friends
 Drop off like leaves in autumn, yet launch
 out
 Into fantastic schemes, which the long lives
 In the world's hale and undegenerate days
 Could scarce have leisure for. Fools that we
 are!
 Never to think of death and of ourselves
 At the same time—as if to learn to die
 Were no concern of ours! Oh more than
 sottish,
 For creatures of a day, in gamesome mood,
 To frolic on eternity's dread brink,
 Unapprehensive, when, for aught we know,
 The very first swoln surge shall sweep us in!
 Think we, or think we not, time hurries on
 With a resistless, unremitting stream,
 Yet treads more soft than e'er did midnight
 thief

That slides his hand under the miser's pillow
 And carries off his prize? What is this
 world?

What but a spacious burial-field unwalled,
 Strewed with death's spoils, the spoils of an-
 imals,

Savage and tame, and full of dead men's
 bones?

The very turf on which we tread once lived,
 And we that live must lend our carcasses
 To cover our own offspring: in their turns
 They too must cover theirs. 'Tis here all
 meet!

The shivering Iceland and the sunburnt
 Moor;

Men of all climes, that never met before;
 And of all creeds—the Jew, the Turk, the
 Christian.

Here the proud prince and favorite, yet
 prouder,

His sovereign's keeper and the people's
 scourge,

Are huddled out of sight. Here lie abashed
 The great negotiators of the earth,
 And celebrated masters of the balance,

Deep read in stratagems and wiles of courts;
 Now vain their treaty skill; death scorns to
 treat.

Here the o'erloaded slave flings down his
 burden

From his galled shoulders; and when the
 cruel tyrant,

With all his guards and tools of power about
 him,

Is meditating new, unheard-of hardships,
 Mocks his short arm, and, quick as thought,
 escapes

Where tyrants vex not and the weary rest.
 Here the warm lover, leaving the cool shade,
 The tell-tale echo and the babbling stream
 (Time out of mind the favorite seats of love),
 Fast by his gentle mistress lays him down,
 Unblasted by foul tongue. Here friends and
 foes

Lie close, unmindful of their former feuds.
 The lawn-robed prelate and plain presbyter,
 Erewhile that stood aloof, as shy to meet,
 Familiar mingle here, like sister streams
 That some rude interposing rock had split.
 Here is the large-limbed peasant; here the
 child;

Here is the mother with her sons and daughters;
 The barren wife, the long-demurring maid;
 Here are the prude severe and gay coquette,
 The sober widow and the young green virgin,
 Cropped like a rose before 'tis fully blown
 Or half its worth disclosed. Strange medley
 here!

Here garrulous old age winds up his tale;
 And jovial youth, of lightsome, vacant heart,
 Whose every day was made of melody,
 Hears not the voice of mirth. The shrill-
 tongued shrew,

Meek as the turtle-dove, forgets her chiding.
 Here are the wise, the generous and the
 brave;

The just, the good, the worthless, the profane;

The downright clown and perfectly well-
 bred;

The fool, the churl, the scoundrel, and the
 mean;

The supple statesman and the patriot stern;

The wrecks of nations and the spoils of time,
 With all the lumber of six thousand years.

MAN AND LOST EDEN.

Poor Man! how happy once in thy first
 state,

When, yet but warm from thy great Maker's
 hand,

He stamped thee with his image, and, well
 pleased,

Smiled on his last fair work! Then all was
 well.

Sound was the body and the soul serene,
 Like two sweet instruments, ne'er out of
 tune,

That play their several parts. Nor head,
 nor heart,

Offered to ache: nor was there cause they
 should,

For all was pure within; no fell remorse,
 Nor anxious casting up of what might be,
 Alarmed his peaceful bosom. Summer seas
 Show not more smooth when kissed by south-
 ern winds

Just ready to expire. Scarce importuned,
 The generous soil, with a luxuriant hand,
 Offered the various produce of the year
 And everything most perfect in its kind.
 Blessed, thrice-blessed days! But ah, how
 short!

Blest as the pleasing dreams of holy men,
 But fugitive like those, and quickly gone.
 Oh slippery state of things! What sudden
 turns!

What strange vicissitudes in the first leaf
 Of man's sad history! To-day most happy,

And ere to-morrow's sun has set most ab-
ject!

How scant the space between these vast
extremes!

Thus fared it with our sire : not long he en-
joyed

His paradise. Scarce had the happy tenant
Of the fair spot due time to prove its sweets,
Or sum them up, when straight he must be
gone,

Ne'er to return again. And must he go?
Can naught compound for the first dire of-
fence

Of erring man? Like one that is con-
demned,

Fain would he trifle time with idle talk
And parley with his fate. But 'tis in vain;
Not all the lavish odors of the place,
Offered in incense, can procure his pardon
Or mitigate his doom. A mighty angel,
With flaming sword, forbids his longer stay,
And drives the loiterer forth; nor must he
take

One last and farewell round. At once he
lost

His glory and his God. If mortal now,
And sorely maimed, no wonder! Man has
sinned.

Sick of his bliss and bent on new adventures,
Evil he needs would try; nor tried in vain.
(Dreadful experiment! destructive measure!
Where the worst thing could happen is suc-
cess.)

Alas! too well he sped: the good he scorned
Stalked off reluctant, like an ill-used ghost,
Not to return; or if it did, its visits,
Like those of angels, short and far between;

Whilst the black Demon, with his hell-
'scaped train,

Admitted once into its better room,
Grew loud and mutinous, nor would be gone;
Lording it o'er the man, who now too late
Saw the rash error which he could not mend—
An error fatal not to him alone,
But to his future sons, his fortune's heirs.
Inglorious bondage! Human nature groans
Beneath a vassalage so vile and cruel,
And its vast body bleeds through every vein.

SIN LAID WASTE A WORLD.

What havoc hast thou made, foul monster,
Sin!

Greatest and first of ills, the fruitful parent
Of woes of all dimensions, but for thee
Sorrow had never been, all-noxious thing,
Of vilest nature! Other sorts of evils
Are kindly circumscribed and have their
bounds.

The fierce volcano, from his burning entrails,
That belches molten stone and globes of fire,
Involved in pitchy clouds of smoke and
stench,

Mars the adjacent fields for some leagues
round,

And there it stops. The big-swoln inunda-
tion,

Of mischief more diffusive, raving loud,
Buries whole tracts of country, threatening
more;

But that too has its shore it cannot pass.
More dreadful far than these, Sin has laid
waste,

Not here and there a country, but a world:
Despatching, at a wide-extended blow,

Entire mankind, and for their sakes defacing
 A whole creation's beauty with rude hands,
 Blasting the foodful grain, the loaded branches,
 And marking all along its way with ruin.
 Accursed thing! Oh, where shall fancy find
 A proper name to call thee by, expressive
 Of all thy horrors? Pregnant womb of ills!
 Of tempers so transcendently malign,
 That toads and serpents of most deadly kind
 Compared to thee are harmless! Sickneses
 Of every size and symptom, racking pains,
 And bluest plagues are thine. See how the
 fiend

Profusely scatters the contagion round!
 While deep-mouthed Slaughter, bellowing at
 her heels,
 Wades deep in blood new-spilt; yet for to-
 morrow
 Shapes out new work of great uncommon
 daring,
 And inly pines till the dread blow is struck.

DEATH A GLUTTON.

But, hold! I've gone too far, too much
 discovered
 My father's nakedness and Nature's shame.
 Here let me pause and drop an honest tear,
 One burst of filial duty and condolence,
 O'er all those ample deserts Death hath
 spread
 This chaos of mankind. O great man-eater!
 Whose every day is carnival, not sated yet!
 Unheard-of epicure, without a fellow!
 The veriest gluttons do not always cram;
 Some intervals of abstinence are sought
 To edge the appetite: thou seekest none.

Methinks the countless swarms thou hast de-
 voured,
 And thousands at each hour thou gobblest
 up,
 This, less than this, might gorge thee to the
 full!
 But, ah! rapacious still, thou gap'st for more,
 Like one, whole days defrauded of his meals,
 On whom lank Hunger lays her skinny hand,
 And whets to keenest eagerness his cravings:
 As if diseases, massacres and poison,
 Famine and war were not thy caterers!

THE RESURRECTION.

But know that thou must render up thy
 dead,
 And with high interest too. They are not
 thine,
 But only in thy keeping for a season,
 Till the great promised day of restitution,
 When loud-diffusive sound from brazen trump
 Of strong-lunged cherub shall alarm thy cap-
 tives,
 And rouse the long, long sleepers into life,
 Daylight, and liberty.
 Then must thy gates fly open, and reveal
 The mines that lay long forming under
 ground,
 In their dark cells immured; but now fu'll
 ripe
 And pure as silver from the crucible,
 That twice has stood the torture of the fire
 And inquisition of the forge. We know
 The illustrious Deliverer of mankind,
 The Son of God, thee foiled. Him in thy
 power

Thou couldst not hold : self-vigorous he rose,
 And, shaking off thy fetters, soon retook
 Those spoils his voluntary yielding lent
 (Sure pledge of our releasement from thy
 thrall !)

Twice twenty days he sojourned here on
 earth,

And showed himself alive to chosen wit-
 nesses

By proofs so strong that the most slow-as-
 senting

Had not a scruple left. This having done,
 He mounted up to heaven. Methinks I see
 him

Climb the aërial heights and glide along
 Athwart the severing clouds ; but the faint
 eye,

Flung backward in the chase, soon drops its
 hold,

Disabled quite and jaded with pursuing.
 Heaven's portals wide expand to let him in ;
 Nor are his friends shut out : as some great
 prince

Not for himself alone procures admission,
 But for his train, it was his royal will
 That where he is, there should his followers
 be.

Death only lies between ; a gloomy path,
 Made yet more gloomy by our coward fears,
 But not untrod nor tedious ; the fatigue
 Will soon go off. Besides, there's no by-
 road

To bliss. Then why, like ill-conditioned
 children,

Start we at transient hardships in the way
 That leads to purer air and softer skies

And a ne'er-setting sun ? Fools that we are !
 We wish to be where sweets unwithering
 bloom,

But straight our wish revoke, and will not go.
 So have I seen upon a summer's even,

Fast by the rivulet's brink, a youngster play :
 How wishfully he looks to stem the tide,

This moment resolute, next unresolved !

At last he dips his foot, but as he dips

His fears redouble, and he runs away

From the inoffensive stream, unmindful now
 Of all the flowers that paint the farther
 bank

And smiled so sweet of late. Thrice wel-
 come death,

That after many a painful, bleeding step

Conducts us to our home and lands us safe

On the long-wished-for shore ! Prodigious
 change !

Our bane turned to a blessing ! Death, dis-
 armed,

Loses his fellness quite. All thanks to Him
 Who scourged the venom out ! Sure the last
 end

Of the good man is peace ! How calm his
 exit !

Night-dews fall not more gently to the
 ground,

Nor weary, worn-out winds expire so soft.

Behold him in the evening-tide of life—

A life well spent, whose early care it was

His riper years should not upbraid his green.

By unperceived degrees he wears away,

Yet, like the sun, seems larger at his setting.

High in his faith and hopes, look how he
 reaches

After the prize in view, and, like a bird
 That's hampered, struggles hard to get away,
 Whilst the glad gates of sight are wide ex-
 panded
 To let new glories in, the first fair fruits
 Of the fast-coming harvest. Then, oh then,
 Each earth-born joy grows vile or disappears,
 Shrunk to a thing of naught. Oh, how he
 longs
 To have his passport signed and be dis-
 missed !
 'Tis done, and now he's happy ! The glad
 soul
 Has not a wish uncrowned. Even the lag
 flesh
 Rests too, in hope of meeting once again
 Its better half, never to sunder more.
 Nor shall it hope in vain : the time draws on
 When not a single spot of burial earth,
 Whether on land or in the spacious sea,
 But must give back its long-committed dust
 Inviolatè ! And faithfully shall these
 Make up the full account, not the least atom
 Embezzled or mislaid of the whole tale.
 Each soul shall have a body ready furnished,
 And each shall have his own. Hence, ye
 profane !
 Ask not how this can be. Sure the same
 power
 That reared the piece at first and took it
 down,
 Can reassemble the loose scattered parts
 And put them as they were. Almighty God
 Has done much more, nor is his arm im-
 paired
 Through length of days ; and what he can,
 he will :

His faithfulness stands bound to see it done.
 When the dread trumpet sounds, the slum-
 bering dust,
 Not unattentive to the call, shall wake,
 And every joint possess its proper place,
 With a new elegance of form unknown
 To its first state. Nor shall the conscious
 soul
 Mistake its partner, but, amidst the crowd,
 Singling its other half, into its arms
 Shall rush, with all the impatience of a man
 That's new come home, and, having long
 been absent,
 With haste runs over every different room,
 In pain to see the whole. Thrice happy
 meeting !
 Nor time nor death shall ever part them
 more.
 'Tis but a night, a long and moonless night ;
 We make the grave our bed, and then are
 gone.
 Thus, at the shut of even the weary bird
 Leaves the wide air, and in some lonely
 brake
 Cowers down and dozes till the dawn of
 day,
 Then claps his well-fledged wings and bears
 away.

BLAIR

I DIE THAT THOU MAY'ST LIVE.

I saw One hanging on a tree,
 In agony and blood,
 Who fixed his languid eyes on me
 As near the cross I stood.



THE DEATH OF CHRIST.

Sure never, till my latest breath,
Can I forget that look ;
It seemed to charge me with his death,
Though not a word he spoke.

Alas ! I knew not what I did,
But all my tears were vain ;
Where could my trembling soul be hid,
For I the Lord had slain ?

A second look he gave, that said,
" I freely all forgive ;
This blood is for thy ransom paid—
I die that thou may'st live."

NEWTON.

MARY AT THE FEET OF JESUS.

As once the Saviour took his seat,
Attracted by his fame,
And lowly bending at his feet,
An humble suppliant came.

Ashamed to lift her streaming eyes
His holy glance to meet,
She poured her costly sacrifice
Upon the Saviour's feet.

Oppressed with sin and sorrow's weight,
And sinking in despair,
With tears she washed his sacred feet,
And wiped them with her hair.

'Depart in peace,' the Saviour said,
" Thy sins are all forgiven !"
The trembling sinner raised her head
In peaceful hope of heaven.

MRS BROWN.

THE VOICE OF DEPARTED FRIENDSHIP.

I HAD a friend who died in early youth ;
And often in these melancholy dreams,
When my soul travels through the umbrage
deep
That shades the silent world of memory,
Methinks I hear his voice—sweet as the
breath
Of balmy ground-flowers stealing from some
spot
Of sunshine sacred, in a gloomy wood,
To everlasting spring.

In the churchyard
Where now he sleeps—the day before he
died—

Silent we sat together on a grave,
Till, gently laying his pale hand on mine—
Pale in the moonlight that was coldly sleeping
On heaving sod and marble monument—
This was the music of his last farewell :

" Weep not, my brother ! though thou seest
me led,

By short and easy stages, day by day,
With motion almost imperceptible,
Into the quiet grave. God's will be done.

Even when a boy, in doleful solitude
My soul oft sat within the shadow of death ;
And when I looked along the laughing earth,
Up the blue heavens and through the middle
air,

Joyfully ringing with the skylark's song,
I wept, and thought how sad for one so young
To bid farewell to so much happiness ;
But Christ hath called me from this lower
world,

Delightful though it be, and when I gaze
 On the green earth and all its happy hills,
 'Tis with such feelings as a man beholds
 A little farm which he is doomed to leave
 On an appointed day. Still more and more
 He loves it as that mournful day draws near,
 But hath prepared his heart and is resigned."
 Then, lifting up his radiant eyes to heaven,
 He said with fervent voice: "Oh, what were
 life,
 Even in the warm and summer light of joy,
 Without those hopes that, like refreshing
 gales
 At evening from the sea, come o'er the soul,
 Breathed from the ocean of eternity!"

HANNAH MORE.

JESUS, LOVER OF MY SOUL.

JESUS, lover of my soul,
 Let me to thy bosom fly,
 While the waters near me roll;
 While the tempest still is high;
 Hide me, O my Saviour, hide,
 Till the storm of life is past;
 Safe into the haven guide:
 Oh, receive my soul at last!

Other refuge have I none;
 Hangs my helpless soul on thee:
 Leave, ah! leave me not alone,
 Still support and comfort me;
 All my trust on thee is stayed,
 All my help from thee I bring;
 Cover my defenceless head
 With the shadow of thy wing.

C. WESLEY.

ROCK OF AGES! CLEFT FOR ME.

Rock of ages! cleft for me,
 Let me hide myself in thee!
 Let the water and the blood,
 From thy riven side that flowed,
 Be of sin the double cure—
 Cleanse me from its guilt and power.

Could my zeal no respite know,
 Could my tears for ever flow—
 All for sin could not atone;
 Thou must save, and thou alone!
 Nothing in my hand I bring;
 Simply to thy cross I cling.

While I draw this fleeting breath,
 When my eyelids close in death,
 When I soar to worlds unknown,
 See thee on thy judgment-throne—
 Rock of ages! cleft for me,
 Let me hide myself in thee.

TOPLADY

I WAS A WANDERING SHEEP.

I was a wandering sheep,
 I did not love the fold,
 I did not love my Shepherd's voice,
 I would not be controlled.

I was a wayward child,
 I did not love my home,
 I did not love my Father's voice,
 I loved afar to roam.

The Shepherd sought his sheep,
 The Father sought his child;

They followed me o'er vale and hill,
O'er deserts waste and wild.

They found me nigh to death,
Famished and faint and lone;
They bound me with the bands of love;
They saved the wandering one.

Jesus my Shepherd is,
'Twas he that loved my soul,
'Twas he that washed me in his blood,
'Twas he that made me whole.

'Twas he that sought the lost,
That found the wandering sheep;
'Twas he that brought me to the fold,
'Tis he that still doth keep.

I was a wandering sheep,
I would not be controlled,
But now I love my Shepherd's voice—
I love, I love the fold!

I was a wayward child;
I once preferred to roam;
But now I love my Father's voice—
I love, I love his home!

BONAR.

THE JUDGMENT.

GREAT God, what do I see and hear?
The end of things created;
Behold the Judge of man appear,
On clouds of glory seated!
The trumpet sounds; the graves restore
The dead which they contained before:
Prepare, my soul, to meet him.

5

The dead in Christ shall first arise
At the last trumpet's sounding,
Caught up to meet him in the skies,
With joy their Lord surrounding;
No gloomy fears their souls dismay,
His presence sheds eternal day
On those prepared to meet him.

Great God, what do I see and hear?
The end of things created;
Behold the Judge of man appear,
On clouds of glory seated!
Low at his cross I wait the day
When heaven and earth shall pass away,
And thus prepare to meet him.

MARTIN LUTHER.

I WOULD NOT LIVE ALWAY.

I WOULD not live alway; I ask not to stay
Where storm after storm rises dark o'er the
way;
The few lurid mornings that dawn on us
here
Are enough for life's woes, full enough for its
cheer.

I would not live alway, thus fettered by sin,
Temptation without and corruption within;
E'en the rapture of pardon is mingled with
fears,
And the cup of thanksgiving with penitent
tears.

I would not live alway: no, welcome the
tomb!
Since Jesus hath lain there, I dread not its
gloom;

There sweet be my rest, till he bid me arise
To hail him in triumph descending the skies.

Who, who would live alway, away from his
God,
Away from yon heaven, that blissful abode,
Where the rivers of pleasure flow o'er the
bright plains,
And the noontide of glory eternally reigns?—

Where the saints of all ages in harmony
meet,
Their Saviour and brethren transported to
greet,
While the anthems of rapture unceasingly
roll,
And the smile of the Lord is the feast of the
soul!

—————
MUELENBERG.

THE LORD SHALL COME.

THE Lord shall come! the earth shall quake,
The mountains to their centre shake;
And, withering from the vault of night,
The stars withdraw their feeble light.

The Lord shall come! but not the same
As once in lowly form he came—
A silent Lamb before his foes,
A weary man and full of woes.

The Lord shall come! a dreadful form,
With wreath of flame and robe of storm,
On cherub wings and wings of wind,
Anointed Judge of human kind!

Can this be He who, wont to stray
A pilgrim on the world's highway,

By power oppressed and mocked by pride—
The Nazarene, the Crucified?

While sinners in despair shall call,
“Rocks, hide us! mountains, on us fall!”
The saints, ascending from the tomb,
Shall sing for joy, “The Lord is come!”

HEBER.

THE LAST HYMN.

THE Sabbath-day was ending in a village by
the sea;
The uttered benediction touched the people
tenderly,
And they rose to face the sunset in the glow-
ing, lighted west,
And then hastened to their dwellings for
God's blessed boon of rest.

But they looked across the waters, and a
storm was raging there;
A fierce spirit moved above them—the wild
spirit of the air—
And it lashed and shook and tore them till
they thundered, groaned, and boomed,
And alas for any vessel in their yawning
gulfs entombed!

Very anxious were the people on that rocky
coast of Wales
Lest the dawns of coming morrows should be
telling awful tales,
When the sea had spent its passion, and
should cast upon the shore
Bits of wreck and swollen victims, as it had
done heretofore.

With the rough winds blowing round her, a
 brave woman strained her eyes
 As she saw along the billows a large vessel
 fall and rise;
 Oh, it did not need a prophet to tell what
 the end must be!
 For no ship could ride in safety near that
 shore on such a sea.

Then the pitying people hurried from their
 homes and thronged the beach;
 Oh, for power to cross the waters and the
 perishing to reach!
 Helpless hands were wrung in terror, tender
 hearts grew cold with dread,
 And the ship, urged by the tempest, to the
 fatal rock-shore sped.

"She has parted in the middle! Oh, the
 half of her goes down!
 God, have mercy! Is his heaven far to seek
 for those who drown?"
 Lo! when next the white, shocked faces
 looked with terror on the sea,
 Only one last clinging figure on a spar was
 seen to be.

Nearer to the trembling watchers came the
 wreck, tossed by the wave,
 And the man still clung and floated, though
 no power on earth could save;
 "Could we send him a short message?
 Here's a trumpet, shout away!"
 'Twas the preacher's hand that took it, and
 he wondered what to say.

Any memory of his sermon? Firstly? Sec-
 ondly? Ah, no;
 There was but one thing to utter in that
 awful hour of woe:
 So he shouted through the trumpet, "Look
 to Jesus! Can you hear?"
 And "Ay, ay, sir!" rang the answer o'er
 the waters loud and clear.

Then they listened: "He is singing, 'Jesus,
 lover of my soul!'"
 And the winds brought back the echo,
 "While the nearer waters roll."
 Strange, indeed, it was to hear him, "Till
 the storm of life is past,"
 Singing bravely o'er the waters, "Oh, re-
 ceive my soul at last."

He could have no other refuge, "Hangs my
 helpless soul on thee;"
 "Leave, ah! leave me not"—the singer
 dropped at last into the sea;
 And the watchers, looking homeward through
 their eyes by tears made dim,
 Said, "He passed to be with Jesus in the
 singing of that hymn."

MARIANNE FARNINGHAM.

SOME TIME.

SOME time, when all life's lessons have been
 learned,
 And suns and stars for evermore have set,
 The things which our weak judgments here
 have spurned,
 The things o'er which we grieved with
 lashes wet,

Will flash before us amid life's dark night,
 As stars shine most in deeper tints of blue;
 And we shall see how all God's plans were
 right,
 And what most seemed reproof was love
 most true.

And we shall see how, while we frown and
 sigh,

God's plans go on as best for you and me;
 How, when we called, he heeded not our cry,
 Because his wisdom to the end could see;
 And e'en as prudent parents disallow
 Too much of sweet to craving babyhood,
 So God perhaps is keeping from us now
 Life's sweetest things because it seemeth
 good.

And you shall shortly know that lengthened
 breath

Is not the sweetest gift God sends his
 friend,
 And that sometimes the sable pall of death
 Conceals the fairest boon his love can
 send.

If we could push ajar the gates of life,
 And stand within, and all God's working
 see,

We could interpret all this doubt and strife,
 And for each mystery find there a key.

But not to-day. Then be content, poor
 heart!

God's plans, like lilies pure and white,
 unfold;

We must not tear the close-shut leaves
 apart—

Time will reveal the calyxes of gold;

And if, through patient toil, we reach the
 land

Where tired feet, with sandals loosed, may
 rest,

Where we shall clearly know and under-
 stand,

I think that we shall say, "God knew the
 best!"

ANON

WE SHALL KNOW.

WHEN the mists have rolled in splendor
 From the beauty of the hills,
 And the sunshine, warm and tender,
 Falls in kisses on the rills,

We may read Love's shining letter
 In the rainbow of the spray,

We shall know each other better

When the mists have cleared away;

We shall know as we are known,

Never more to walk alone,

In the dawning of the morning,

When the mists have cleared away.

If we err in human blindness,

And forget that we are dust;

If we miss the law of kindness

When we struggle to be just,—

Snowy wings of peace shall cover

All the pain that hides away,

When the weary watch is over,

And the mists have cleared away;

We shall know as we are known,

Nevermore to walk alone,

In the dawning of the morning,

When the mists have cleared away.

When the silvery mist has veiled us
 From the faces of our own,
 Oft we deem their love has failed us
 And we tread our path alone;
 We should see them near and truly,
 We should trust them day by day,
 Never love nor blame unduly
 If the mists were cleared away.
 We shall know as we are known,
 Nevermore to walk alone,
 In the dawning of the morning,
 When the mists have cleared away.

When the mists have risen above us,
 As our Father knows his own,
 Face to face with those that love us,
 We shall know as we are known; -
 Love, beyond the Orient meadows,
 Floats the golden fringe of day;
 Heart to heart we bide the shadows
 Till the mists have cleared away;
 We shall know as we are known,
 Nevermore to walk alone,
 When the Day of Light is dawning,
 And the mists have cleared away.

ANNIE HERBERT.

THERE'S A SILVER LINING TO EVERY CLOUD.

THE poet or priest who told us this
 Served mankind in the holiest way,
 For it lit up the earth with the star of bliss,
 That beacons the soul with cheerful ray;
 Too often we wander despairing and blind,
 Breathing our useless murmurs aloud;
 But 'tis kinder to bid us seek and find
 "A silver lining to every cloud."

May we not walk in the dingle ground,
 Where nothing but autumn's dead leaves
 are seen?
 But search beneath them, and peeping around
 Are the young spring tufts of blue and
 green;
 'Tis a beautiful eye that ever perceives
 The presence of God in mortality's crowd;
 'Tis a saving creed that thinks and *believes*
 "There's a silver lining to every cloud."

Let us look closely before we condemn
 Bushes that bear nor bloom nor fruit;
 There may not be beauty in leaves or stem,
 But virtue may dwell far down at the root;
 And let us beware how we utterly spurn,
 Brothers that seem all cold and proud:
 If their bosoms were opened, perchance we
 might learn
 "There's a silver lining to every cloud."

Let us not cast out mercy and truth,
 When guilt is before us in chains and
 shame—
 When passion and vice have cankered youth,
 And age lives on with a branded name;
 Something of good may still be there,
 Though its voice may never be heard
 aloud,
 For, while black with the vapors of pestilent
 air,
 "There's a silver lining to every cloud."

Sad are the sorrows that oftentimes come,
 Heavy and dull and blighting and chill,
 Shutting the light from our heart and our
 home,
 Marring our hopes and defying our will;

But let us not sink beneath the woe—
 'Tis well, perchance, we are tried and
 bowed,
 For be sure, though we may not oft see it
 below,
 "There's a silver lining to every cloud."

And when stern Death, with skeleton hand,
 Has snatched the flower that grew in our
 breast,
 Do we not think of a fairer land,
 Where the lost are found and the weary at
 rest?
 Oh, the hope of the unknown future springs
 In its purest strength o'er the coffin and
 shroud!
 The shadow is dense, but Faith's spirit-voice
 sings,
 "*There's a silver lining to every cloud.*"

ELIZA COOK.

SLANDER.

'Twas but a breath—
 And yet a woman's fair fame wilted,
 And friends once fond grew cold and stilted;
 And life was worse than death.

One venomed word,
 That struck its coward, poisoned blow
 In craven whispers, hushed and low—
 And yet the wide world heard.

'Twas but one whisper—one
 That muttered low for very shame
 That thing the slanderer dare not name,
 And yet its work was done.

A hint so slight,
 And yet so mighty in its power—
 A human soul in one short hour
 Lies crushed beneath its blight.

ANON

THE WISH.

COME to me when my soul
 Hath but a few dim hours to linger here;
 When earthly chains are as a shrivelled
 scroll,
 Oh, let me feel thy presence, be but near—

That I may look once more
 Into thine eyes, which never changed for me;
 That I may speak to thee of that bright
 shore
 Where, with our treasure, we have longed to
 be.

Thou friend of many days,
 Of sadness and of joy, of home and hearth!
 Will not thy spirit aid me then to raise
 The trembling pinions of my hope from
 earth?

By every solemn thought
 Which on our hearts hath sunk in days gone
 by,
 From the deep voices of the mountains
 caught,
 Or all th' adoring silence of the sky;

By every solemn theme
 Wherein in low-toned reverence we have
 spoken,

By our communion in each fervent dream
That sought from realms beyond the grave a
token ;

And by our tears for those
Whose loss hath touched our world with hues
of death ;
And by the hopes that with their dust re-
pose,
As flowers await the south-wind's vernal
breath.

Come to me in that day—
The one, the severed from all days—O friend !
Even then, if human thought may then
have sway,
My soul with thine shall yet rejoice to blend.

Nor then nor *there* alone :
I ask my heart if all indeed must die ;
All that of holiest feelings it hath known ?
And my heart's voice replies, Eternity !

MRS. HEMANS.

WHEN.

If I were told that I must die to-morrow,
That the next sun
Which sinks should bear me past all fear and
sorrow

For any one ;
All the fight fought, all the short journey
through,—

What should I do ?

I do not think that I should shrink or falter,
But just go on,
Doing my work, nor change nor seek to alter
Aught that is gone ;

But rise and move and love and smile and
pray

For one more day ;

And, lying down at night for a last sleeping,
Say in that ear

Which hearkens ever : " Lord, within thy
keeping

How should I fear ?

And when to-morrow brings thee nearer still
Do thou thy will."

I might not sleep for awe ; but peaceful, ten-
der

My soul would lie

All the night long ; and when the morning
splendor

Flushed o'er the sky,

I think that I could smile—could calmly
say,

" It is His day."

But if a wondrous hand from the blue yonder
Held out a scroll,

On which my life was writ, and I with won-
der

Beheld unroll

To a long century's end its mystic clue,
What should I do ?

What *could* I do, O blessed Guide and
Master,

Other than this—

Still to go on as now, not slower, faster,
Nor fear to miss

The road, although so very long it be,
While led by thee ?

Step after step, feeling thee close beside
me,

Although unseen,
Through thorns, through flowers, whether the
tempest hide thee,

Or heavens serene,
Assured thy faithfulness cannot betray,
Thy love decay.

I may not know; my God, no hand reveal-
eth

Thy counsels wise;
Along the path a deepening shadow stealeth,
No voice replies

To all my questioning thought, the time to
tell,

And it is well.

Let me keep on, abiding, and unfearing

Thy will always,

Through a long century's ripening fruition

Or a short day's.

Thou canst not come too soon; and I can
wait

If thou come late.

SUSAN COOLIDGE.

THE MOUNTAINS OF LIFE.

THERE's a land far away, 'mid the stars, we
are told,

Where they know not the sorrows of
time,

Where the pure waters wander through val-
leys of gold,

And life is a treasure sublime.

'Tis the land of our God, 'tis the home of
the soul,

Where the ages of splendor eternally roll—
Where the way-weary traveller reaches his
goal

On the evergreen Mountains of Life.

Our gaze cannot soar to that beautiful land,

But our visions have told of its bliss,

And our souls by the gale of its gardens are
fanned

When we faint in the desert of this;

And we sometimes have longed for its holy
repose

When our spirits were torn with temptations
and woes,

And we've drunk from the tide of the river
that flows

From the evergreen Mountains of Life.

Oh, the stars never tread the blue heavens
at night

But we think where the ransomed have
trod,

And the day never smiles from his palace of
light

But we feel the bright smile of our
God!

We are travelling homeward through changes
and gloom

To a kingdom where pleasures unceasingly
bloom,

And our guide is the glory that shines through
the tomb

From the evergreen Mountains of Life,

J. G. CLARK.

THE UNFINISHED PRAYER.

"Now I lay"—"Repeat it, darling"—

"Lay me," lisped the tiny lips
Of my daughter, kneeling, bending
O'er her folded finger-tips.

"Down to sleep"—"To sleep," she murmured,

And the curly head bent low;
"I pray the Lord," I gently added;
"You can say it all, I know."

"Pray the Lord"—the sound came faintly,
Fainter still—"my soul to keep;"
Then the tired head faintly nodded,
And the child was fast asleep.

But the dewy eyes half opened
When I clasped her to my breast,
And the dear voice softly whispered,
"Mamma, God knows all the rest."

ANON.

SLEEP.

"So he giveth his beloved sleep."—Ps. cxxvi. 2.

HE sees when their footsteps falter, when
their heart grows weak and faint,
He marks when their strength is failing, and
listens to each complaint;
He bids them rest for a season, for the path-
way has grown too steep,
And, folded in fair green pastures,
He giveth his loved ones sleep.

Like weary and worn-out children, that sigh
for the daylight's close,
He knows that they oft are longing for home
and its sweet repose;

So he calls them in from their labors ere the
shadows around them creep,
And, silently watching o'er them,
He giveth his loved ones sleep.

He giveth it, oh, so gently! as a mother will
hush to rest
The babe that she softly pillows so tenderly
on her breast;
Forgotten are now the trials and sorrows that
made them weep,
For with many a soothing promise
He giveth his loved ones sleep.

He giveth it! Friends the dearest can never
this boon bestow;
But he touches the drooping eyelids, and
placid the features grow;
Their foes may gather around them, and
storms may round them sweep,
But, guarding them safe from danger,
He giveth his loved ones sleep.

All dread of the distant future, all fears that
oppress to-day,
Like mists, that clear in the sunlight, have
noiselessly passed away;
Nor call nor clamor can rouse them from
slumbers so pure and deep,
For only His voice can reach them
Who giveth his loved ones sleep.

Weep not that their toils are over, weep not
that their race is run:
God grant we may rest as calmly when our
work, like theirs, is done!

Till then we would yield with gladness our
treasures to him to keep,
And rejoice in the sweet assurance,
He giveth his loved ones sleep.

GOLDEN HOURS.

IF WE KNEW.

If we knew the woe and heartache
Waiting for us down the road,
If our lips could taste the wormwood,
And our backs could feel the load,
Would we waste the day in wishing
For a time that ne'er can be?
Would we wait with such impatience
For our ships to come from sea?

If we knew the baby fingers
Pressed against the window-pane
Would be cold and stiff to-morrow,
Never trouble us again,
Would the bright eyes of our darling
Catch the frown upon our brow?
Would the print of rosy fingers
Vex us then as they do now?

Ah, those little ice-cold fingers,
How they point our mem'ries back
To the hasty words and actions
Strewn along our backward track!
How these little hands remind us,
As in snowy grace they lie,
Not to scatter thorns, but roses,
For our reaping by and by!

Strange, we never prize the music
Till the sweet-voiced bird has flown!

Strange, that we should slight the violets
'Till the lovely flowers are gone!
Strange, that summer skies and sunshine
Never seem one half so fair
As when winter's snowy pinions
Shake their white down in the air!

Lips from which the seal of silence
None but God can roll away
Never blossomed in such beauty
As adorns the month to-day;
And sweet words that freight our mem'ry
With their beautiful perfume
Come to us in sweeter accents
Through the portals of the tomb.

Let us gather up the sunbeams
Lying all around our path;
Let us keep the wheat and roses,
Casting out the thorns and chaff;
Let us find our sweetest comfort
In the blessings of to-day,
With a patient hand removing
All the briers from our way.

ANON

THERE IS NO DEATH.

THERE is no death! The stars go down
To rise upon a fairer shore,
And bright in heaven's jewelled crown
They shine for evermore.

There is no death! The dust we tread
Shall change beneath the summer showers
To golden grain, or mellow fruit,
Or rainbow-tinted flowers.

The granite rocks disorganize
 To feed the hungry moss they bear;
 The forest trees drink daily life
 From out the viewless air.

There is no death! The leaves may fall,
 The flowers may fade and pass away;
 They only wait through wintry hours
 The coming of the May.

There is no death! An angel form
 Walks o'er the earth with silent tread;
 He bears our best-loved things away,
 And then we call them "dead."

He leaves our hearts all desolate,
 He plucks our fairest, sweetest flowers;
 Transplanted into bliss, they now
 Adorn immortal bowers:

The bird-like voice, whose joyous tones
 Made glad these scenes of sin and strife,
 Sings now an everlasting song
 Amid the tree of life;

And where he sees a smile too bright,
 And hearts too pure for taint and vice,
 He bears it to that world of light,
 To dwell in Paradise.

Born unto that undying life,
 They leave us but to come again;
 With joy we welcome them the same,
 Except in sin and pain.

And ever near us, though unseen,
 The dear, immortal spirits tread,
 For all the boundless universe
 Is life—there is no death!

E. BULWER LYTTON.

THE MASTER'S WEDDING-GUEST.

"RISE," said the Master, "come unto the
 feast!"

She heard, and came with willing feet,
 But thinking it not otherwise than meet
 For such a bidding to put on her best,
 She hath gone from us a few short hours
 Into her bridal-chamber, there to await
 The unfolding of the palace-gate
 That gives her entrance to the blissful bow-
 ers.

We have not seen her yet, but we have
 been
 Full often to her chamber-door, and oft
 Have listened at the postern green,
 And laid fresh flowers, and whispered low
 and soft;
 But she hath made no answer, and the
 day
 From the clear west fades fast away.

ANON.

PHILIP MELANCHTHON USED TO SAY.

PHILIP MELANCHTHON used to say
 (Turning his sentence tenderly),
 "We are but sketches of what one day,
 After the hard lines pass away,
 God the designer would have us be."

Only in charcoal, rude and rough
 (The mere cartoon of his greater skill),
 He draws his purposes—crude enough:
 But one must think on the thankless stuff
 Through which these purposes work his
 will.

Then, with the hand of a constant love,
 He deepens or heightens here and there,
 And bends with sympathy from above,
 Changing the lights in which we move
 Between our destiny and our prayer ;

Until, when years perhaps have fled,
 When beauty has grown from the banè of
 sin,
 We bear the face of the holy dead,
 And the pencil drops, and we hear it said,
 "Come, thou beloved, and enter in!"

REV. SAMUEL W. DUFFIELD.

JUDGE NOT.

JUDGE not ; the workings of his brain
 And of his heart thou canst not see ;
 What looks to thy dim eyes a stain
 In God's pure light may only be
 A scar brought from some well-won field,
 Where thou wouldst only faint and yield.

ADELAIDE A. PROCTER.

MARY MAGDALENE.

SHE sat and wept beside his feet. The
 weight
 Of sin oppressed her heart ; for all the
 blame
 And the poor malice of the worldly shame
 To her was past, extinct, and out of date ;
 Only the sin remained, the leprous state ;
 She would be melted by the heart of love,
 By fires far fiercer than are blown to prove
 And purge the silver ore adulterate.

She sat and wept, and, with her untressed
 hair,
 Still wiped the feet she was so blest to touch ;
 And he wiped off the soiling of despair
 From her sweet soul, because she loved so
 much !

I am a sinner, full of doubts and fears ;
 Make me a humble thing of love and tears !

HARTLEY COLERIDGE.

MY BIRTHDAY.

FULL eighteen years this day are gone
 Since first I saw Aurora's dawn ;
 When eighteen* more have rolled away
 Shall purpled mornings dawn on me ?
 Or shall I, ere that hour has come,
 Lie sheltered in the silent tomb ?
 Shall envious age my temple sow
 With hairs that vie with falling snow ?
 Or shall I place these locks of brown,
 And cheeks scarce clothed with silver down,
 Deep underneath the glittering ground ?
 Shall partners of the present day
 Place me beneath the cold, cold clay ?
 Or shall my grave its shoulders raise,
 Heaped up by men of other days ?
 Shall winds which own the fiftieth year
 Sound whistling through my changing hair,
 Or then, in snowy vest arrayed,
 Blow mournful o'er my lonely bed ?
 Should seventy years on-rolling go,
 And eighty see me here below,
 May I to Jesus spend each hour,
 And tell the wonders of his power,

* Died at thirty-six years of age.

And, to mankind a friend and stay,
 Pass my slow-rolling years away !
 If destined to an earlier fall,
 May I be ready at his call—
 Ready to hide amongst the dead
 My base, my vile, my guilty head—
 Ready to meet the bar of God,
 Pure, just and clean through Jesus' blood !

G. L. CARSON, M. D.

DYING WORDS.

COME closer to my heart, father ; I do not
 fear to die,
 But this last night I want you near ; then
 closer, closer lie :
 You'll come to me beyond the grave, or else
 this heart shall rend ;
 It would be dreadful, oh, father, to miss you
 at the end !

Through long, long nights you've tended me,
 your love the death-blow stayed ;
 And thou hast been my sun on earth—I've
 lived beneath thy shade ;
 But now I go to Christ, my Lord, on him for
 life depend ;
 It would be dreadful, oh, father, to miss you
 at the end !

I would have lived could I have done aught
 for my fellow-men,
 But thou wilt stand within the breach and
 try to rescue them ;
 Tell all our loved ones, too, to trust to our
 undying Friend ;
 It would be dreadful, oh, father, to miss them
 at the end !

No more I'll guard my sisters now—how
 dear to me they are !—
 But let them trust that Brother's arm " that
 sticketh closer " far :
 He'll guard them safe through every snare,
 in danger still defend ;
 It would be dreadful, oh, father, to miss them
 at the end !

And my loved mother, she shall miss her
 own, her darling boy ;
 I know I've been her pride through life, her
 true and heartfelt joy ;
 But she must come with her loved one eter-
 nal years to spend ;
 It would be dreadful, oh, father, to miss her
 at the end !

MARGARET L. CARSON.

OLD AGE AND DEATH.

THE seas are quiet when the winds give o'er ;
 So calm are we when passions are no more,
 For then we know how vain it was to boast
 Of fleeting things, too certain to be lost ;
 Clouds of affection from our younger eyes
 Conceal that emptiness which age describes.

The soul's dark cottage, battered and de-
 cayed,
 Lets in new light through chinks that time
 has made ;
 Stronger by weakness, wiser men become
 As they draw near to their eternal home ;
 Leaving the old, both worlds at once they
 view

That stand upon the threshold of the new.

WALLER

THE HAND THAT MADE US IS DIVINE.

THE spacious firmament on high,
 With all the blue ethereal sky,
 And spangled heavens, a shining frame,
 Their great Original proclaim ;
 The unwearied sun from day to day
 Does his Creator's power display,
 And publishes to every land
 The work of an Almighty hand.

Soon as the evening shades prevail
 The moon takes up the wondrous tale,
 And nightly to the listening earth
 Repeats the story of her birth,
 Whilst all the stars that round her burn,
 And all the planets in their turn,
 Confirm the tidings as they roll,
 And spread the truth from pole to pole.

What though in solemn silence all
 Move round the dark terrestrial ball—
 What though nor real voice nor sound
 Amid their radiant orbs be found,—
 In reason's ear they all rejoice
 And utter forth a glorious voice,
 For ever singing as they shine,
 'The Hand that made us is divine.'

ADDISON.

A LOST DAY.

Lost ! lost ! lost !
 A gem of countless price,
 Cut from the living rock
 And 'graved in paradise ;
 Set round with three times eight
 Large diamonds, clear and bright,

And each with sixty smaller ones,
 All changeful as the light.

Lost—where the thoughtless throng
 In Fashion's mazes wind,
 Where trilleth Folly's song,
 Leaving a sting behind ;
 Yet to my hand 'twas given
 A golden harp to buy,
 Such as the white-robed choir attune
 To deathless minstrelsy.

Lost ! lost ! lost !

I feel all search is vain ;
 That gem of countless cost
 Can ne'er be mine again :
 I offer no reward,
 For, till these heartstrings sever,
 I know that Heaven-entrusted gift
 Is reft away for ever.

But when the sea and land
 Like burning scrolls have fled,
 I'll see it in His hand
 Who judgeth quick and dead ;
 And when of scath and loss,
 That man can ne'er repair,
 The dread inquiry meets my soul,
 What shall it answer there ?

MRS. SIGOURNEY

THE LAST MAN.

ALL worldly shapes shall melt in gloom,
 The Sun himself must die,
 Before this mortal shall assume
 Its immortality !

I saw a vision in my sleep,
That gave my sprit strength to sweep
Adown the gulf of Time;
I saw the last of human mould
That shall creation's death behold,
As Adam saw her prime.

The sun's eye had a sickly glare;
The earth with age was wan;
The skeletons of nations were
Around that lonely man;
Some had expired in fight—the brands
Still rusted in their bony hands;
In plague and famine some;
Earth's cities had no sound nor tread,
And ships were drifting with the dead
To shores where all was dumb.

Yet, prophet-like, that lone one stood,
With dauntless words and high,
That shook the sere leaves from the wood
As if a storm passed by,
Saying, "We are twins in death, proud
Sun,
Thy face is cold, thy race is run;
'Tis mercy bids thee go,
For thou ten thousand thousand years
Hast seen the tide of human tears,
That shall no longer flow.

"What though beneath thee man put forth
His pomp, his pride, his skill,
And arts that made fire, floods, and earth
The vassals of his will?—
Yet mourn not I thy parted sway,
Thou dim, discrownèd king of day,

A 6

For all those trophied arts
And triumphs that beneath thee sprang
Healed not a passion or a pang
Entailed on human hearts.

"Go, let oblivion's curtain fall
Upon the stage of men,
Nor with thy rising beams recall
Life's tragedy again;
Its piteous pageants bring not back,
Nor waken flesh, upon the rack
Of pain anew to writhe,
Stretched in disease's shapes abhorred,
Or mown in battle by the sword,
Like grass beneath the scythe.

"Even I am weary in yon skies
To watch thy fading fire;
Test of all sunless agonies,
Behold not me expire.
My lips that speak thy dirge of death,
Their rounded gasp and gurgling breath
To see thou shalt not boast.
The eclipse of Nature spreads my pall;
The majesty of darkness shall
Receive my parting ghost.

"This spirit shall return to Him
That gave its heavenly spark;
Yet think not, Sun, it shall be dim
When thou thyself art dark.
No! it shall live again, and shine
In bliss unknown to beams of thine.
By Him recalled to breath
Who captive led captivity,
Who robbed the grave of victory,
And took the sting from death!

"Go, Sun, while mercy holds me up
 On Nature's awful waste
 To drink this last and bitter cup
 Of grief that man shall taste;
 Go, tell that night that hides thy face
 Thou saw'st the last of Adam's race
 On earth's sepulchral clod
 The darkening universe defy
 To quench his immortality,
 Or shake his trust in God!"

CAMPBELL.

THE PUREST PEARL.

BESIDE the church-door, aweary and alone,
 A blind woman sat on the cold door-stone;
 The wind was bitter, the snow fell fast,
 And a mocking voice in the fitful blast
 Seemed ever to echo her mournful cry,
 As she begged an alms of the passers-by:
 "Have pity on me, have pity, I pray!
 My back is bent and my hair is gray."

The bells were ringing the hour of prayer,
 And many good people were gathered there,
 But, covered with furs and mantles warm,
 They hurried past through the wintry storm.

Some were hoping their souls to save,
 And some were thinking of death and the
 grave,

And, alas! they had no time to heed
 The poor soul asking for charity's meed;
 And some were blooming with beauty's grace,
 But, closely muffled in veils of lace,
 They saw not the sorrow nor heard the moan
 Of her who sat on the cold door-stone.

At last came one of noble name,
 By the city counted the wealthiest dame,
 And the pearls that o'er her neck were strung
 She proudly there to the beggar flung.

Then followed a maiden young and fair,
 Adorned with clusters of golden hair,
 But her dress was thin and scanty and worn—
 Not even the beggar's seemed more forlorn:
 With a tearful look and a pitying sigh
 She whispered soft, "No jewels have I,
 But I give you my prayers, good friend,"
 said she;

"And sure, I know, God listens to me."

On the poor white hand, so shrunken and
 small,

The blind woman let a tear-drop fall,
 Then kissed it, and said to the weeping girl,
 "It is you who have given the purest pearl."

ANON.

GOD MOVES IN A MYSTERIOUS WAY.

GOD moves in a mysterious way
 His wonders to perform;
 He plants his footsteps in the sea,
 And rides upon the storm.

Ye fearful saints, fresh courage take;
 The clouds ye so much dread
 Are big with mercy, and shall break
 With blessing on your head.

Judge not the Lord by feeble sense,
 But trust him for his grace;
 Behind a frowning providence
 He hides a smiling face.



THE WIDOW'S MITE.

His purposes will ripen fast,
 Unfolding every hour;
 The bud may have a bitter taste,
 But sweet will be the flower.

Blind unbelief is sure to err,
 And scan his work in vain;
 God is his own interpreter,
 And he will make it plain.

COWPER.

THE AGONY IN GETHSEMANE.

HE knelt; the Saviour knelt and prayed,
 When but his Father's eye
 Looked, through the lonely garden's shade,
 On that dread agony:
 The Lord of all above, beneath,
 Was bowed with sorrow unto death.

The sun went down in fearful hour;
 The heavens might well grow dim
 When this mortality had power
 To thus o'ershadow him,
 That He who gave man's breath might know
 The very depths of human woe.

He knew them all—the doubt, the strife,
 The faint, perplexing dread;
 The mists that hang o'er parting life
 All darkened round his head;
 And the Deliverer knelt to pray,
 Yet passed it not, that cup, away.

It passed not, though the stormy wave
 Had sunk beneath his tread;
 It passed not, though to him the grave
 Had yielded up its dead;

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But there was sent him from on high
 A gift of strength for man to die.

And was his mortal hour beset
 With anguish and dismay?
 How may we meet our conflict yet
 In the dark, narrow way?
 How, but through Him that path who trod?
 "Save, or we perish, Son of God!"

MRS. HEMANS.

THE ATONEMENT.

THERE is a fountain filled with blood,
 Drawn from Immanuel's veins,
 And sinners, plunged beneath that flood,
 Lose all their guilty stains.

The dying thief rejoiced to see
 That fountain in his day;
 And there may I, as vile as he,
 Wash all my sins away.

Dear, dying Lamb, thy precious blood
 Shall never lose its power
 Till all the ransomed Church of God
 Are saved, to sin no more.

E'er since, by faith, I saw the stream
 Thy flowing wounds supply,
 Redeeming love has been my theme,
 And shall be till I die.

Then, in a nobler, sweeter song
 I'll sing thy power to save,
 When this poor, feeble, faltering tongue
 Lies silent in the grave.

COWPER.

"LOVEST THOU ME?"

JOHN xxi. 15-17.

"*Lovest thou me?*" I hear my Saviour say :
 Would that my heart had power to answer,
 "Yea ;
 Thou knowest all things, Lord, in heaven
 above
 And earth beneath ; thou knowest that I
 love."
 But 'tis not so : in word, in deed, in thought,
 I do not, cannot, love thee as I ought ;
Thy love must give that power—*thy* love
 alone ;
 There's nothing worthy of thee but thine
 own ;
 Lord, with the love wherewith thou lovedst
 me,
 Reflected on thyself, *I would* love thee.

MONTGOMERY.

QUESTIONS.

TIME, whither dost thou flee ?
 —I travel to Eternity.
 Eternity, what art thou, say ?
 —Time past, time present, time to come—
to-day.
 Ye Dead, where can your dwelling be ?
 —The house for all the living—come and
 see.
 O Life, what is thy breath ?
 —A vapor lost in death.
 O Death, how ends thy strife ?
 —In everlasting life.
 O Grave, where is thy victory ?
 —Ask Him who rose again for me.

MONTGOMERY.

KEEP THY GOLD.

"Oh, lady fair, these silks of mine
 Are beautiful and rare,
 The richest web of the Indian loom
 Which beauty's queen might wear ;
 And these pearls are pure and mild to le-
 hold,
 And with radiant light they vie ;
 I have brought them with me a weary way
 Will my gentle lady buy ?"
 And the lady smiled on the worn old man
 Through the dark and clustering curls
 Which veiled her brow as she bent to view
 His silks and glittering pearls ;
 And she placed their price in the old man's
 hand,
 And lightly turned away ;
 But she paused at the wanderer's earnest
 call,
 "My gentle lady, stay !"
 "Oh, lady fair, I have yet a gem
 Which a purer lustre flings
 Than the diamond flash of the jewelled
 crown
 On the lofty brow of kings—
 A wonderful pearl of exceeding price,
 Whose virtue shall not decay,
 Whose light shall be as a spell to thee
 And a blessing on thy way."
 The lady glanced at the mirroring steel
 Where her form of grace was seen,
 Where her eyes shone clear and her dark
 locks waved
 Their clasping pearls between ;

"Bring forth thy pearl of exceeding worth,
 Thou traveller, gray and old,
 And name the price of thy precious gem,
 And my page shall count thy gold."

The cloud went off from the pilgrim's brow
 As a small and meagre book,
 Unchased with gold or gem of cost,
 From his folded robe he took :
 "Here, lady fair, is the pearl of price ;
 May it prove as such to thee !
 Nay, keep thy gold—I ask it not—
 For the word of God is free !"

The hoary traveller went his way,
 But the gift he left behind
 Hath had its pure and perfect work
 On that high-born maiden's mind ;
 And she hath turned from the pride of sin
 To the lowliness of truth,
 And given her human heart to God
 In its beautiful hour of youth.

And she hath left the gray old halls
 Where an evil faith had power,
 The courtly knights of her father's train,
 And the maidens of her bower,
 And she hath gone to the Vaudois vales,
 By lordly feet untrod,
 Where the poor and needy of earth are rich
 In the perfect love of God.

JOHN G. WHITTIER.

WE ARE SEVEN.

A SIMPLE child
 That lightly draws its breath,
 And feels its life in every limb,
 What should it know of death ?

I met a little cottage-girl :
 She was eight years old, she said ;
 Her hair was thick with many a curl
 That clustered round her head.

She had a rustic, woodland air,
 And she was wildly clad ;
 Her eyes were fair, and very fair—
 Her beauty made me glad.

"Sisters and brothers, little maid,
 How many may you be ?"
 "How many? Seven in all," she said,
 And wondering looked at me.

"And where are they? I pray you tell."
 She answered, "Seven are we ;
 And two of us at Conway dwell,
 And two are gone to sea.

"Two of us in the churchyard lie—
 My sister and my brother ;
 And in the churchyard cottage I
 Dwell near them with my mother."

"You say that two at Conway dwell,
 And two are gone to sea,
 Yet ye are seven! I pray you, tell,
 Sweet maid, how this may be?"

Then did the little maid reply,
 "Seven boys and girls are we :
 Two of us in the churchyard lie,
 Beneath the churchyard tree."

"You run about, my little maid,
 Your limbs they are alive ;
 If two are in the churchyard laid,
 Then ye are only five."

"Their graves are green, they may be seen,"
 The little maid replied,
 "Twelve steps or more from my mother's
 door ;
 And they are side by side.

"My stockings there I often knit,
 My kerchief there I hem,
 And there upon the ground I sit—
 I sit and sing to them.

"And often after sunset, sir,
 When it is light and fair,
 I take my little porringer
 And eat my supper there.

"The first that died was little Jane ;
 In bed she moaning lay
 Till God released her of her pain,
 And then she went away.

"So in the churchyard she was laid,
 And all the summer dry
 Together round her grave we played,
 My brother John and I.

"And when the ground was white with
 snow,
 And I could run and slide,
 My brother John was forced to go,
 And he lies by her side."

"How many are you, then," said I,
 "If they two are in heaven?"
 The little maiden did reply,
 "Oh, master, we are seven!"

"But they are dead ; those two are dead,
 Their spirits are in heaven."

'Twas throwing words away, for still
 The little maid would have her will,
 And said, "Nay ; we are seven!"

WORDSWORTH.

WERE THIS WORLD MADE FOR ME.

UNTHINKING, idle, wild, and young,
 I laughed and talked and danced and sung ;
 And, proud of health, of freedom vain,
 Dreamed not of sorrow, care, or pain,
 Concluding in those hours of glee
 That all the world was made for me.

But when the days of trial came,
 When sickness shook this trembling frame,
 When Folly's gay pursuits were o'er,
 And I could dance and sing no more,
 It then occurred how sad 'twould be
 Were this world only made for me !

PRINCESS AMELIA.

REST.

WANDERING through the city,
 My heart was sick and sore ;
 Full of a feverish longing,
 I entered an old church-door.

Dark were the aisles and gloomy—
 Type of my troubled breast ;
 Mournful and sad I paced there,
 Eager to be at rest.

Sudden the sunshine lighted
 The arches with golden stream,
 Chasing the darksome shadows
 With brightly-glancing beam

A chord pealed forth from the organ,
Tender and soft and sweet,
Trembling along the pavement
Like the tread of the angels' feet.

The light, as a voice from heaven,
Bid all my care to cease;
The chord, as a song of seraphs,
Whispered of God's own peace.

JOHN A. JENNINGS.

ONE OF OUR NUMBER.

ONE of our number in the summer-time,
In the morning of youth, in its blooming
prime,

When Nature was joyous and all was bright,
And earthly scenes shone in glorious light,—
Death's sickness, full sore, laid our loved one
low,

And one of our number was summoned to go.

The summer was fair, the summer leaves
green,

For him twenty such on earth there had
been;

He lingers till autumn his spirit receives,
Withering, withering, just like her leaves;
Bids to each one his last message to send,
And speaks of the cross and joys without end.

A friend of his boyhood is coming amain;
Life is fast ebbing, will he see him again?
With haste from a distance he reaches the
door,

And weeps by his couch, for Death came be-
fore;

If friendship could bind to this earthly
sphere,
Or love might have chained, he still had
been here.

A message to loved ones over the sea:
"Tell them I love as I know they love
me;—

Oh, mother, my mother, you're losing your
boy!—

And, father," he cries, "meet me where
there's joy;—

Sisters, dear sisters, my blessing and love;"
One of our number was numbered above.

"I would not thus die without helping my
kind;—

And truly his works leave a blessing be-
hind.

He banded the youth in the temperance cause,
Taught them to follow and honor its laws;
If but his mission one mortal to raise,
Not surely in vain were his few numbered
days.

One of our number in an endless day,
By the river of life and golden way,
Secure in the bliss of redeeming love,
From death and decay in mansions above,
Looks from the glorious fields of the blest,
Inviting us home to those realms of rest.

Who next of our number will be summoned
to go,

Beneath the green sod and willow laid low?

May that one be ready and willing to bend:

"Father, I come to the world without end!

Preserved by thy love, I pass through the
tomb
To meet with our friends in regions of
bloom."

When all of our number have passed away,
May we meet in the light of celestial day,
For ever to live in the life divine;
Our spirits and love, O Father, be thine;
May the work we have done while here be-
low

Be a blessing to men while ages shall flow.

J. D. C.

FOUNTAIN OF LIFE.

SEE, from Zion's sacred mountain
Streams of living water flow;
God has opened there a fountain
That supplies the plains below:
They are blessed
Who its sovereign virtues know.

Through ten thousand channels flowing,
Streams of mercy find their way,
Life and health and joy bestowing,
Making all around look gay:
O ye nations,
Hail the long-expected day.

Gladdened by the flowing treasure,
All-enriching as it goes,
Lo! the desert smiles with pleasure,
Buds and blossoms as the rose:
Every object
Sings for joy where'er it flows.

Trees of life, the banks adorning,
Yield their fruit to all around;
Those who eat are saved from mourning;
Pleasure comes and hopes abound:
Fair their portion—
Endless life with glory crowned.

KELLY.

MERCIES OF CHRIST.

COME, ye sinners, poor and wretched,
Come in mercy's gracious hour;
Jesus ready stands to save you,
Full of pity, love, and power:
He is able—
He is willing—doubt no more.

Let no sense of guilt prevent you,
Nor of fitness fondly dream;
All the fitness he requireth
Is to feel your need of him:
This he gives you;
'Tis the Spirit's rising beam.

Agonizing in the garden,
Lo! your Saviour prostrate lies;
On the bloody tree behold him—
There he groans and bleeds and dies:
"It is finished!"
Heaven's atoning sacrifice.

Lo! th' incarnate God, ascended,
Pleads the merit of his blood;
Venture on him—venture wholly—
Let no other trust intrude:
None but Jesus
Can do helpless sinners good.

HART.

WEARY SINNER.

WEARY sinner, keep thine eyes
On th' atoning Sacrifice;
View him bleeding on the tree,
Pouring out his life for thee;
There the dreadful curse he bore;
Weeping soul, lament no more.

Cast thy guilty soul on him;
Find him mighty to redeem;
At his feet thy burden lay;
Look thy doubts and care away;
Now by faith the Son embrace,
Plead his promise, trust his grace.

ANON.

ASHAMED OF JESUS.

JESUS, and shall it ever be—
A mortal man ashamed of thee?
Ashamed of thee, whom angels praise,
Whose glories shine through endless days!

Ashamed of Jesus!—that dear Friend
On whom my hopes of heaven depend!
No; when I blush, be this my shame—
That I no more revere his name.

Ashamed of Jesus!—yes, I may
When I've no guilt to wash away,
No tear to wipe, no good to crave,
No fears to quell, no soul to save.

Till then—nor is my boasting vain—
Till then I boast a Saviour slain;
And oh, may this my glory be,
That Christ is not ashamed of me!

GRIGG.

IT IS I.

WHEN power divine, in mortal form,
Hushed with a word the raging storm,
In soothing accents Jesus said,
“Lo, it is I; be not afraid.”

So, when in silence Nature sleeps,
And his lone watch the mourner keeps,
One thought shall every pang remove—
Trust, feeble man, thy Maker's love.

God calms the tumult and the storm;
He rules the seraph and the worm;
No creature is by him forgot
Of those who know or know him not.

And when the last dread hour shall come,
While trembling Nature waits her doom,
This voice shall wake the pious dead:
“Lo, it is I; be not afraid.”

SIR J. E. SMITH.

TRUST IN GOD.

OH, let my trembling soul be still,
While darkness veils this mortal eye,
And wait thy wise, thy holy will;

Wrapped yet in fears and mystery,
I cannot, Lord, thy purpose see;
Yet all is well since ruled by thee.

When, mounted on thy clouded car,
Thou send'st thy darker spirits down,
I can discern thy light afar—

Thy light, sweet beaming through thy
frown;
And should I faint a moment, then
I think of thee and smile again.

So, trusting in thy love, I tread
 The narrow path of duty on :
 What though some cherished joys are fled,
 What though some flattering dreams are
 gone,
 Yet purer, brighter joys remain :
 Why should my spirit then complain ?

BOWRING.

NAME OF JESUS.

SAVIOUR, when, in dust, to thee
 Low we bow th' adoring knee—
 When, repentant, to the skies
 Scarce we lift our streaming eyes—
 Oh, by all thy pain and woe,
 Suffered once for man below,
 Bending from thy throne on high,
 Hear us when to thee we cry.

By thine hour of dark despair,
 By thine agony of prayer ;
 By the cross, the nail, the thorn,
 Piercing spear and torturing scorn ;
 By the gloom that veiled the skies
 O'er the dreadful sacrifice,
 Jesus, look with pitying eye,
 Listen to our humble cry.

By the deep, expiring groan ;
 By the sad, sepulchral stone ;
 By the vault whose dark abode
 Held in vain the rising God—
 Oh, from earth to heaven restored,
 Mighty, re-ascended Lord,
 Saviour, Prince, exalted high,
 Hear us when to thee we cry !

GRANT.

THE PRESENT.

WE live not in our moments or our years ;
 The present we fling from us as the rind
 Of some sweet future, which we after find
 Bitter to taste, or bind *that* in with fears,
 And water it beforehand with our tears—
 Vain tears for that which never may ar-
 rive !

Meanwhile, the joy whereby we ought to live,
 Neglected or unheeded, disappears.
 Wiser it were to welcome and make ours
 Whate'er of good, though small, the pres-
 ent brings,
 Kind greetings, sunshine, song of birds, and
 flowers,

With a child's pure delight in little things ;
 And of the griefs unborn to rest secure,
 Knowing that mercy ever will endure.

R. C. TRENCH.

DAILY DYING.

THE maple does not shed its leaves
 In one tempestuous scarlet rain ;
 But softly, when the south wind grieves,
 Slow, wandering over wood and plain,
 One by one they waver through
 The Indian summer's hazy blue,
 And drop at last on the forest mould,
 Coral and ruby and burning gold.

Our death is gradual like these —
 We die with every waning day ;
 There is no waft of sorrow's breeze
 But bears some heart-leaf slow away !
 Up and on to the vast To Be,
 Our life is going eternally !

Less of life than we had last year
 Throbs in your veins and throbs in mine,
 But the way to heaven is growing clear,
 And the gates of the city fairer shine,
 And the day that our latest treasures flee,
 Wide they will open for you and me.

ANON.

BY PRAYER.

MORE things are wrought by prayer
 Than this world dreams of. Wherefore, let
 thy voice
 Rise like a fountain for me night and day;
 For what are men better than sheep or goats,
 That nourish a blind life within the brain,
 If, knowing God, they lift not hands of
 prayer,
 Both for themselves and those who call
 them friend?
 For so the whole round earth is every way
 Bound by gold chains about the feet of God.

ALFRED TENNYSON.

BAROUSHKA.

A RUSSIAN CHRISTMAS LEGEND.

[The following lines were suggested by a popular Christmas tradition in Russia, among the peasant population. "Baroushka" takes there the place of our Santa Claus, and is believed to be the beneficent genius who brings the Christmas-tide gifts to children.]

BAROUSHKA muses by her door,
 The labors of the day are o'er,
 Save that she yet must set aright
 Her household for the coming night;
 And gazing thus on heaven alone,
 Each star, from out its mystic throne,

Sent thoughts like those upon its beams
 To mingle with her evening dreams.

Lo! who these three, who wend their way
 To where she stands? Their rich array,
 The gems that glitter, richly fair,
 On robes of texture rich and rare,
 Proclaim them men of high degree,
 Whate'er their native land may be;
 The turbaned brow, the swarthy cheek,
 A lineage of the East bespeak,
 Where, men have said, the Chaldean's eye
 Could read in heaven our destiny.

Slowly they came with princely mien,
 A glittering caravan, I ween,
 Their camels laden with the myrrh,
 A costly balm of Orient fir,
 And fabrics rich in many a fold,
 And frankincense and Ophir's gold,
 If by the lamp's dim, flickering rays
 That through Baroushka's casement blaze
 The dubious eye aright may scan
 The freightage of this caravan.

"Say, who be ye, who thus bedight,
 Yet wander through the wilds to-night,
 Where ravening beasts and fiercer men
 Find in the wilderness their den,

And hide them in their lairs by day,
 But prowl in darkness for their prey?"
 "Baroushka, safe the traveller speeds
 Whose lighted feet th' Almighty leads;
 We are the Wise Men, who from far
 Have followed still yon guiding star,
 Whose glorious beam from days of old
 The Orient's seers have long foretold;
 It is the star of Him whose birth
 Shall bring glad tidings unto earth;

It is the Christ-child's natal sign—
That wondrous star, whose ray divine
Before us, through yon solemn skies,
Moves till it leads us where he lies;
Baroushka, come, and with us flee
To worship his divinity."

"Wait ye," replied Baroushka then;
"Wait but one hour, ye holy men;
My goods, my house, demand my care
One hour; and then will I repair
With you to bow me at his feet,
And render there the worship meet."

Alas, the hour hath passed away!
Those princely Wise Men, where are they?
And where that wondrous guiding star
Which kindled o'er the heavens afar?
Only the night, chill, cold, and dark!
Only the meteor's burning spark!
"Baroushka, in the book of Fate
Thy doom is written: 'Tis too late!
Who with the Christ-child would abide
Must cast all earthly things aside;
Who tarrieth when his call is given
The kingdom may not find of heaven.
Forth to the night, Baroushka, go,
To wanderings dark of lonely woe,
Condemned through centuries to tears,
And weariest search through withering years
For Him whose call hadst thou obeyed
Thou mightst have found where he was laid,
And, bending o'er the cradled rest
Of Jesus, been for ever blest.
Go, seek him, if on earthly ground
He haply yet may e'er be found,

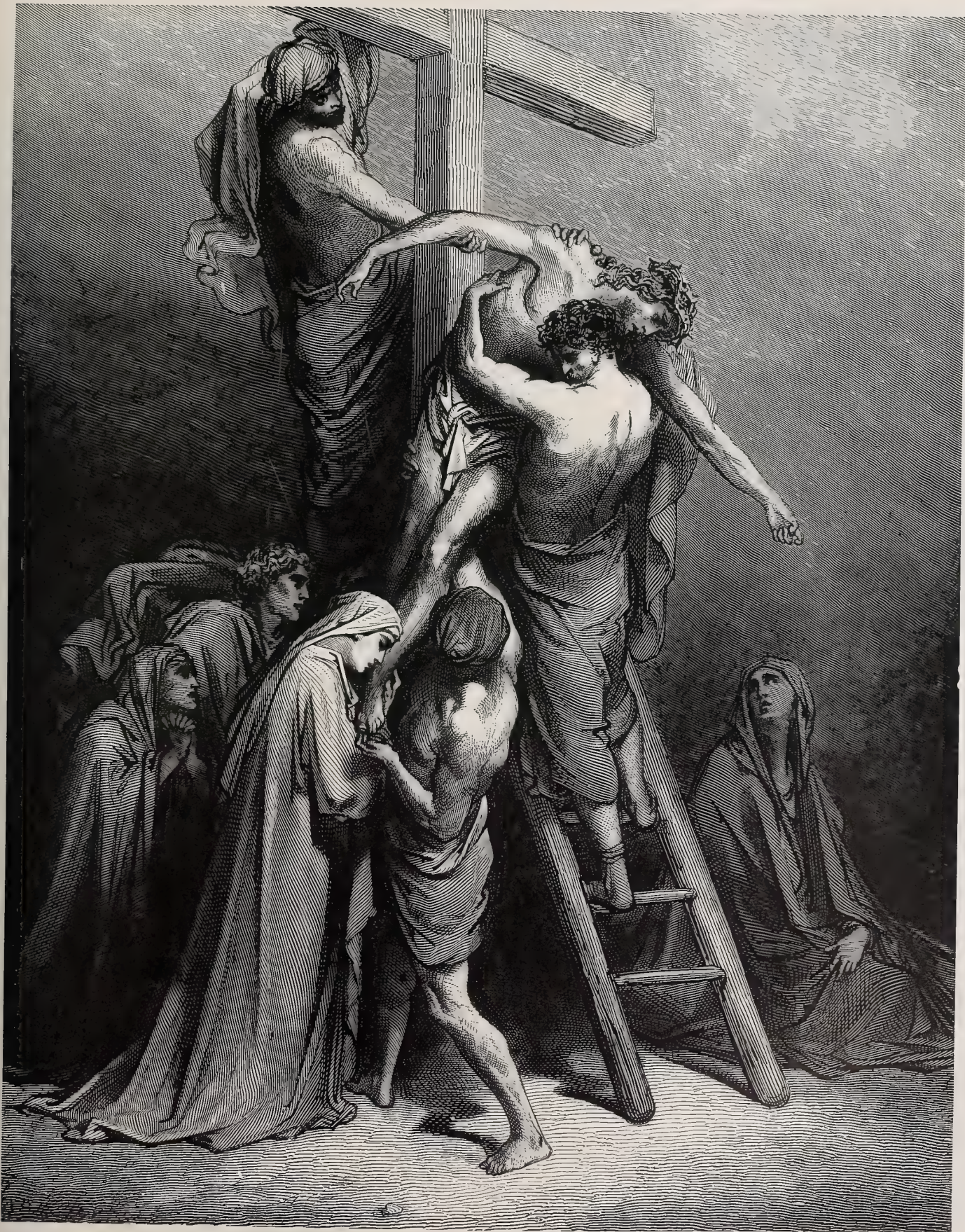
And grant thee with a pardoning eye
His blessing and the power to die.
To die? To live! for sin forgiven,
And, Jesus found, death means but heaven!"

Ages have passed, two thousand years,
Yet still, in sorrow, gloom, and tears,
Baroushka lorn her sad search keeps
By every couch where childhood sleeps;
And on the eve of Christmas comes
Beside their rest in myriad homes.
'Tis said, with generous hand 'tis she
Who dresses aye the Christmas tree,
And fills the stocking to the brim
At midnight by the fireside dim,
And brings them gifts and toys and flowers
To gladden still their Christmas hours;
Hoping that 'mid the myriad band,
The little ones of many a land,
She yet may find that priceless gem,
The Christ-child, God of Bethlehem.

B. FRANK TAYLOR.

THE CROSS.

THROUGH the thick night that veiled the
earth
The stars were struggling into birth,
When a poor boy, whose way was lost,
Came where his path the turnpike crossed,
And saw before him with affright,
What in the darkness of the night
He thought a figure all in white,
Whose arms were widely stretched to clasp
His form within their sinewy grasp.
He would have fled, but terror took
Away his strength, and trembling shook



DESCENT FROM THE CROSS.

His palsied limbs, until he fell
 Upon his knees, when, strange to tell,
 The form no longer seemed to wear
 The terrors he had conjured there,
 But stood—a simple cross—to show
 The homeward path his feet should go.

I have a picture of this scene,
 And oft I fancy it to mean
 A something more than what appears—
 Something beyond a school-boy's fears :
 The clouded night is our dark world,
 Where man has lost his weary way ;
 Hope's flickering light — now dim, now
 bright—

Is like the pale star's struggling ray ;
 The Cross that's seen amid the gloom
 Is Mercy with her arms of love,
 Who shows beyond the narrow tomb
 The pathway to our home above.

DAVID M. STONE.

THE BABY.

WE measured the riotous baby
 Against the cottage-wall ;
 A lily grew at the threshold,
 And the boy was just as tall—
 A royal tiger-lily,
 With spots of purple and gold,
 And the heart of a jewelled chalice
 The fragrant dew to hold.

Without the blue-birds whistled
 High up in the old roof-trees,
 And to and fro at the window
 The red rose rocked her bees ;

And the wee pink fists of the baby
 Were never a moment still,
 Snatching at shine and shadow
 That danced at the lattice-sill.

His eyes were as wide as blue-bells,
 His mouth like a flower unblown ;
 Two little bare feet, like funny white mice,
 Peeped out from his snowy gown ;
 And we thought with a thrill of rapture,
 That yet had a touch of pain,
 " When June rolls around with her roses
 We'll measure the boy again."

Ah me ! in a darkened chamber,
 With the sunshine shut away,
 Through tears that fell like a bitter rain,
 We measured the boy to-day ;
 And the little bare feet that were dimpled,
 And sweet as a budding rose,
 Lay side by side together
 In the hush of a long repose.

Up from the dainty pillow,
 White as the risen dawn,
 The fair little face lay smiling,
 With the light of heaven thereon ;
 And the dear little hands, like rose-leaves
 Dropped from a rose, lay still,
 Never to catch at the sunshine
 That crept to the shrouded sill.

We measured the sleeping baby
 With ribbons white as snow
 For the shining rosewood casket
 That waited him below ;

And out of the darkened chamber
 We went with a childless moan ;
 To the height of the sinless angels
 Our little one had grown.

ANON.

FAITH IN HUMAN NATURE.

AND have thou faith in human nature still,
 Though evil thoughts abound and acts of ill,
 Though innocence in sorrow shrouded be,
 And Tyranny's strong step walks bold and free.

For many a kindly, generous deed is done
 Which leaves no record underneath the sun—
 Self-abnegating love and humble worth,
 Which yet shall consecrate our sinful earth.
 He that deals blame, and yet forgets to praise,

Who sets brief storms against long summer days,
 Hath a sick judgment.

HON. MRS. NORTON.

DREAMS OF YOUTH.

O PARADISE! in vain didst thou depart;
 Thine image still is stamped on every heart;
 Though mourning man in vain may seek to trace

The site of that which *was* his dwelling-place,

Though the four glittering rivers now divide
 No realms of beauty with their rolling tide,
 Each several life yet opens with the view
 Of that unblighted world where Adam drew

The breath of being : in each several mind,
 However cramped and fettered and confined,
 The innate power of beauty folded lies,
 And, like a bud beneath the summer skies,
 Blooms out in youth through many a radiant day,
 Though in life's winter frost it dies away.

HON. MRS. NORTON.

RESIGNATION.

GOD doth not need
 Either man's work or his own gifts; who best
 Bear his mild yoke, they serve him best; his state
 Is kingly; thousands at his bidding speed,
 And post o'er land and ocean without rest :
 They also serve who only stand and wait.

MILTON.

FOOLISH VIRGINS.

OH, ladies, dear ladies! the next sunny day
 Please turn in your ramble just out of
 Broadway,
 From its whirl and its bustle, its fashion and pride,
 And the temples of Trade which tow'r on each side,
 To the alleys and lanes, where Misfortune and Guilt
 Their children have gathered, their city have built;
 Where Hunger and Vice, like twin beasts of prey,
 Have hunted their victims to gloom and despair;

Raise the rich, dainty dress and the fine
broidered skirt,

Pick your delicate way through the damp-
ness and dirt,

Grope through the dark dens, climb the
rickety stair

To the garret, where wretches, the young
and the old,

Half starved and half naked, lie crouched
from the cold.

See those skeleton limbs, those frost-bitten feet,
All bleeding and bruised by the stones of
the street;

Hear the sharp cry of childhood, the deep
groans that swell

From the poor dying creature who writhes
on the floor;

Hear the curses that sound like echoes of hell
As you sicken and shudder and fly from
the door!

Then home to your wardrobes, and say, if
you dare,

Spoiled children of Fashion, you've nothing
to wear!

*And oh, when we enter Eternity's sphere,
Where all is made right which so puzzles us
here,

Where the glare and the glitter and tinsel
of Time

Fade and die in the light of that region sub-
lime,

Where the soul, disenchanted of flesh and
of sense,

Unscreened by its trappings and shows and
pretence,

Must be clothed for the life and the service
above,

With purity, truth, faith, meekness, and
love—

Oh, daughters of Earth! foolish virgins! be-
ware,

Lest in that upper realm you have nothing
to wear!

WILLIAM ALLAN BUTLER.

THERE IS AN HOUR OF PEACEFUL REST.

THERE is an hour of peaceful rest

To mourning wanderers given;

There is a joy for souls distressed,

A balm for every wounded breast:

'Tis found above—in heaven.

There is a soft, a downy bed;

'Tis fair as breath of even;

A couch for weary mortals spread,

Where they may rest the aching head,

And find repose—in heaven.

There is a home for weary souls,

By sin and sorrow driven,

When tossed on life's tempestuous shoals

Where storms arise and ocean rolls,

And all is drear—but heaven.

There Faith lifts up her cheerful eye

To brighter prospects given,

And views the tempest passing by,

The evening shadows quickly fly,

And all serene—in heaven.

* These lines are slightly altered to suit this collection.

There fragrant flowers immortal bloom,
 And joys supreme are given ;
 There rays divine disperse the gloom ;
 Beyond the confines of the tomb
 Appears the dawn of heaven.

W. B. TAPPAN.

THERE IS A LAND OF PURE DELIGHT.

THERE is a land of pure delight,
 Where saints immortal reign ;
 Infinite day excludes the night
 And pleasures banish pain.

There everlasting spring abides
 And never-withering flowers ;
 Death, like a narrow sea, divides
 This heavenly land from ours.

Sweet fields beyond the swelling flood
 Stand dressed in living green ;
 So to the Jews old Canaan stood,
 While Jordan rolled between.

But timorous mortals start and shrink
 To cross this narrow sea,
 And linger shivering on the brink,
 And fear to launch away.

Oh, could we make our doubts remove,
 Those gloomy doubts that rise,
 And see the Canaan that we love
 With unobscured eyes ;

Could we but climb where Moses stood,
 And view the landscape o'er,
 Not Jordan's stream nor death's cold flood
 Should fright us from the shore.

ISAAC WATTS.

I WOULD I WERE AN EXCELLENT DIVINE.

I WOULD I were an excellent divine,
 That had the Bible at my fingers' ends,
 That men might hear out of this mouth of
 mine

How God doth make his enemies his
 friends ;

Rather than with a thundering and long
 prayer

Be led into presumption or despair.

This would I be, and would none other be
 But a religious servant of my God,
 And know there is none other God but he,
 And willingly to suffer Mercy's rod—
 Joy in his grace and live but in his love,
 And seek my bliss but in the world above.

And I would frame a kind of faithful prayer
 For all estates within the state of grace,
 That careful love might never know despair,
 Nor servile fear might faithful love deface ;
 And this would I both day and night de
 vise

To make my humble spirit's exercise.

And I would read the rules of sacred life ;
 Persuade the troubled soul to patience ;
 The husband care and comfort to the wife,
 To child and servant due obedience ;
 Faith to the friend, and to the neighbor peace,
 That love might live and quarrels all might
 cease ;

Prayer for the health of all that are diseased
 Confession unto all that are convicted



THE PHARISEE AND PUBLICAN.

And patience unto all that are displeased,
 And comfort unto all that are afflicted,
 And mercy unto all that have offended,
 And grace to all, that all may be amended.

NICHOLAS BRETON.

ON JORDAN'S STORMY BANKS.

ON Jordan's stormy banks I stand
 And cast a wishful eye
 To Canaan's fair and happy land
 Where my possessions lie.

Oh the transporting, rapturous scene
 That rises to my sight!
 Sweet fields arrayed in living green,
 And rivers of delight.

There generous fruits that never fail
 On trees immortal grow;
 There rock and hill and brook and vale
 With milk and honey flow.

O'er all those wide-extended plains
 Shines one eternal day;
 There God the Son for ever reigns
 And scatters night away.

No chilling winds or poisonous breath
 Can reach that healthful shore;
 Sickness and sorrow, pain and death,
 Are felt and feared no more.

When shall I reach that happy place,
 And be for ever blest?
 When shall I see my Father's face,
 And in his bosom rest?

A 7

Filled with delight, my rapturous soul
 Would here no longer stay;
 Though Jordan's waves around me roll,
 Fearless I'd launch away.

CHARLES WESLEY.

TWO WENT UP TO THE TEMPLE TO
 PRAY.

Two went to pray? Oh, rather say,
 One went to brag, the other to pray;

One stands up close and treads on high,
 Where the other dares not lend his eye;

One nearer to God's altar trod,
 The other to the altar's god.

RICHARD CRASHAW.

"ONLY WAITING."

[A very aged man in an almshouse was asked what he was doing now. He replied, "Only waiting."]

ONLY waiting till the shadows
 Are a little longer grown,
 Only waiting till the glimmer
 Of the day's last beam is flown—
 Till the night of earth is faded
 From the heart once full of day,
 Till the stars of heaven are breaking
 Through the twilight soft and gray.

Only waiting till the reapers
 Have the last sheaf gathered home,
 For the summer-time is faded,
 And the autumn winds have come;

Quickly, reapers ! gather quickly
 The last ripe hours of my heart,
 For the bloom of life is withered,
 And I hasten to depart.

Only waiting till the angels
 Open wide the mystic gate
 At whose feet I long have lingered,
 Weary, poor, and desolate.
 Even now I hear the footsteps,
 And their voices far away ;
 If they call me I am waiting—
 Only waiting to obey.

Only waiting till the shadows
 Are a little longer grown,
 Only waiting till the glimmer
 Of the day's last beam is flown ;
 Then from out the gathered darkness
 Holy, deathless stars shall rise,
 By whose light my soul shall gladly
 Tread its pathway to the skies.

ANON.

WHEN JORDAN HUSHED HIS WATERS
 STILL.

WHEN Jordan hushed his waters still,
 And silence slept on Zion's hill ;
 When Bethlehem's shepherds, through the
 night,
 Watched o'er their flocks by starry light,—

Hark ! from the midnight hills around,
 A voice of more than mortal sound
 In distant hallelujahs stole,
 Wild murmuring o'er the raptured soul.

On wheels of light, on wings of flame,
 The glorious hosts of Zion came ;
 High heaven with songs of triumph rung,
 While thus they struck their harps and
 sung :

"O Zion, lift thy raptured eye,
 The long-expected hour is nigh ;
 The joys of nature rise again ;
 The Prince of Salem comes to reign.

"See, Mercy, from her golden urn,
 Pours a rich stream to them that mourn ;
 Behold, she binds with tender care
 The bleeding bosom of despair !

"He comes to cheer the trembling heart ;
 Bid Satan and his host depart ;
 Again the day-star gilds the gloom,
 Again the bowers of Eden bloom."

THOMAS CAMPBELL

DROP, DROP, SLOW TEARS.

DROP, drop, slow tears,
 And bathe those beauteous feet
 Which brought from heaven
 The news and Prince of Peace !
 Cease not, wet eyes,
 His mercies to entreat ;
 To cry for vengeance
 Sin doth never cease ;
 In your deep floods
 Drown all my faults and fears,
 Nor let his eye
 See sin but through my tears.

PHINEAS FLETCHER

ABDIEL.

[From PARADISE LOST.]

. . . . THE seraph Abdiel, faithful found
 Among the faithless, faithful only he ;
 Among innumerable false, unmoved,
 Unshaken, unseduced, unterrified,
 His loyalty he kept, his love, his zeal ;
 Nor number, nor example with him wrought
 To swerve from truth or change his constant
 mind,
 Though single. From amidst them forth he
 passed,
 Long way through hostile scorn, which he
 sustained
 Superior, nor of violence feared aught ;
 And with retorted scorn his back he turned
 On those proud towers to swift destruction
 doomed.

MILTON.

THE LORD MY PASTURE SHALL PRE-
PARE.

PSALM XXIII.

THE Lord my pasture shall prepare,
 And feed me with a shepherd's care ;
 His presence shall my wants supply,
 And guard me with a watchful eye ;
 My noonday walks he shall attend,
 And all my midnight hours defend.

When in the sultry glebe I faint,
 Or on the thirsty mountains pant,
 To fertile vales and dewy meads
 My weary, wandering steps he leads,
 Where peaceful rivers, soft and slow,
 Amid the verdant landscape flow.

7

Though in the paths of death I tread,
 With gloomy horrors overspread,
 My steadfast heart shall fear no ill,
 For thou, O Lord, art with me still :
 Thy friendly crook shall give me aid,
 And guide me through the dreadful shade.

Though in a bare and rugged way,
 Through devious lonely wilds, I stray,
 Thy bounty shall my pains beguile ;
 The barren wilderness shall smile,
 With sudden greens and herbage crowned,
 And streams shall murmur all around.

JOSEPH ADDISON.

HOW SWEET THE NAME OF JESUS
SOUNDS!

How sweet the name of Jesus sounds
 In a believer's ear !
 It soothes his sorrows, heals his wounds,
 And drives away his fear.

It makes the wounded spirit whole,
 And calms the troubled breast ;
 'Tis manna to the hungry soul,
 And for the weary, rest.

By thee my prayers acceptance gain,
 Although with sin defiled ;
 Satan accuses me in vain,
 And I am owned a child.

Jesus ! my Shepherd, Guardian, Friend,
 My Prophet, Priest, and King,
 My Lord, my Life, my Way, my End,
 Accept the praise I bring.

Weak is the effort of my heart,
And cold my warmest thought,
But when I see thee as thou art
I'll praise thee as I ought.

Till then I would thy love proclaim
With every fleeting breath,
And may the music of thy name
Refresh my soul in death !

JOHN NEWTON.

FROM ALL THAT DWELL.

PSALM CXVII.

FROM all that dwell below the skies
Let the Creator's praise arise;
Let the Redeemer's name be sung
Through every land, by every tongue.

Eternal are thy mercies, Lord,
Eternal truth attends thy word;
Thy praise shall sound from shore to shore
Till suns shall rise and set no more.

ISAAC WATTS.

POINTS OF RELIGION.

1. To pray to God continually ;
2. To learn to know him rightfully ;
3. To honor God in Trinity,
The Trinity in Unity,
The Father in his majesty,
The Son in his humanity,
The Holy Ghost's benignity,
Three persons, one in Deity ;
4. To serve him always, holily ;
5. To ask him all thing needfully ;

6. To praise him in all company ;
7. To love him alway, heartily ;
8. To dread him alway, Christianly ;
9. To ask him mercy, penitently ;
10. To trust him alway, faithfully ;
11. To obey him alway, willingly ;
12. To abide him alway, patiently ;
13. To thank him alway, thankfully ;
14. To live here alway, virtuously ;
15. To use thy neighbor, honestly ;
16. To look for death still, presently ;
17. To help the poor in misery ;
18. To hope for heaven's felicity ;
19. To have faith, hope, and charity ;
20. To count this life but vanity,—
Be points of Christianity.

THOMAS TUSSENA

THE GOOD MAN.

How happy is he born and taught
That serveth not another's will,
Whose armor is his honest thought,
And simple truth his utmost skill ;

Whose passions not his masters are,
Whose soul is still prepared for death,
Untied unto the worldly care
Of public fame or private breath ;

Who envies none that chance doth raise,
Or vice, who never understood
How deepest wounds are given by praise,
Nor rules of state, but rules of good ;

Who hath his life from rumors freed,
Whose conscience is his strong retreat ;

Whose state can neither flatterers feed,
Nor ruin make oppressors great ;

Who God doth late and early pray
More of his grace than gifts to lend,
And entertains the harmless day
With a religious book or friend !

This man is freed from servile bands,
Of hope to rise or fear to fall ;
Lord of himself, though not of lands,
And having nothing, yet hath all.

SIR HENRY WOTTON.

SWIFTNESS OF TIME.

THE heavens on high perpetually do move ;
By minutes meal the hour doth steal
away,
By hours the days, by days the months re-
move,
And then by months the months as fast
decay—
Yea, Virgil's verse and Tully's truth do
say
That Time flieth and never claps her wings,
But rides on clouds, and forward still she
flings.

GEORGE GASCOIGNE.

THE IMAGE OF DEATH.

BEFORE my face the picture hangs
That daily should put me in mind
Of those cold names and bitter pangs
That shortly I am like to find ;
But yet, alas ! full little I
Do think hereon that I must die.

I often look upon a face
Most ugly, grisly, bare, and thin ;
I often view the hollow place
Where eyes and nose had sometime been :
I see the bones across that lie,
Yet little think that I must die.

I read the label underneath
That telleth me whereto I must ;
I see the sentence too that saith,
“ Remember, man, thou art but dust ;”
But yet, alas ! how seldom I
Do think, indeed, that I must die !

Continually at my bed's head
A hearse doth hang, where doth me tell
That I ere morning may be dead,
Though now I feel myself full well ;
But yet, alas ! for all this, I
Have little mind that I must die !

The gown which I am used to wear,
The knife wherewith I cut my meat,
And eke that old and ancient chair
Which is my only usual seat,—
All these do tell me I must die,
And yet my life amend not I.

My ancestors are turned to clay,
And many of my mates are gone ;
My youngers daily drop away ;
And can I think to 'scape alone ?
No, no ; I know that I must die,
And yet my life amend not I.

If none can 'scape Death's dreadful dart,
If rich and poor his beck obey,

If strong, if wise, if all do smart,
 Then I to 'scape shall have no way :
 Then grant me grace, O God ! that I
 My life may mend, since I must die.

ROBERT SOUTHWELL.

THE MESSIAH.

HE, o'er his sceptre bowing, rose
 From the right hand of glory where he sat,
 And the third sacred morn began to shine,
 Dawning through heaven. Forth rushed
 with whirlwind sound
 The chariot of Paternal Deity,
 Flashing thick flames, wheel within wheel
 undrawn,
 Itself instinct with spirit, but convoyed
 By four cherubic shapes ; four faces each
 Had wondrous, as with stars, their bodies all
 And wings were set with eyes—with eyes
 the wheels
 Of beryl—and careering fires between ;
 Over their heads a crystal firmament,
 Whereon a sapphire throne, inlaid with pure
 Amber and colors of the showery arch,
 He, in celestial panoply all armed
 Of radiant Urim, work divinely wrought,
 Ascended ; at his right hand Victory
 Sat eagle-winged ; beside hung him his bow
 And quiver with three-bolted thunder stored,
 And from about him fierce effusion rolled
 Of smoke and bickering flame and sparkles
 dire :
 Attended with ten thousand thousand saints,
 He onward came ; far off his coming shone,
 And twenty thousand (I their number heard)

Chariots of God, half on each hand, were
 seen :

He on the wings of cherub rode sublime
 On the crystalline sky, in sapphire throned,
 Illustrious far and wide.

MILTON.

DYING.

WHEN on my sickbed I languish,
 Full of sorrow, full of anguish,
 Fainting, gasping, trembling, crying,
 Panting, groaning, speechless, dying,
 Methinks I hear some gentle spirit say,
 "Be not fearful ; come away !"

THOMAS FLATMAN

WHEN ALL THY MERCIES.

WHEN all thy mercies, O my God,
 My rising soul surveys,
 Transported with the view, I'm lost
 In wonder, love, and praise.

Oh how shall words with equal warmth
 The gratitude declare
 That glows within my ravished heart ?
 But thou canst read it there.

Thy providence my life sustained,
 And all my wants redressed,
 When in the silent womb I lay,
 And hung upon the breast.

To all my weak complaints and cries
 Thy mercy lent an ear,
 Ere yet my feeble thoughts had learnt
 To form themselves in prayer.

Unnumbered comforts to my soul
 Thy tender care bestowed,
 Before my infant heart conceived
 From whence these comforts flowed.

When in the slippery paths of youth
 With heedless steps I ran,
 Thine arm unseen conveyed me safe,
 And led me up to man.

Through hidden dangers, toils, and death
 It gently cleared my way,
 And through the pleasing snares of vice,
 More to be feared than they.

When worn with sickness, oft hast thou
 With health renewed my face;
 And when in sins and sorrows sunk,
 Revived my soul with grace.

Thy bounteous hand with worldly bliss
 Has made my cup run o'er,
 And in a kind and faithful Friend
 Has doubled all my store.

Ten thousand thousand precious gifts
 My daily thanks employ;
 Nor is the least a cheerful heart
 That tastes those gifts with joy.

Through every period of my life
 Thy goodness I'll pursue,
 And after death, in distant worlds,
 The glorious theme renew.

When nature fails, and day and night
 Divide thy works no more,
 My ever-grateful heart, O Lord,
 Thy mercy shall adore.

Through all eternity, to Thee
 A joyful song I'll raise,
 For, oh! eternity's too short
 To utter all thy praise.

JOSEPH ADDISON.

SPEECH.

SPEECH is morning to the mind;
 It spreads the beauteous images abroad,
 Which else lie furled and clouded in the soul

NATHANIEL LEE.

THE SICK MAN AND THE ANGEL.

"Is there no hope?" the sick man said;
 The silent doctor shook his head,
 And took his leave with signs of sorrow,
 Despairing of his fee to-morrow.

When thus the man with gasping breath
 "I feel the chilling wound of death;
 Since I must bid the world adieu,
 Let me my former life review;
 I grant my bargains well were made,
 But all men overreach in trade;
 'Tis self-defence in each profession—
 Sure self-defence is no transgression.
 The little portion in my hands,
 By good security on lands,
 It well increased. If, unawares,
 My justice to myself and heirs
 Hath let my debtor rot in jail
 For want of good sufficient bail,
 If I by writ or bond or deed
 Reduced a family to need,
 My will hath made the world amends;
 My hope on charity depends.

When I am numbered with the dead,
And all my pious gifts are read,
By heaven and earth 'twill then be known
My charities were amply shown."

An angel came. "Ah, friend!" he
cried,
"No more in flattering hope confide;
Can thy good deeds in former times
Outweigh the balance of thy crimes?
What widow or what orphan prays
To crown thy life with length of days?
A pious action's in thy power—
Embrace with joy the happy hour.
Now, while you draw the vital air,
Prove your intention is sincere;
This instant give a hundred pound:
Your neighbors want, and you abound."

"But why such haste?" the sick man
whines;
"Who knows as yet what Heaven de-
signs?

Perhaps I may recover still;

That sum and more are in my will."

"Fool," says the vision, "now 'tis
plain
Your life, your soul, your heaven was
gain;

From every side, with all your might,
You scraped and scraped beyond your
right,

And after death would fain atone
By giving what is not your own."

"While there is life, there's hope," he
cried;

"Then why such haste?" so groaned and
died.

JOHN GAY.

SATIRE.

To note what lack of common modesty
Prevails throughout the government and
press;

How party-squabbles mock the land's dis-
tress;

What quibbles grin 'neath the Law's majes-
ty;

What narrow prejudices travesty
Religion, whilst the crowd unlearns to bless,
And—every shame and scruple growing
less—

The ruler's last concern is honesty,
Sometimes I wish my pen filled with the gall
Of satire. So would I stern truths outsay
Sternly; each bad thing by its bad name
call;

And (like one* whose worn spirit passed
away

Upon the pallet of a hospital)

"Lash with a bloody verse these great men
of a day."

But God will do without me. 'Tis not mine—
Worldly, unclean, self-seeking, faint of
heart—

To take on me the Accuser's awful part;
To void a wrath, boundless because divine,
On lying Scribes and Pharisees; to twine
The scourge, and from the temple's godless
mart

Whip forth the money-changers. Satire's
dart

Wounds oft the heedless flinger; the red
wine

* Gilbert, from whom the line is literally translated:

"Fouetter d'un vers sanglant ces grands hommes d'un jour!



CHRIST CURING THE LUNATIC.

Of anger maddens e'en the just; and I—
 I have enough to do to watch and pray,
 Strive humbly to live well, with fearful eye
 Judge others; and, though Wrong should
 gain the day,
 Remember that God's promise cannot lie,
 That vengeance is the Lord's, and that he
 will repay.

ANON.

THE WHITE ROSE.

ROSE of the desert! thou art to me
 An emblem of stainless purity—
 Of those who, keeping their garments white,
 Walk on through life with steps aright.

Thy fragrance breathes of the fields above,
 Whose soil and air are faith and love,
 And where, by the murmur of silver springs,
 The cherubim fold their snow-white wings;

Where those who were severed remeet in joy,
 Which death can nevermore destroy;
 Where scenes without, and where souls with-
 in,

Are blanched from taint and touch of sin;

Where speech is music, and breath is balm,
 And broods an everlasting calm;
 And flowers wither not, as in worlds like
 this,

And hope is swallowed in perfect bliss;

Where all is peaceful, for all is pure,
 And all is lovely, and all endure;
 And day is endless and ever bright,
 And no more sea is, and no more night;

Where round the throne, in hues like thine,
 The raiments of the ransomed shine;
 And o'er each brow a halo glows
 Of glory like the pure white rose.

ANON.

"JESUS OF NAZARETH PASSETH BY."

WATCHER! who wakest by the bed of pain
 While the stars sweep on in their midnight
 train,

Stifling the tears for thy loved one's sake,
 Holding thy breath lest his sleep should
 break,

In thy loneliest hour there's a Helper nigh—
 "Jesus of Nazareth passeth by."

Stranger! afar from thy native land,
 Whom no one takes with a brother's hand,
 Table and hearthstone are glowing free,
 Casements are sparkling, but not for thee:
 There is One who can tell of a home on
 high—

"Jesus of Nazareth passeth by."

Sad one! in secret bending low,
 A dart in thy breast that the world may not
 know,

Wrestling the favor of God to win,
 His seal of pardon for days of sin,
 Press on, press on, with the prayerful cry,
 "Jesus of Nazareth passeth by."

Mourner! who sitt'st in the churchyard lone,
 Scanning the lines on that marble stone,
 Plucking the weeds from thy children's bed,
 Planting the myrtle and rose instead,

Look up from the tomb with the tearful eye—
 "Jesus of Nazareth passeth by."

Fading one! with the hectic streak
 In thy vein of fire and thy wasted cheek,
 Fear'st thou the shade of the darkened vale?
 Seek to the Guide who can never fail:
 He hath trod it himself, he will hear thy
 sigh—

"Jesus of Nazareth passeth by."

MRS. L. H. SIGOURNEY.

BLESSING.

"And my prayer shall turn into my own bosom."—Ps.
 xxxv. 13.

WHAT ever lost by giving?
 The sky pours down its rain,
 Refreshing all things living,
 While mists rise up again.

Go, rob the sparkling fountain
 And drain its basin dry,
 The barren-seeming mountain
 Will fill its chalice high.

Who ever lost by loving?
 Though all our heart we pour,
 Still other spirits moving
 To pay our love with more.

And was there ever blessing
 That did not turn and rest,
 A double power possessing,
 The blesser being blessed?

PIETAS METRICA.

JOHN THE BAPTIST.

THE last and greatest herald of heaven's
 King,
 Girt with rough skins, hies to the deserts
 wild,
 Among that savage brood the woods forth
 bring,
 Which he more harmless found than man,
 and mild;
 His food was locusts, and what there doth
 spring,
 With honey that from virgin hives dis-
 tilled,
 Parched body, hollow eyes, some uncouth
 thing,
 Made him appear long since from earth
 exiled.
 There burst he forth: All ye whose hopes
 rely
 On God, with me amidst these deserts mourn;
 Repent, repent, and from old errors turn!
 Who listened to his voice obeyed his cry;
 Only the echoes, which he made relent,
 Rung from their flinty caves, Repent, repent!

WILLIAM DRUMMOND.

THE WANTS OF MAN.

I WANT a warm and faithful friend
 To cheer the adverse hour
 Who ne'er to flatter will descend,
 Nor bend the knee to power—
 A friend to chide me when I'm wrong,
 My inmost soul to see,
 And that my friendship prove as strong
 For him as his for me.

I want a kind and tender heart
 For others' wants to feel—
 A soul secure from fortune's dart,
 And bosom armed with steel,
 To bear divine chastisement's rod,
 And mingling in my plan,
 Submission to the will of God,
 With charity to man.

I want a keen, observing eye,
 An ever-listening ear,
 The truth through all disguise to spy,
 And wisdom's voice to hear;
 A tongue to speak at virtue's need
 In heaven's sublimest strain;
 And lips the cause of man to plead,
 And never plead in vain.

I want uninterrupted health
 Throughout my long career,
 And streams of never-failing wealth
 To scatter far and near:
 The destitute to clothe and feed,
 Free bounty to bestow,
 Supply the helpless orphan's need
 And soothe the widow's woe.

I want the genius to conceive,
 The talents to unfold,
 Designs the vicious to retrieve,
 The virtuous to uphold;
 Inventive power, combining skill,
 A persevering soul,
 Of human hearts to mould the will,
 And reach from pole to pole.

I want the seals of power and place,
 The ensigns of command,
 Charged by the people's unbought grace
 To rule my native land;
 Nor crown nor sceptre would I ask,
 But from my country's will,
 By day, by night, to ply the task
 Her cup of bliss to fill.

I want the voice of honest praise
 To follow me behind,
 And to be thought in future days
 The friend of human kind,
 That after ages, as they rise,
 Exulting may proclaim,
 In choral union to the skies,
 Their blessings on my name.

These are the wants of mortal man;
 I cannot need them long,
 For life itself is but a span,
 And earthly bliss a song;
 My last great want, absorbing all,
 Is, when beneath the sod,
 And summoned to my final call,
 The mercy of my God.

And oh, while circles in my veins
 Of life the purple stream,
 And yet a fragment small remains
 Of nature's transient dream,
 My soul, in humble hope unscared,
 Forget not thou to pray,
 That this THY WANT may be prepared
 To meet the Judgment Day.

JOHN QUINCY ADAMS

ETERNITY OF TRUTH.

WHAT are ages and the lapse of time
Matched against truths as lasting as sub-
lime?

Can length of years on God himself exact,
Or make that fiction which was once a
fact?

No; marble and recording brass decay,
And, like the graver's memory, pass away;
The works of man inherit, as is just,
Their author's frailty, and return to dust;
But truth divine for ever stands secure,
Its head is guarded and its base is sure.
Fixed in the rolling flood of endless years,
The pillar of th' eternal plan appears,
The raving storm and dashing waves defies,
Built by that Architect who built the skies.

COWPER.

THE DREAM.

IN a dream of the night I was wafted away
To the muirland of mist where the martyrs
lay,

Where Cameron's sword and his Bible are
seen

Engraved on the stone where the heather
grows green.

'Twas a dream of those ages of darkness and
blood,

When the minister's home was the mountain
and wood,

When in Wellwood's dark valley the stand-
ard of Zion,

All bloody and torn, 'mong the heather was
lying.

'Twas morning, and summer's young sun
from the east

Lay in loving repose on the green moun-
tain's breast;

On Wardlaw and Cairntable the clear shin-
ing dew

Glistened there 'mong the heath-bells and
mountain-flowers blue.

And far up in heaven, near the white sunny
cloud,

The song of the lark was melodious and
loud,

And in Glenmuir's wild solitude, lengthened
and deep,

Were the whistling of plovers and bleating
of sheep.

And Wellwood's sweet valleys breathed
music and gladness,

The fresh meadow-blooms hung in beauty
and redness;

Its daughters were happy to hail the return-
ing,

And drink the delights of July's sweet morn-
ing.

But oh! there were hearts cherished far other
feelings,

Illumed by the light of prophetic revealings,
Who drank from the scenery of beauty but
sorrow,

For they knew that their blood would bedew
it to-morrow.

'Twas the few faithful ones who with Cam-
eron were lying,

Concealed 'mong the mist where the heath-
fowl was crying,

For the horsemen of Earlshall around them
were hovering,
And their bridle-reins rung through the thin
misty covering.

Their faces grew pale, and their swords were
unsheathed,
But the vengeance that darkened their brow
was unbreathed;
With eyes turned to heaven in calm resignation
They sung their last song to the God of sal-
vation.

The hills with the deep, mournful music were
ringing;
The curlew and plover in concert were sing-
ing;
But the melody died 'mid derision and laugh-
ter,
As the host of ungodly rushed on to the
slaughter.

Though in mist and in darkness and fire they
were shrouded,
Yet the souls of the righteous were calm and
unclouded;
Their dark eyes flashed lightning as, firm
and unbending,
They stood like the rock which the thunder
is rending.

The muskets were flashing, the blue swords
were gleaming,
The helmets were cleft, and the red blood
was streaming,

The heavens grew dark and the thunder was
rolling,
When in Wellwood's dark muirlands the
mighty were falling.

When the righteous had fallen and the com-
bat was ended,
A chariot of fire through the dark cloud de-
scended;
Its drivers were angels on horses of white-
ness,
And its burning wheels turned on axles of
brightness.

A seraph unfolded its doors bright and shin-
ing,
All dazzling like gold of the seventh refining,
And the souls that came forth out of great
tribulation
Have mounted the chariots and steeds of
salvation.

On the arch of the rainbow the chariot is
gliding,
Through the path of the thunder the horse-
men are riding;
Glide swiftly, bright spirits! the prize is be-
fore ye,
A crown never fading, a kingdom of glory!

JAMES HISLOP.

THE LAND OF LOVE.

AND dost thou ask where Love is found,
Unchangeable and pure,
And free from Passion's rankling wound--
From human ills secure?

If there's a land where Love's sweet lot
For ever smiles and changeth not?

Pure love is not of mortal birth,
Nor oft to mortals given :
Sometimes it waves its wings o'er earth,
But oh ! its *home* is heaven !
There—human care and change above—
There is the land of deathless love !

MARY ANNE BROWNE.

LORD HAVE MERCY ON US!

ADIEU ; farewell earth's bliss,
This world uncertain is ;
Fond are life's passing joys,
Death proves them all but toys ;
None from his darts can fly :
I am sick, I must die.
Lord have mercy on us !

Rich men, trust not in wealth,
Gold cannot buy you health ;
Physic himself must fade ;
All things to end are made ;
The plague full swift goes by ;
I am sick, I must die.
Lord have mercy on us !

Beauty is but a flower,
Which wrinkles will devour ;
Brightness falls from the air ;
Queens have died young and fair ;
Dust hath closed Helen's eye ;
I am sick, I must die.
Lord have mercy on us !

Strength stoops unto the grave ;
Worms feed on Hector brave ;
Swords may not fight with fate :
Earth still holds ope her gate.
Come, come, the hells do cry ;
I am sick, I must die.

Lord have mercy on us !

Wit with his wantonness
Tasteth death's bitterness ;
Hell's executioner
Hath no ears for to hear
What vain heart can reply,
I am sick, I must die.

Lord have mercy on us !

Haste, therefore, each degree,
To welcome destiny ;
Heaven is our heritage,
Earth but a player's stage ;
Mount we unto the sky—
I am sick, I must die.

Lord have mercy on us !

THOMAS NASH

THE LIFE OF MAN.

OPENING the map of God's extensive plan,
We find a little isle, this life of man ;
Eternity's unknown expanse appears
Circling around and limiting his years.
The busy race examine and explore
Each creek and cavern of the dangerous
shore,
With care collect what in their eyes excels,
Some shining pebbles, and some weeds and
shells.

Thus laden, dream that they are rich and
 great,
 And happiest he that groans beneath his
 weight;
 The waves o'ertake them in their serious
 play,
 And every hour sweeps multitudes away;
 They shriek and sink, survivors start and
 weep,
 Pursue their sport and follow to the deep;
 A few forsake the throng: with lifted eyes
 Ask wealth of heaven and gain a real prize.

COWPER.

THE BRIGHT SIDE.

THERE is many a rest in the road of life,
 If we only would stop to take it,
 And many a tone from the better land,
 If the querulous heart would wake it.
 To the sunny soul that is full of hope,
 And whose beautiful trust ne'er faileth,
 The grass is green and the flowers are bright,
 Though the wintry storm prevai^{le}th.
 Better to hope, though the clouds hang low,
 And to keep the eyes still lifted,
 For the sweet blue sky will soon peep through
 When the ominous clouds are rifted;
 There was never a night without a day,
 Or an evening without a morning,
 And the darkest hour, as the proverb goes,
 Is the hour before the dawning.
 There is many a gem in the path of life,
 Which we pass in our idle pleasure,
 That is richer far than the jewelled crown
 Or the miser's hoarded treasure;

It may be the love of a little child,
 Or a mother's prayers to Heaven,
 Or only a beggar's grateful thanks
 For a cup of water given.

Better to weave in the web of life
 A bright and golden filling,
 And to do God's will with a ready heart
 And hands that are swift and willing,
 Than to snap the delicate, slender threads
 Of our curious lives asunder,
 And then blame Heaven for the tangled ends,
 And sit and grieve and wonder.

M. A. KIDDER.

THERE IS AN ANCIENT MAN.

THERE is an ancient man who dwells
 Without our parish bounds,
 Beyond the poplar avenue,
 Across two meadow-grounds;
 And whensoever our two small bells
 To church call merrily,
 Leaning on our churchyard gate
 This old man ye may see.
 He is a man of many thoughts,
 That long have found their rest,
 Each in its proper dwelling-place
 Settled within his breast:
 A form erect, a stately brow,
 A set and measured mien—
 The satisfied, unroving look
 Of one who much hath seen;
 And once, when young in care of souls,
 I watched a sick man's bed,
 And willing half and half ashamed,
 Lingered and nothing said:

The ancient man, in accents mild,
 Removed my shame away :
 "Listen !" he said ; " the minister
 Prepares to kneel and pray."
 These lines of humble thankfulness
 Will never meet his eye ;
 Unknown that old man means to live,
 And unremembered die.
 The forms of life have severed us—
 But when that life shall end,
 Fain would I hail that reverend man,
 A father and a friend.

DEAN ALFORD.

I AM MONARCH OF ALL I SURVEY.

[Supposed to be written by Alexander Selkirk during his
 solitary abode in the island of Juan Fernandez.]

I AM monarch of all I survey,
 My right there is none to dispute ;
 From the centre all round to the sea
 I am lord of the fowl and the brute.
 O Solitude ! where are the charms
 That sages have seen in thy face ?
 Better dwell in the midst of alarms
 Than reign in this horrible place.

I am out of humanity's reach,
 Must finish my journey alone,
 Never hear the sweet music of speech ;
 I start at the sound of my own ;
 The beasts that roam over the plain
 My form with indifference see ;
 They are so unacquainted with man
 Their tameness is shocking to me.

Society, friendship, and love,
 Divinely bestowed upon man,

Oh, had I the wings of a dove,
 How soon would I taste you again !
 My sorrows I then might assuage
 In the ways of religion and truth,
 Might learn from the wisdom of age
 And be cheered by the sallies of youth.

Religion ! what treasure untold
 Resides in that heavenly word !
 More precious than silver and gold,
 Or all that this earth can afford ;
 But the sound of the church-going bell
 These valleys and rocks never heard,
 Never sighed at the sound of a knell,
 Or smiled when a Sabbath appeared.

Ye winds that have made me your sport,
 Convey to this desolate shore
 Some cordial, endearing report
 Of a land I shall visit no more ;
 My friends, do they now and then send
 A wish or a thought after me ?
 Oh tell me I yet have a friend,
 Though a friend I am never to see.

How fleet is a glance of the mind,
 Compared with the speed of its flight !
 The tempest itself lags behind,
 And the swift-winged arrows of light ;
 When I think of my own native land,
 In a moment I seem to be there ;
 But, alas ! recollection at hand
 Soon hurries me back to despair.

But the sea-fowl is gone to her nest,
 The beast has lain down in his lair—
 Even here is a season of rest,
 And I to my cabin repair ;

There's mercy in every place,
 And mercy, encouraging thought!
 Gives even affliction a grace,
 And reconciles man to his lot.

COWPER.

THE FATHER AND CHILD.

"FATHER, awake—the storm is loud,
 The rain is falling fast;
 Let me go to my mother's grave,
 And screen it from the blast;
 She cannot sleep, she will not rest,
 The wind is roaring so;
 We prayed that she might lie in peace—
 My father, let us go!"
 "Thy mother sleeps too firm a sleep
 To heed the wind that blows;
 There are angel-charms that hush the noise
 From reaching her repose;
 Her spirit in dreams of the blessed Land
 Is sitting at Jesu's feet;
 Child, nestle thee in mine arms, and pray
 Our rest may be as sweet!"

DEAN ALFORD.

CHRISTIAN CONVERSATION.

CONVERSATION, choose what theme we may,
 And chiefly when religion leads the way,
 Should flow, like waters after summer showers,
 Not as if raised by mere mechanic powers.
 The Christian in whose soul, though now
 distressed,
 Lives the dear thought of joys he once pos-
 sessed,

A 8

When all his glowing language issued forth
 With God's deep stamp upon its current
 worth,
 Will speak without disguise, and must im-
 part,

Sad as it is, his undissembling heart,
 Abhors constraint, and dares not feign a zeal,
 Or seem to boast a fire he does not feel.
 The song of Zion is a tasteless thing,
 Unless, when rising on a joyful wing,
 The soul can mix with the celestial bands,
 And give the strain the compass it demands.

Strange tidings these to tell a world who
 treat

All but their own experience as deceit.
 Will they believe, though credulous enough
 To swallow much upon much weaker proof,
 That there are blest inhabitants on earth,
 Partakers of a new ethereal birth,
 Their hopes, desires, and purposes estranged,
 From things terrestrial, and divinely changed.
 Their very language of a kind that speaks
 The soul's sure interest in the good she seeks?

COWPER.

THE CHILD AND THE MOURNERS.

A LITTLE child, beneath a tree,
 Sat and chanted cheerily
 A little song, a pleasant song,
 Which was—she sang it all day long—
 "When the wind blows the blossoms fall;
 But a good God reigns over all."

There passed a lady by the way,
 Moaning in the face of day:

There were tears upon her cheek,
Grief in her heart too great to speak;
Her husband died but yester morn,
And left her in the world forlorn.

She stopped and listened to the child
That looked to heaven, and singing, smiled;
And saw not, for her own despair,
Another lady, young and fair,
Who also passing, stopped to hear
The infant's anthem ringing clear.

For she but few sad days before
Had lost the little babe she bore;
And grief was heavy at her soul
As that sweet memory o'er her stole,
And showed how bright had been the past,
The present drear and overcast.

And as they stood beneath the tree
Listening, soothed and placidly,
A youth came by, whose sunken eyes
Spoke of a load of miseries;
And he, arrested like the twain,
Stopped to listen to the strain.

Death had bowed the youthful head
Of his bride beloved, his bride unwed:
Her marriage robes were fitted on,
Her fair young face with blushes shone,
When the destroyer smote her low,
And changed the lover's bliss to woe.

And these three listened to the song,
Silver-toned, and sweet, and strong,
Which that child, the livelong day,
Chanted to itself in play:

"When the wind blows the blossoms fall;
But a good God reigns over all."

The widow's lips impulsive moved;
The mother's grief, though unreprieved,
Softened, as her trembling tongue
Repeated what the infant sung;
And the sad lover, with a start,
Conned it over to his heart.

And though the child—if child it were,
And not a seraph sitting there—
Was seen no more, the sorrowing three
Went on their way resignedly,
The song still ringing in their ears—
Was it music of the spheres?

Who shall tell? They did not know.
But in the midst of deepest woe
The strain recurred, when sorrow grew,
To warn them, and console them too:
"When the wind blows the blossoms fall,
But a good God reigns over all."

CHARLES MACKAY

THE LONG-AGO.

ON that deep-retiring shore
Frequent pearls of beauty lie,
Where the passion-waves of yore
Fiercely beat and mounted high:
Sorrows that are sorrows still
Lose the bitter taste of woe;
Nothing's altogether ill
In the griefs of Long-ago.

Tombs where lonely love repines,
 Ghastly tenements of tears,
 Wear the look of happy shrines
 Through the golden mist of years :
 Death, to those who trust in good,
 Vindicates his hardest blow ;
 Oh ! we would not, if we could,
 Wake the sleep of Long-ago !

Though the doom of swift decay
 Shocks the soul where life is strong,
 Though for frailer hearts the day
 Lingers sad and overlong—
 Still, the weight will find a leaven,
 Still, the spoiler's hand is slow,
 While the future has its heaven,
 And the past its Long-ago.

LORD HOUGHTON.

THERE'S NO DEARTH OF KINDNESS.

THERE'S no dearth of kindness
 In this world of ours ;
 Only in our blindness
 We gather thorns for flowers !
 Outward, we are spurning—
 Trampling one another !
 While we are inly yearning
 At the name of " Brother ! "

There's no dearth of kindness
 Or love among mankind,
 But in darkling loneliness
 Hooded hearts grow blind ;
 Full of kindness tingling,
 Soul is shut from soul,
 When they might be mingling
 In one kindred whole !

8

There's no dearth of kindness
 Though it be unspoken,
 From the heart it buildeth
 Rainbow-smiles in token—
 That there be none so lowly
 But have some angel touch ;
 Yet, nursing love unholy,
 We live for self too much !

As the wild rose bloweth,
 As runs the happy river,
 Kindness freely floweth
 In the heart for ever.
 But if men will hanker
 Ever for golden dust,
 Kingliest hearts will canker,
 Brightest spirits rust.

There's no dearth of kindness
 In this world of ours ;
 Only in our blindness
 We gather thorns for flowers !
 Oh, cherish God's best giving,
 Falling from above !
 Life were not worth living
 Were it not for Love.

GERALD MASSEY.

MY FRIEND AND I.

My friend and I have left the town,
 When busy tumult dies away,
 To wander where the sky bends down
 Above our little homes of clay.
 Here, in the City of the Dead,
 We find the friends we knew of old,
 And fancy they will hear our tread
 Above their ashes gray and cold.

Around us rise, on either hand,
 Tall monuments and lowly stones;
 Here towering like temples grand,
 There scarcely rising o'er the bones;
 Here fretted marble, grandly wrought,
 The pomp of wealth and pride proclaims—
 Here in the grass, unknown, unsought,
 A myriad of forgotten names.

The head that 'neath yon tower lies
 Is just as cold and just as low
 As his that unremembered dies,
 Unfollowed by the pomp of woe;
 The vaulted tomb is just as dark,
 And just as sure the sleeper's doom,
 As this poor grave without a mark—
 A nameless stranger's narrow tomb.

The tender care that trains the flowers
 Around yon cenotaph will pall,
 But still the sun and still the showers
 Will come alike to each and all.
 For Nature knows no favorite son;
 Impartial hand her blessing brings;
 Alike the graves, known and unknown—
 Alike the peasant's and the king's.

There's not a grave around our feet
 That is not dear to present life,
 That wakes not memories sad or sweet
 In father, sister, child, or wife.
 Here read, "Our Mother"—further name
 She needs not; God, and those she bore,
 Who love her still, will keep her fame
 In faithful hearts. Who asks for more?

Here our own treasures calmly rest;
 Regrets and tears were vainly spent;
 Their souls, we trust, are with the blest,
 And we must wait and be content.
 Here we have left a little space;
 A little time, and we shall lie
 In dreamless sleep, and hope of grace
 In some new life beyond the sky.

Day wanes; the living and the dead
 Must part again; we to our toil,
 O'ertasked and sore disquieted,
 And worn with life's incessant moil.
 Not long, perhaps; when next we come
 One or the other may be borne
 Unconscious to his peaceful home—
 One or the other live to mourn.

AYON

A LITTLE TALK WITH JESUS.

A LITTLE talk with Jesus, how it smooths
 the rugged road!
 How it seems to help me onward when I
 faint beneath my load!
 When my heart is crushed with sorrow, and
 my eyes with tears are dim,
 There's naught can yield me comfort like a
 little talk with Him.

I tell Him I am weary, and I fain would be
 at rest,
 That I'm daily, hourly, longing for a home
 upon His breast;

And He answers me so sweetly, in tones of
tenderest love,
"I am coming soon to take thee to my happy
home above."

Ah! this is what I'm wanting, His lovely
face to see;
And (I'm not afraid to say it) I know He's
wanting me:
He gave His life a ransom to make me all
His own,
And He can't forget His promise to me, His
purchased one.

I know the way is dreary to yonder far-off
clime,
But a little talk with Jesus will while away
the time;
And yet the more I know Him, and all His
grace explore,
It only sets me longing to know Him more
and more.

I cannot live without Him, nor would I if I
could;
He is my daily portion, my medicine and
my food.
He's altogether lovely; none can with Him
compare,
The chief among ten thousand, the fairest of
the fair.

I often feel impatient, and mourn His long
delay;
I never can be settled while He remains
away;

But we shall not long be parted, for I know
He'll quickly come,
And we shall dwell together in that happy,
happy home.

So I'll wait a little longer, till His appointed
time,
And glory in the knowledge that such a
hope is mine.
Then in my Father's dwelling, where "many
mansions be,"
I'll sweetly talk with Jesus, and He shall
talk with me.

GOLDEN GRAIN.

SWEETLY HE RESTS.

SWEETLY he rests—while others sigh,
Treading this vale of tears,
Softly his peaceful head doth lie
Forgetful of their cares.

Affection's tear may flow a while—
Weak Nature's tribute due:
Some grief is sacred—Jesus wept:
These tears are sacred too.

Yet linger not, fond parent, here;
Nor bow the weeping head:
No sepulchre entombs the soul—
It knows no earthly bed.

Nor doth oblivion's endless night
His sleeping spirit shroud:
Far in the heaven of God's own light
He dwells without a cloud.

Ah! who would mar his glory now,
Or bid him bring again
The cup he fills at God's own fount,
To viler founts of men?

Let grief then cast no sullen shade,
And shed no bitter tear;
Joy that your son a saint is made,
And weep that you are here.

Sweetly he rests—while others sigh
With care and grief opprest;
Softly his blissful head doth lie
Upon his Saviour's breast.

From the pearly gates beyond the stars
Two angels came that day,
And as ye caught the last fond smile
They wafted him away.

Oh! to have heard the burst of song,
Through heaven's arches rolled,
As they bore him in through the shining
throng—
A lamb to the Saviour's fold.

Yet will affection mourn him lost
To home and life and love!
Nay—hush the thought—and say, oh say,
What hath he found above?

A home, and life and love he hath:
The home he longed to see—
Life more abundant, without death—
Love in immensity!

ANON.

THE GOSPEL ECHO.

[Found in a pew in a church in Scotland. Written in a female hand, and supposed to be suggested by observing an echo.]

TRUE faith producing love to God and man,—
Say Echo, is not this the Gospel plan?
Echo.—The Gospel plan!

Must I my faith in Jesus constant show,
By doing good to all, both friend and foe?
Echo.—Both friend and foe!

When men conspire to hate and treat me ill,
Must I return them good and love them still?
Echo.—Love them still!

If they my failings causelessly reveal,
Must I their faults as carefully conceal?
Echo.—As carefully conceal!

And if my name and character they tear,
And cruel malice, too, too plain appear,
And when I sorrow and affliction know,
They smile and add unto my cup of woe,
Say Echo, say, in such peculiar case,
Must I continue still to love and bless?
Echo.—Still love and bless!

Why, Echo, how is this? Thou'rt sure a dove;
Thy voice will leave me nothing else but love.
Echo.—Nothing else but love!

Amen, with all my heart, then be it so;
And now to practise I'll directly go.
Echo.—Directly go!

This path be mine, and let who will reject
My gracious God me surely will protect ;

Echo.—Surely will protect.

Henceforth on Him I'll cast my every care
And friends and foes embrace them all in
prayer.

Echo.—Embrace them all in prayer !

ANON.

DEATH OF GAUDENTIS.

[The following inscription was found in the Catacombs by Mr. Perret, upon the tomb of the architect of the Coliseum :

"Thus thou keepest thy promises, O Vespasian ! the rewarding with death him the crown of thy glory in Rome. Do rejoice, O Gaudentis ! the cruel tyrant promised much, but Christ gave thee all, who prepared thee such a mansion."—

Professor J. De Launay's Lectures on the Catacombs.]

BEFORE Vespasian's regal throne

Skilful Gaudentis stood ;

"Build me," the haughty monarch cried,

"A theatre for blood.

I know thou'rt skilled in mason's work ;

Thine is the power to frame

Rome's Coliseum vast and wide,

An honor to thy name.

"Over seven acres spread thy work,

And by the gods of Rome

Thou shalt hereafter by my side

Have thy resplendent home.

A citizen of Roman rights—

Silver and golden store,

These shall be thine ; let Christian blood

But stain the marble floor."

So rose the amphitheatre,

Tower and arch and tier ;

There dawned a day when martyrs stood
Within that ring of fear.

But strong their quenchless trust in God,

And strong their human love,

Their eyes of faith, undimmed, were fixed

On temples far above.

And thousands gazed, in brutal joy,

To watch the Christians die,—

But one beside Vespasian leaned,

With a strange light in his eye.

What thoughts welled up within his breast

As on that group he gazed ?

What gleams of holy light from heaven,

Upon his dark soul blazed ?

Had he by password gained access

To the dark catacomb,

And learned the hope of Christ's beloved,

Beyond the rack, the tomb ?

The proud Vespasian o'er him bends,

"My priceless architect,

To-day I will announce to all

Thy privilege elect,—

"A free-made citizen of Rome."

Calmly Gaudentis rose,

And folding o'er his breast his arms,

Turned to the Saviour's foes ;

And in a strength not all his own,

With Life and Death in view,

The fearless architect exclaimed,

"I am a Christian too."

Only a few brief moments passed,

And brave Gaudentis lay

Within the amphitheatre,

A lifeless mass of clay.

Vespasian promised him the rights
Of proud, imperial Rome ;
But Christ with martyrs crowned him king
Beneath heaven's cloudless dome.

HARRIET ANNIE.

GOD IS LIGHT.

ETERNAL Light ! Eternal Light !
How pure the soul must be,
When, placed within Thy searching sight,
It shrinks not, but with calm delight
Can live, and look on Thee !

The spirits that surround Thy throne
May bear the burning bliss ;
But that is surely theirs alone,
For they have never, never known
A fallen world like this !

Oh, how shall I, whose native sphere
Is dark, whose mind is dim,
Before the Ineffable appear,
And on my naked spirit bear
That uncreated beam !

There is a way for man to rise
To that sublime abode—
An offering and a sacrifice,
A Holy Spirit's energies,
An advocate with God.

These—these prepare us for the sight
Of majesty above :
The sons of ignorance and night
Can stand in the "Eternal Light"
Through the "Eternal Love."

F. B.

DIRGE.

SOFTLY !
She is lying
With her lips apart.
Softly !
She is dying
Of a broken heart.

Whisper !
She is going
To her final rest.
Whisper !
Life is growing
Dim within her breast.

Gently !
She is sleeping ;
She has breathed her last.

Gently !
While you are weeping
She to heaven has passed.

CHARLES G. EASTMAN.

I'LL LOVE NO MORE.

I'LL love no more, said I, in sullen mood ;
The world is wholly selfish, false, and vain ;
The generous heart but courts ingratitude,
And friendship woos but insult and disdain.
Far from a cold and worthless world I'll
haste ;
Why should my best affections unrequited
waste ?

I fled the busy throng, and turned my feet
Where towering trees in sunny dells re-
joice,

But all things seemed, amid my lone retreat,
To mourn my stern resolve and chide my choice :

All urged me, so methought, to turn again,
And with a hopeful trust to love my fellow-men.

Above my head the branches fondly wreathed,
The social birds flew lonely to and fro,
The flowerets in each other's bosom breathed—

Nothing was joyous in its joy or woe ;
Loving and loved, unvexed by wrath and strife,
Each felt, or seemed to feel, that love alone is life.

Even with the meanest and most hurtful things

The sweetest flowers would fondly intertwine ;

Around the thistle see the woodbine clings,
And 'neath the nightshade blooms the eglantine :

None was too worthless to be loved, and none

Too proud or falsely pure his brother to disown.

Shame on thee, sour, mistrusting heart ! I cried ;

Back to thy fellows and to faith again !
In truth and love unweariedly confide,
And let thy charity thy strength sustain :

Wouldst thou with foul distrust defile hope's spring,

Amid a loving world the sole unloving thing ?

S. W. PARTRIDGE.

THOUGHT AND DEED.

FULL many a light thought man may cherish,

Full many an idle deed may do ;

Yet not a deed or thought shall perish,

Not one but he shall bless or rue.

When by the wind the tree is shaken

There's not a bough or leaf can fall,

But of its falling heed is taken

By One that sees and governs all.

The trees may fall and be forgotten,

And buried in the earth remain,

Yet from its juices rank and rotten

Springs vegetating life again.

The world is with creation teeming,

And nothing ever wholly dies ;

And things that are destroyed in seeming

In other shapes and forms arise.

And Nature still unfolds the tissue

Of unseen works by spirit wrought,

And not a work but hath its issue

With blessings or with evil fraught.

And thou may'st seem to leave behind thee

All memory of the sinful past,

Yet oh be sure thy sin shall find thee,

And thou shalt know its fruits at last.

KENNEDY.

SLUMBER, INFANT.

SLUMBER, infant! slumber
 On thy mother's breast;
 Kisses without number
 Rain upon thy rest:
 Fair they fall from many lips,
 But from hers the best.
 Slumber, infant! slumber
 On thy mother's breast.

Slumber, infant! slumber
 On the earth's cold breast;
 Blossoms without number
 Breathe about thy rest:
 Nature, with ten thousand smiles,
 Meets so dear a guest.
 Slumber, infant! slumber
 On the earth's cold breast.

Slumber, infant! slumber
 On an angel's breast;
 Glories without number
 Consecrate thy rest:
 Deeper joys than we can know
 Wait upon the blest.
 Slumber, infant! slumber
 In thy heavenly rest!

R. MONCKTON MILNES.

MY FATHER'S AT THE HELM.

THE curling waves with awful roar
 A little boat assailed,
 And pallid fear's distracting power
 O'er all on board prevailed.

Save one, the captain's darling child,
 Who steadfast viewed the storm;

And, cheerful, with composure smiled
 At danger's threatening form.

"And sport'st thou thus," a seaman cried,
 "While terrors overwhelm?"
 "Why should I fear?" the boy replied;
 "My father's at the helm."

So when our worldly all is reft,
 Our earthly helper gone,
 We still have one true anchor left—
 God helps, and He alone.

He to our prayers will bend an ear,
 He gives our pangs relief,
 He turns to smiles each trembling tear,
 To joy each torturing grief.

Then turn to Him 'mid sorrows wild,
 When want and woes o'erwhelm,
 Remembering, like the fearless child,
 Our Father's at the helm.

ANON.

THE TWO ARMIES, OR A BOY'S REVIEW
 ERIE OVER AN OLD PICTURE.

WHAT shall I be?
 I'd like to be a soldier, strong and tall,
 Like grandpapa, drawn in the picture here;
 And be the first to hear the trumpet's call,
 And be the first to scale the castle-wall.

But then, you see,
 The worst of it is this: mamma, poor dear—
 Just because these brave fighters sometimes
 fall—
 Won't hear about this soldiering at all!

Papa's a clergyman,
And nobody's one half as good as he,
Nor ever was, I think, since time began;
No, and I don't believe will ever be;

I know mamma thinks so;
And that's the reason partly, I dare say,
She hopes with all her heart her boy some
day

Will lead the people in his father's way.

And when I tell her "no,
I want to be a soldier—meet the foe,"
She says (and dear old auntie just the same),
That there's a soldier's service nobler far,
With surer triumph and a grander fame,
Than any fighting in an earthly war—
Great battles that no eye has ever seen
'Gainst foes more fierce than men have ever
been;

And that a clergyman *does* wear a sword
As captain in the armies of the Lord.

I think I know what she and auntie mean,
And like to hear them tell of it; but still
I should so like a sword that I can *see*,
Like grandpapa's, and wield it in my hand,
Just as he's painted here upon the hill,
While all the soldiers charge at his com-
mand.

That's just how I should like to look, so
grand!

Oh dear! oh dear! I don't know what to do!
I shouldn't worry if I only knew;
But now it's quite a burden on my mind,
Because in both directions I'm inclined.
I'd like to be a good man, like papa,
And, best of all, it would so please mamma;

But then I want to fight like grandpapa,
Still mamma whispers as I bow to pray,
"'Tis nobler far to save than 'tis to slay;
Heav'n's glory's endless, earth's but of a day."

S. J. STONE

THE RABBI'S JEWELS.

TWILIGHT was deepening with a tinge of eve
As toward his home in Israel's sheltered
vales

A stately rabbi drew. His camels spied
Afar the palm trees' lofty heads that decked
The dear, domestic fountain, and in speed
Pressed with broad foot the smooth and dewy
glade.

The holy man his peaceful threshold passed
With hasting step. The evening meal was
spread,

And she who from life's morn his heart had
shared

Breathed her fond welcome. Bowing o'er
the board,

The blessing of his fathers' God he sought,
Ruler of earth and sea. Then, raising high
His praise to heaven, "Call my sons," he
bade,

"And let me bless them ere their hour of
rest."

The observant mother spake with gentle
voice,

Somewhat of soft excuse, that they were
wont

To linger long amid the prophet's school,
Learning the holy law their father loved.

His sweet repast with sweet discourse was
 blent
 Of journeying and return.—“Would thou
 hadst seen,
 With me, the golden morning break to light
 Yon mountain-summits, whose blue, waving
 line
 Scarce meets thine eye, where chirp of joyous
 birds,
 And breath of fragrant shrubs and spicy
 gales,
 And sigh of waving boughs, stirred in the
 soul
 Warm orisons. Yet most I wished thee near
 Amid the temple's pomp, when the high
 priest,
 Clad in his robe pontifical, invoked
 The God of Abraham, while from lute and
 harp,
 Cymbal and trump and psaltery and glad
 breath
 Of tuneful Levite, and the mighty shout
 Of all our people, like the swelling sea,
 Loud hallelujahs burst. When next I seek
 Blest Zion's glorious hill our beauteous boys
 Must bear me company. Their early prayers
 Will rise as incense. Thy reluctant love
 No longer must withhold them: the new toil
 Will give them sweeter sleep and touch
 their cheek
 With brighter crimson. 'Mid their raven
 curls
 My hand I'll lay, and dedicate them there,
 Even in those hallowed courts, to Israel's
 God—
 Two spotless lambs, well pleasing in his sight.

But yet, methinks, thou'rt paler grown, my
 love;
 And the pure sapphire of thine eyes looks dim,
 As though 'twere washed with tears.”

Faintly she smiled:

“*One doubt*, my lord, I fain would have thee
 solve:

Gems of rich lustre and of countless cost
 Were to my keeping trusted. Now, alas!
 They are demanded. Must they be re-
 stored,

Or may I not a little longer gaze
 Upon their dazzling hues?” His eye grew
 stern,

And on his lip there lurked a sudden curl
 Of indignation: “Doth *my wife* propose
Such doubt? as if a master might not
 claim

His own again!”—“Nay, Rabbi, come be-
 hold

These priceless jewels ere I yield them
 back.”

So to their spousal chamber with soft hand
 Her lord she led. There, on a snow-white
 couch,

Lay his two sons, *pale, pale and motionless*,
 Like fair twin-lilies which some grazing kid
 In wantonness had cropped. “My sons! my
 sons!

Light of my eyes!” the astonished father
 cried;

“My teachers in the law, whose guileless
 hearts

And prompt obedience warned *me* oft to be
 More perfect with my God!”

To earth he fell,
Like Lebanon's rent cedar, while his breast
Heaved with such groans as when the labor-
ing soul
Breaks from its clay companion's close em-
brace.

The mourning mother turned away and wept
Till the first storm of passionate grief was
still ;

Then, pressing to his ear her faded lip,
She sighed in tone of tremulous tenderness :
"Thou didst instruct me, rabbi, how to yield
The summoned jewels: see, the Lord did give,
The Lord hath taken away."

"Yea," said the sire,
"And *blessed be his name!* Even for *thy sake*
Thrice blessed be Jehovah!" Long he
pressed
On those cold, beautiful brows his quiver-
ing lip,
While from his eye the burning anguish
rolled ;
Then, kneeling low, those chastened spirits
poured
Their mighty homage.

MRS. L. H. SIGOURNEY.

IF I SHOULD DIE TO-NIGHT.

If I should die to-night,
My friends would look upon my quiet face
Before they laid it in its resting-place,
And deem that death had left it almost fair ;
And, laying snow-white flowers against my
hair,

Would smooth it down with tearful tender-
ness,
And fold my hands with lingering caress—
Poor hands, so empty and so cold to-
night !

If I should die to-night,
My friends would call to mind, with loving
thought,
Some kindly deed the icy hand had wrought,
Some gentle word the frozen lips had said,
Errands on which the willing feet had sped :
The memory of my selfishness and pride,
My hasty words, would all be put aside,
And so I should be loved and mourned to-
night.

If I should die to-night,
Even hearts estranged would turn once more
to me,
Recalling other days remorsefully ;
The eyes that chill me with averted glance
Would look upon me as of yore, perchance,
And soften in the old, familiar way ;
For who could war with dumb, unconscious
clay ?
So I might rest, forgiven of all, to-night.

O friends ! I pray to-night,
Keep not your kisses for my dead, cold brow.
The way is lonely ; let me feel them now.
Think gently of me ; I am travel-worn.
My faltering feet are pierced with many a
thorn.
Forgive, O hearts estranged ! forgive, I plead !
When dreamless rest is mine I shall not need
The tenderness for which I long to-night.

ANON.

THE GREENWOOD PRAYER.

[This anecdote is related of one of the kings of England. The king is by law the head of the English Episcopal Church.]

OUTSTRETCHED beneath the leafy shade
Of Windsor Forest's deepest glade,
A dying woman lay;
Three little children round her stood,
And there went up from the greenwood
A woeful wail that day.

"Oh, mother!" was the mingled cry—
"Oh, mother, mother! do not die,
And leave us all alone."

"My blessed babes!" she tried to say,
But the faint accents died away
In a low sobbing moan.

And then life struggled hard with death,
And fast and strong she drew her breath,
And up she raised her head,
And peering through the deep wood-maze
With a long, sharp, unearthly gaze,
"Will she not come?" she said.

Just then, the parting boughs between,
A little maid's light form was seen,
All breathless with her speed,
And following close a man came on
(A portly man to look upon),
Who led a panting steed.

"Mother!" the little maiden cried
Or e'er she reached the woman's side,
And kissed her clay-cold cheek—
"I have not idled in the town,
But long went wandering up and down,
The minister to seek.

"They told me here, they told me there—
I think they mocked me everywhere;
And when I found his home,
And begged him on my bended knee
To bring his book and come with me,
Mother, he would not come.

"I told him how you dying lay,
And could not go in peace away
Without the minister;
I begged him for dear Christ his sake,
But—oh, my heart was fit to break—
Mother, he would not stir.

"So, though my tears were blinding me,
I ran back, fast as fast could be,
To come again to you;
And here—close by—this 'squire I met,
Who asked (so mild!) what made me fret;
And when I told him true,

"'I will go with you, child,' he said;
'God sends me to this dying bed.'
Mother, he's here, hard by."
While thus the little maiden spoke
The man, his back against an oak,
Looked on with glistening eye.

The bridle on his neck hung free,
With quivering flank and trembling knee
Pressed close his bonny bay;
A statelier man, a statelier steed,
Never on greensward paced, I rede,
Than those stood there that day.

So, while the little maiden spoke,
The man, his back against an oak,

Looked on with glistening eye
And folded arms : and in his look
Something that, like a sermon-book,
Preached, "All is vanity."

But when the dying woman's face
Turned toward him with a wishful gaze,

He stepped to where she lay,
And kneeling down, bent over her,
Saying, "I am a minister ;
My sister, let us pray."

And well, withouten book or stole
(God's words were printed on his soul),
Into the dying ear
He breathed, as 'twere an angel's strain,
The things that unto life pertain,
And death's dark shadows clear.

He spoke of sinners' lost estate,
In Christ renewed, regenerate—
Of God's most blest decree
That not a single soul should die
Who turns repentant with the cry,
"Be merciful to me."

He spoke of trouble, pain, and toil,
Endured but for a little while

In patience, faith, and love—
Sure, in God's own good time, to be
Exchanged for an eternity
Of happiness above.

Then, as the spirit ebbed away,
He raised his hands and eyes to pray
That peaceful it might pass ;
And then the orphans' sobs alone
Were heard, and they knelt every one
Close round on the green grass.

Such was the sight their wandering eyes
Beheld in heartstruck, mute surprise,

Who reined their coursers back
Just as they found the long astray,
Who, in the heat of chase that day,
Had wandered from their track.

But each man reined his pawing steed,
And lighted down, as if agreed,
In silence at his side ;

And there, uncovered all, they stood :
It was a wholesome sight and good
That day for mortal pride ;

For of the noblest of the land
Was that deep-hushed, bare-headed band ;
And central in the ring,
By that dead pauper on the ground,
Her ragged orphans clinging round,
Knelt their anointed king.

ROBERT SOUTHEY.

IMMORTALITY.

THE insect bursting from its tomblike bed—
The grain that in a thousand grains re-
vives—

The trees that seem in wintry torpor dead—
Yet each new year renewing their green
lives,—

All teach, without the added aid of faith,
That life still triumphs o'er apparent death.

But dies the insect when the summer dies ;
The grain has perished, though the plant
remain ;

In death at last the oak of ages lies ;
Here reason halts, nor further can attain .

For Reason argues but from what she sees,
Nor traces to their goal these mysteries.

But Faith the dark hiatus can supply—

Teaching eternal progress still shall reign ;
Telling (as these things aid her to espy)

In higher worlds that higher laws obtain,
Pointing, with radiant finger raised on high,
From life that still revives to life that cannot die !

ANON.

“THE SEA IS THINE.”

THINE the great ocean, fathomless and wide,
Through whose far depths uncounted myriads
glide—

Thine its tumultuous heave, its placid rest,
And thine the sleepers in its cold, dark
breast.

Sublime, resistless in its ebb and flow,
Blushing beneath the morning's fervid glow,
Blue as the softest skies that span its bed,
Is the faint type of thee around us spread.

Its glory thine in cloudless noontide hours,
When crested billows scatter golden showers ;
And thine, through all the holy, solemn
night,

Its wondrous beauty 'neath the moon's pale
light.

Thine are the winds that wrathfully arise,
In dreadful conflict mingling sea and skies ;
And thine the lulling of the blast, whose
breath

Bore to the vainly brave the chill of death.

Its solemn anthems have no theme but
thee,

Lord of the stars and earth and rolling
sea !

And in the wildest storm that o'er it plays
Thy voice alone it hears—thy arm obeys.

MRS. H. J. LEWIS.

A SKETCH FROM MEMORY.

[“Have you not found,” said Cole in a letter to a friend—
“I have—that you never succeed in painting scenes, however beautiful, immediately on returning from them? !
must wait for time to draw a veil over the common details, the unessential parts, which will leave the great features, whether the beautiful or the sublime, dominant in the mind.”
—*Bryant's Funeral Oration.*]

It was a Sabbath morning, and the bright
October sun

A milder or a lovelier scene ne'er shed his
rays upon ;

The trees were dressed in crimson leaf, in
purple, and in gold,

And in a thousand varied dyes whose names
could not be told ;

The gentle south wind softly sighed along
the peaceful vale,

And to the quiet meadow told the rivulet his
tale ;

No idle cloud was drifting in the azure to
and fro ;

'Twas Sabbath in the heaven above, as on
the earth below.

Oh, beautiful was earth indeed ! (No wonder that we love

To linger 'mid such scenes as these, and
dread the last remove.)

<p>—The village church-bell, sweetly too, rang out its warning chime, And told to many a grateful ear the hour of holy time ; The smile of God was in the light, his whisper in the wind ; A moment did it seem to me as man had never sinned. 'Twas years ago, but even now that vision comes again, And I seem to take the very walk I took so sadly then. Sadly, for I was on my way to see a youth- ful saint Go down into the valley dark where older spirits faint ; With others I had watched the change, and seen from day to day Her life, like an expiring lamp, consuming fast away ; In vain we hoped, we prayed in vain, 'twas ever still the same ; We wished for morning when 'twas eve, at morn that evening came. Fast as the flitting autumn leaves, that fell so thickly round, The little strength that still remained was withering to the ground. 'Tis hard, methought, to leave this world, for one so young to die ; Oh, will she find death's sting destroyed, and gain the victory ? So recently a child of grace—once only at His board— May not her startled spirit shrink so soon to meet her Lord ?</p>	<p>O tempting world ! O lack of faith !—How much did I rejoice, The lamb was not afraid to hear the gentle Shepherd's voice ; I bent me low to catch her words, and this I heard her say, “ With Jesus to depart and be is better than to stay.” The world without was all forgot, it must have been a dream, This vale of tears but just before so beau- tiful did seem ; Those words have shut the eye of sense, the eye of faith unsealed, And in that pallid face I see the light of heaven revealed ; As homeward thoughtfully I go, a pastor's errand done, No more I see the gorgeous woods—the bright October sun ; No more I hear the prattling brook course on his merry way ; “ With Jesus to depart and be is better than to stay.” 'Tis ever so ! Oh, many a time the heart is sick and sore, It aches with sorrow and with care, as it could ache no more ; The faithless friend is far away—the faith- ful too is gone, Of griefs and trials all can tell, the heaviest his own ; Our plans, our purposes of joy, are idle as the wind, A lengthening chain of sorrow still our mem- ory drags behind ;</p>
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The hopes that cheered our spring of life like
sear leaves drop away ;
" With Jesus to depart and he is better than
to stay."

It was a Sabbath evening—an eve for such
a morn,
And such an one as well might be when
Bethlehem's babe was born ;
The gentle sufferer finds at length the long
desired release—
'Tis peace in all the world without, and all
within is peace :
Gently as sets the evening star, the parting
smile is given,
The Sabbath ends with her on earth—to her
begun in heaven.
Gone with the church-bell's echoing chime,
the sunset's latest ray—
" With Jesus to depart and he is better than
to stay."

GEORGE DUFFIELD, JR.

HAVE CHARITY.

IF we knew the cares and crosses
Crowded round our neighbor's way,
If we knew the little losses,
Sorely grievous day by day,
Would we then so often chide him
For the lack of thrift and gain,
Leaving on his heart a shadow,
Leaving on our lives a stain ?
If we knew the clouds above us
Held by gentle blessing there,
Would we turn away, all trembling,
In our blind and weak despair ?

Would we shrink from little shadows
Lying on the dewy grass,
While 'tis only birds of Eden
Just in mercy flitting past ?

If we knew the silent story
Quivering through the heart of pain,
Would our manhood dare to doom it
Back to haunts of vice and shame ?
Life is many a tangled crossing,
Joy has many a break of woe,
And the cheeks tear-washed are whitest—
And the blessed angels know

Let us reach within our bosoms
For the key to other lives,
And with love to erring nature
Cherish good that still survives ;
So that when our disrobed spirits
Soar to realms of light again,
We may say, " Dear Father ! judge us
As we judged our fellow-men."

ANON.

ADAM.

WHAT was't awakened first the untried
ear
Of that sole man who was all human kind ?
Was it the gladsome welcome of the wind,
Stirring the leaves that never yet were sere ?
The four mellifluous streams which flowed so
near,
Their lulling murmurs all in one combined ?
The note of bird unnamed ? The startled
hind
Bursting the brake in wonder, not in fear.



CHRIST BLESSING LITTLE CHILDREN.

Of her new lord? Or did the holy ground
 Send forth mysterious melody to greet
 The gracious pressure of immaculate feet?
 Did viewless seraphs rustle all around,
 Making sweet music out of air as sweet?
 Or his own voice awake him with its sound?

HARTLEY COLERIDGE.

“I DO NOT ASK, O LORD!”

I do not ask, O Lord! that life may be
 A pleasant road;
 I do not ask that thou wouldst take from me
 Aught of its load;
 I do not ask that flowers should always spring
 Beneath my feet;
 I know too well the poison and the sting
 Of things too sweet.
 For one thing only, Lord, dear Lord! I plead:
 Lead me aright—
 Though strength should falter, and though
 heart should bleed—
 Through Peace to Light.
 I do not ask, O Lord! that thou shouldst shed
 Full radiance here;
 Give but a ray of peace, that I may tread
 Without a fear.
 I do not ask my cross to understand,
 My way to see,—
 Better in darkness just to feel thy hand,
 And follow thee.
 Joy is like restless day, but peace divine
 Like quiet night.
 Lead me, O Lord! till perfect day shall shine
 Through Peace to Light.

ADELAIDE ANNE PROCTER.

MY LAMBS.

I LOVED them so,
 That when the Elder Shepherd of the fold
 Came covered with the storm, and pale and
 cold,
 And begged for one of my sweet lambs to
 hold,

I bade him go.

He claimed the pet—
 A little fondling thing, that to my breast
 Clung always, either in quiet or unrest—
 I thought of all my lambs I loved him best,
 And—and yet—

I laid him down
 In those white, shrouded arms with bitter
 tears;
 For some voice told me that, in after years,
 He should know naught of passion, grief, or
 fears,
 As I had known.

And yet again
 That Elder Shepherd came. My heart grew
 faint.
 He claimed another lamb with sadder plaint;
 Another. She who, gentle as a saint,
 Ne'er gave me pain.

Aghast I turned away!
 There sat she, lovely as an angel's dream,
 Her golden locks with sunlight all agleam,
 Her holy eyes with heaven in their beam:
 I knelt to pray:

“Is it Thy will?
 My Father, say, must this pet lamb be given?”

Oh, thou hast many such, dear Lord, in
heaven !”

And a soft voice said, “Nobly hast thou
striven ;

But—peace, be still.”

Oh, how I wept,
And clasped her to my bosom with a wild
And yearning love—my lamb, my pleasant
child !

Her, too, I gave. The little angel smiled,
And slept.

“Go, go !” I cried ;
For once again that Shepherd laid his
hand

Upon the noblest of our household band.
Like a pale spectre there he took his stand,
Close to his side.

And yet how wondrous sweet
The look with which he heard my passionate
cry,

“Touch not my lamb ; for him oh let me
die !”

“A little while,” he said, with smile and sigh,
“Again to meet.”

Hopeless I fell ;
And when I rose the light had burned so low,
So faint, I could not see my darling go :
He had not bidden me farewell, but oh
I felt farewell

More deeply far
Than if my arms had compassed that slight
frame ;
Though could I but have heard him call my
name,

“Dear mother !” But in heaven ’twill be the
same ;

There burns my star !

He will not take
Another lamb, I thought, for only one
Of the dear fold is spared to be my sun,
My guide, my mourner when this life is done.
My heart would break.

Oh, with what thrill
I heard him enter ! but I did not know
(For it was dark) that He had robbed me so.
The idol of my soul—he could not go—
O heart, be still !

Came morning. Can I tell
How this poor frame its sorrowful tenant
kept ?
For waking tears were mine ; I sleeping
wept,
And days, months, years that weary vigil
kept.

Alas ! “Farewell !”

How often it is said !
I sit and think, and wonder too, sometime,
How it will seem when, in that happier
clime,
It never will ring out like funeral chime
Over the dead.

No tears ! no tears !
Will there a day come that I shall not
weep ?
For I bedew my pillow in my sleep.
Yes, yes, thank God ! no grief that clime
shall keep,
No weary years

Ay! it is well—
 Well with my lambs, and with their earthly
 guide.
 There pleasant rivers wander they beside,
 Or strike sweet harps upon its silver tide—
 Ay! it is well.

Through the dreary day
 They often come from glorious light to me;
 I cannot feel their touch, their faces see,
 Yet my soul whispers, they do come to me—
 Heaven is not far away.

ANON.

ONE SINFUL WISH.

If I have sinned in act, I may repent;
 If I have erred in thought, I may disclaim
 My silent error, and yet feel no shame;
 But if my soul, big with an ill intent,
 Guilty in will, by fate be innocent,
 Or, being bad, yet murmurs at the curse
 And incapacity of being worse,
 That makes my hungry passion still keep Lent
 In keen expectance of a carnival;
 Where in all worlds that round the sun revolve
 And shed their influence on this passive ball,
 Abides the power that can my soul absolve?
 Could any sin survive and be forgiven,
 One sinful wish would make a hell of heaven.

HARTLEY COLERIDGE.

WE PRAISE THEE, O GOD!

SEARCHER of Hearts! from mine erase
 All thoughts that should not be,
 And in its deep recesses trace
 My gratitude to thee.

Hearer of Prayer! oh guide aright
 Each word and deed of mine;
 Life's battle teach me how to fight,
 And be the victory thine.

Giver of All!—for every good
 In the Redeemer came—
 For raiment, shelter, and for food
 I thank thee in his name.

Father and Son and Holy Ghost!
 Thou glorious Three in One!
 Thou knowest best what I need most,
 And let thy will be done.

GEORGE P. MORRIS.

THE MODEL CHURCH.

WELL, wife, I've found the *model* church—I
 worshipped there to-day!
 It made me think of good old times before
 my hair was gray.
 The meetin'-house was fixed up more than
 they were years ago,
 But then I felt when I went in it wasn't
 built for show.

The sexton didn't seat me away back by the
 door;
 He knew that I was old and deaf, as well as
 old and poor;
 He must have been a Christian, for he led
 me through
 The long aisle of that crowded church to find
 a place and pew.

I wish you'd heard that singin'—it had the old-time ring;	The sermon wasn't flowery; 'twas simple gospel truth;
The preacher said, with trumpet voice, "Let all the people sing!"	It fitted poor old men like me, it fitted hope- ful youth;
The tune was Coronation, and the music up- ward rolled	'Twas full of consolation for weary hearts that bleed;
Till I thought I heard the angels striking all their harps of gold.	'Twas full of invitations to Christ, and not to creed.
My deafness seemed to melt away, my spirit caught the fire;	The preacher made sin hideous in Gentiles and in Jews;
I joined my feeble, trembling voice with that melodious choir,	He shot the golden sentences down in the finest pews,
And sang as in my youthful days, "Let angels prostrate fall;	And—though I can't see very well—I saw the falling tear
Bring forth the royal diadem, and crown him Lord of all."	That told me hell was some ways off and heaven very near.
I tell you, wife, it did me good to sing that hymn once more;	How swift the golden moments fled within that holy place!
I felt like some wrecked mariner who gets a glimpse of shore;	How brightly beamed the light of heaven from every happy face!
I almost wanted to lay down this weather- beaten form,	Again I longed for that sweet time when friend shall meet with friend,
And anchor in the blessed port for ever from the storm.	"Where congregations ne'er break up, and Sabbaths have no end."
<i>The preachin'?</i> Well, I can't just tell all that the preacher said;	I hope to meet that minister—that congrega- tion too—
I know it wasn't written, I know it wasn't read;	In that dear home beyond the stars that shine from heaven's blue.
He hadn't time to read it, for the lightnin' of his eye	I doubt not I'll remember, beyond life's evening gray,
Went flashin' along from pew to pew, nor passed a sinner by.	The happy hour of worship in that model church to-day.

Dear wife, the fight will soon be fought, the
victory be won;
The shinin' goal is just ahead; the race is
nearly run.
O'er the river we are nearin' they are
throngin' to the shore,
To shout our safe arrival where the weary
weep no more.

JOHN H. YATES.

THE LITTLE BOY THAT DIED.

I AM all alone in my chamber now,
And the midnight hour is near,
And the fagot's crack and the clock's dull
tick
Are the only sounds I hear;
And over my soul, in its solitude,
Sweet feelings of sadness glide,
For my heart and my eyes are full when I
think
Of the little boy that died.

I went one night to my father's house—
Went home to the dear ones all—
And softly I opened the garden-gate,
And softly the door of the hall;
My mother came out to meet her son;
She kissed me and then she sighed,
And her head fell on my neck, and she
wept
For the little boy that died.

And when I gazed on his innocent face,
As still and cold he lay,
And thought what a lovely child he had been,
And how soon he must decay,

"O Death, thou lovest the beautiful,"
In the woe of my spirit I cried;
For sparkled the eyes and the forehead ~~was~~
fair
Of the little boy that died!

Again I will go to my father's house—
Go home to the dear ones all—
And sadly I'll open the garden-gate,
And sadly the door of the hall;
I shall meet my mother, but nevermore
With her darling by her side,
But she'll kiss me, and sigh and weep again
For the little boy that died.

I shall miss him when the flowers come
In the garden where he played;
I shall miss him more by the fireside
When the flowers have all decayed;
I shall see his toys and his empty chair,
And the horse he used to ride,
And they will speak with a silent speech
Of the little boy that died.

I shall see his little sister again
With her playmates about the door,
And I'll watch the children in their sports
As I never did before;
And if in the group I see a child
That's dimpled and laughing-eyed,
I'll look to see if it may not be
The little boy that died.

We shall all go home to our Father's house—
To our Father's house in the skies—
Where the hope of our souls shall have no
blight,
And our love no broken ties;

We shall roam on the banks of the river of
 peace,
 And bathe in its blissful tide ;
 And one of the joys of our heaven shall be
 The little boy that died.

J. D. ROBINSON.

THE OLD MAN'S MEDITATIONS.

THE old man walked with weary feet,
 And gazed with clouded eye ;
 Slowly within the waves did beat ;
 He thought perhaps the winding-sheet
 Would soon o'er him its foldings meet—
 That soon he was to die.

He thought of childhood's happy hours,
 And knew that they were fled ;
 He played once more amid the flowers,
 He built again the airy towers,
 And sat within the shady bowers
 With friends who now were dead.

He thought upon the distant land
 Which he had travelled o'er ;
 He asked, " Where is that happy band
 Which started with me hand in hand,
 Who left their footprints on the sand,
 And then were seen no more ?"

He thought how fast the time had sped—
 He saw the setting sun ;
 Where was the wife which he had wed ?
 Would she stand by his dying bed
 And pillow up his aching head
 When life's last sand had run ?

Where was the mother who had prayed
 To God to bless her child,
 Who soothed his sorrows when afraid,
 And then in joy with him had played,
 And called him back when he had strayed
 And looked on him and smiled ?

Where was the father whose kind hand
 Had over him been cast ;
 Who in his arms his child did bear,
 Who taught to him his evening prayer,
 Who rocked him in his little chair,
 And loved him to the last ?

He looked upon the sea of years
 O'er which he long had sailed—
 The new-born hopes and pregnant fears,
 The sudden joys and scalding tears,
 And tales of love again he hears,
 For memory has not failed.

He sees the wrecks upon the shore,
 And everything is drear ;
 The rolling waves around him roar,
 The angry clouds their torrents pour,
 His friends are gone for evermore,
 And he alone is here.

Yet through the long and gloomy night
 The old man saw a star ;
 It is a happy, cheerful light
 That gleams upon his misty sight ;
 It nearer comes and shines more bright--
 Heaven's lighthouse from afar.

C. C. COFFIN.

AT LAST.

THE ways of life, mysterious,
 Work slowly toward some finite ends ;
 Jehovah, 'neath a seeming cloud,
 His creatures to his purpose bends,
 When suddenly the end appears,
 And breaks the spell of waiting years.

O weary pilgrim ! where the path
 Seems fraught with endless perils great
 Thy fainting heart may almost sink,
 O'erawed by thy apparent fate ;
 Take courage new, for soon or late
 Thy steps will reach the Golden Gate.

O warrior weary with the strife !
 Be not oppressed when numbers fright ;
 Thy stalwart foes may legion seem,
 But don the armor, fight the fight,
 And in the end, so strong is right,
 Thy foes shall yield them to thy might.

O seaman ! when the tempests rouse
 And haste thy craft to dangers dark,
 When mighty billows in the night,
 Lash with their foam thy struggling bark,
 Be of stout heart ; thy trusty hand
 Will bring thy cargo safe to land.

O pilgrim ! to each weary path
 There is an ending in good time ;
 O warrior ! in each contest fierce
 There is a victory sublime ;
 O seaman ! when the voyage's o'er
 There is a haven near the shore.

Only be firm ; have faith in God
 When darkness swallows up the light ;

Oft is the sun obscured by clouds—
 To every day there is a night ;
 But unto those who work and pray
 There comes an EVERLASTING DAY.

CLARESON CLOTHIER.

IDOLATER OF CHANCE.

OH, lives there, heaven, beneath thy dread
 expanse,
 One hopeless, dark Idolater of Chance,
 Content to feed with pleasures unrefined,
 The lukewarm passions of a lowly mind—
 Who mouldering earthward, 'reft of every
 trust,

In joyless union wedded to the dust,
 Could all his parting energy dismiss
 And call this barren world sufficient bliss ?
 There live, alas ! of heaven-directed mien,
 Of cultured soul and sapient eye serene,
 Who hail thee, Man ! the pilgrim of a day,
 Spouse of the worm and brother of the clay,
 Frail as the leaf in autumn's yellow bower,
 Dust in the wind or dew upon the flower,
 A friendless slave, a child without a sire,
 Whose mortal life and momentary fire
 Light to the grave his chance-created form,
 As ocean-wrecks illuminate the storm,
 And when the gun's tremendous flash is o'er,
 To night and silence sink for evermore !

Are these the pompous tidings ye proclaim,
 Lights of the world and demigods of Fame ?
 Is this your triumph—this your proud ap-
 plause,
 Children of Truth and champions of her
 cause ?

<p>For this has Science searched on weary wing, By shore and sea, each mute and living thing, Launched with Iberia's pilot from the steep To worlds unknown and isles beyond the deep, Or round the cope her living chariot driven, And wheeled in triumph through the signs of heaven? O star-eyed Science, hast thou wandered there, To waft us home the message of despair? Then bind the palm, thy sage's brow to suit, Of blasted leaf and death-distilling fruit! Ah me! the laurelled wreath that murder rears, Blood-nursed and watered by the widow's tears, Seems not so foul, so tainted, and so dread As waves the night-shade round the sceptic's head. What is the bigot's torch, the tyrant's chain? I smile on death if heavenward Hope re- main! But if the warring winds of Nature's strife Be all the faithless charter of my life, If Chance awaked, inexorable power! This frail and feverish being of an hour, Doomed o'er the world's precarious scene to sweep, Swift as the tempest travels on the deep, To know Delight but by her parting smile, And toil, and wish, and weep a little while,— Then melt, ye elements, that formed in vain This troubled pulse and visionary brain!</p>	<p>Fade, ye wild flowers, memorials of my doom! And sink, ye stars that light me to the tomb! Truth, ever lovely—since the world began The foe of tyrants and the friend of man— How can thy words from balmy slumber start Reposing virtue pillowed on the heart? Yet if thy voice the note of thunder rolled, And that were true which Nature never told, Let Wisdom smile not on her conquered field; No rapture dawns, no treasure is revealed! Oh let her read, nor loudly nor elate, The doom that bars us from a better fate; But, sad as angels for the good man's sin, Weep to record and blush to give it in. Inspiring thought of rapture yet to be, The tears of Love were hopeless but for thee! If in that frame no deathless spirit dwell, If that faint murmur be the last farewell, If Fate unite the faithful but to part, Why is their memory sacred to the heart? Why does the brother of my childhood seem Restored a while in every pleasing dream? Why do I joy the lonely spot to view By artless friendship blessed when life was new? Eternal Hope! when yonder spheres sub- lime Pealed their first notes to sound the march of Time, Thy joyous youth began, but not to fade. When all the sister-planets have decayed,</p>
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When wrapt in fire the realms of ether glow,
 And heaven's last thunder shakes the world
 below,
 Thou, undismayed, shalt o'er the ruins smile,
 And light thy torch at Nature's funeral pile.

THOMAS CAMPBELL.

TITLE CLEAR.

WHEN I can read my title clear
 To mansions in the skies,
 I'll bid farewell to every fear,
 And wipe my weeping eyes.

Should earth against my soul engage,
 And fiery darts be hurled,
 Then I can smile at Satan's rage,
 And face a frowning world.

Let cares, like a wild deluge, come,
 And storms of sorrow fall !
 May I but safely reach my home,
 My God, my heaven, my all.

There shall I bathe my weary soul
 In seas of heavenly rest,
 And not a wave of trouble roll
 Across my peaceful breast.

WATTS.

CHILDREN IN HEAVEN.

THERE is a glorious world of light
 Above the starry sky,
 Where saints departed, clothed in white,
 Adore the Lord most high.

And hark ! amid the sacred songs
 Those heavenly voices raise,
 Ten thousand thousand infant tongues
 Unite in perfect praise.

Those are the hymns that we shall know
 If Jesus we obey ;
 That is the place where we shall go
 If found in wisdom's way.

JANE TAYLOR.

NATIONAL HYMN.

MY country, 'tis of thee,
 Sweet land of liberty,
 Of thee I sing ;
 Land where my fathers died,
 Land of the pilgrim's pride,
 From every mountain-side
 Let freedom ring.

My native country, thee—
 Land of the noble, free—
 Thy name I love ;
 I love thy rocks and rills,
 Thy woods and templed hills ;
 My heart with rapture thrills
 Like that above.

Let music swell the breeze,
 And ring from all the trees
 Sweet freedom's song ;
 Let mortal tongues awake ;
 Let all that breathe partake ;
 Let rocks their silence break—
 The sound prolong.

Our fathers' God! to thee,
 Author of liberty,
 To thee we sing:
 Long may our land be bright
 With freedom's holy light;
 Protect us by thy might,
 Great God, our King!

S. F. SMITH.

CONSUMPTION.

THERE is a sweetness in woman's decay,
 When the light of beauty is fading away—
 When the bright enchantment of youth is
 gone,
 And the tint that glowed, and the eye that
 shone
 And departed around its glance of power,
 And the lip that vied with the sweetest
 flower
 That ever in Pæstum's garden blew
 Or ever was steeped in fragrant dew—
 When all that was bright and fair is fled
 But the loveliness lingering round the dead.

 Oh, there is a sweetness in beauty's close
 Like the perfume scenting the withered
 rose;
 For a nameless charm around her plays,
 And her eyes are kindled with hallowed
 rays,
 And a veil of spotless purity
 Has mantled her cheek with its heavenly dye,
 Like a cloud whereon the queen of night
 Has poured her softest tint of light;
 And there is a blending of white and blue
 Where the purple blood is melting through

The snow of her pale and tender cheek;
 And there are tones that sweetly speak
 Of a spirit who longs for a purer day,
 And is ready to wing her flight away.

In the flush of youth and the spring of
 feeling,

When life, like a sunny stream, is stealing,
 Its silent steps through a flowery path,
 And all the endearments that pleasure hath
 Are poured from her full, o'erflowing horn—
 When the rose of enjoyment conceals no
 thorn,

In her lightness of heart to the cheery song
 The maiden may trip in the dance along,
 And think of the passing moment that lies,
 Like a fairy dream, in her dazzled eyes,
 And yield to the present that charms around
 With all that is lovely in sight and sound—
 Where a thousand pleasing phantoms flit
 With the voice of mirth and the burst of wit,
 And the music that steals to the bosom's
 core,

And the heart in its fulness flowing o'er
 With a few big drops that are soon repressed,
 For short is the stay of grief in her breast;—
 In this enlivened and gladsome hour
 The spirit may burn with a brighter power,
 But dearer the calm and quiet day
 When the heaven-sick soul is stealing away.

And when her sun is low declining,
 And life wears out with no repining,
 And the whisper that tells of early death
 Is soft as the west wind's balmy breath—
 When it comes at the hour of still repose
 To sleep in the breast of the wooing rose;

And the lip that swelled with a living glow,
Is pale as a curl of new-fallen snow;
And her cheek like the Parian stone is fair,
But the hectic spot that flushes there,
When the tide of life from its secret dwell-
ing

In a sudden gush is deeply swelling,
And gives a tinge to her icy lips
Like the crimson rose's brightest tips—
As richly red, and as transient too,
As the clouds in autumn's sky of blue,
That seem like a host of glory met
To honor the sun at his golden set.

Oh then, when the spirit is taking wing,
How fondly her thoughts to her dear one
cling,

As if she would blend her soul with his
In a deep and long-imprinted kiss!
So fondly the panting camel flies
Where the glassy vapor cheats his eyes,
And the dove from the falcon seeks her
nest,

And the infant shrinks to its mother's
breast;

And though her dying voice be mute,
Or faint as the tones of an unstrung lute,
And though the glow from her cheek be
fled,

And her pale lips cold as the marble dead,
Her eye still beams unwonted fires
With a woman's love and a saint's desires,
And her last fond, lingering look is given
To the love she leaves, and then to heaven,
As if she would bear that love away
To a purer world and a brighter day.

PERCIVAL.

DAVID'S FORGIVENESS OF ABSALOM

THUS, with forgiving tears, and reconciled,
The king of Judah mourned his rebel child,
Musing on days when yet the guiltless boy
Smiled on his sire and filled his heart with
joy:

"My Absalom!" the voice of nature cried,
"Oh that for thee thy father could have died!
For bloody was the deed, and rashly done,
That slew my Absalom!—my son!—my son!"

THOMAS CAMPBELL.

A PARENT'S GRIEF.

OH ne'er upon *my grave* be shed
The bitter tears of sinking *age*,
That mourns its cherished comforts dead
With grief no human hopes assuage.

When through the still and gazing street
My funeral winds its sad array,
Ne'er may a *father's* faltering feet
Lead with slow steps the churchyard way.

'Tis a dread sight! the sunken eye,
The look of calm and fixed despair,
And the pale lips that breathe no sigh,
But quiver with the unuttered prayer.

Ne'er may a *mother* shed her tears
As the mute circle stands around,
When, bending o'er my grave, she hears
The clods fall fast with heavy sound.

Ne'er may she know the sinking heart,
The dreary loneliness of grief,
When all is o'er, when all depart,
And cease to yield their sad relief;

Or, entering in my vacant room,
 Feel, in its chill and heavy air,
 As if the dampness of the tomb
 And spirits of the dead were there!

Oh welcome, though with toil and pain,
 The power to glad a parent's heart—
 To bid a parent's joys remain,
 And life's approaching ills depart!

ANON.

JANE CONQUEST.

ABOUT the time of Christmas
 (Not many months ago),
 When the sky was black
 With rath and rack,
 And the earth was white with snow—
 When loudly rang the tumult
 Of winds and waves of strife,
 In her home by the sea,
 With her babe on her knee,
 Sat Harry Conquest's wife.

And he was on the ocean,
 Although she knew not where,
 For never a lip
 Could tell of the ship
 To lighten her heart's despair.
 And her babe was fading and dying;
 The pulse in the tiny wrist
 Was all but still,
 And the brow was chill
 And pale as the white sea-mist.

Jane Conquest's heart was hopeless;
 She could only weep and pray

That the Shepherd mild
 Would take her child
 Without a pain away.

The night was dark and darker,
 And the storm grew stronger still,
 And buried in deep
 And dreamless sleep
 Lay the hamlet under the hill.

The fire was dead on the hearthstone
 Within Jane Conquest's room,
 And still sat she,
 With her babe on her knee,
 At prayer amid the gloom,
 When, borne above the tempest,
 A sound fell on her ear,
 Thrilling her through,
 For well she knew
 'Twas the voice of mortal fear;
 And a light leaped in at the lattice,
 Sudden and swift and red,
 Crimsoning all—
 The whited wall,
 And the floor and the roof o'erhead.

For one brief moment, heedless
 Of the babe upon her knee,
 With the frenzied start
 Of a frightened heart,
 Upon her feet rose she.

And through the quaint old casement
 She looks upon the sea;
 Thank God that the sight
 She saw that night
 So rare a sight should be!

Hemmed in by many a billow
 With mad and foaming lip,
 A mile from shore,
 Or hardly more,
 She saw a gallant ship
 Aflame from deck to topmast,
 Aflame from stem to stern,
 For there seemed no speck
 On all that wreck
 Where the fierce fire did not burn,
 Till the night was like a sunset,
 And the sea like a sea of blood,
 And the rocks and shore
 Were bathed all o'er
 And drenched with the gory flood.

She looked and looked till the terror
 Went creeping through every limb,
 And her breath came quick,
 And her heart grew sick,
 And her sight grew dizzy and dim;
 And her lips had lost their utterance
 For she tried, but could not speak;
 And her feelings found
 No channel of sound
 In prayer, or sob, or shriek.

Once more that cry of anguish
 Thrilled through the tempest's strife,
 And it stirred again
 In heart and brain
 The active thinking life;
 And the light of an inspiration
 Leaped to her brightened eye,
 And on lip and brow
 Was written now
 A purpose pure and high.

Swiftly she turns, and softly
 She crosses the chamber-floor,
 And, faltering not,
 In his tiny cot
 She laid the babe she bore;
 And then with a holy impulse
 She sank to her knees, and made
 A lowly prayer
 In the silence there;
 And this was the prayer she prayed:

"O Christ! who didst bear the scourging,
 And who now dost wear the crown!
 I at thy feet,
 O True and Sweet,
 Would lay my burden down.
 Thou bad'st me love and cherish
 The babe thou gavest me,
 And I have kept
 Thy word, nor stept
 Aside from following thee.

"And lo! my boy is dying,
 And vain is all my care;
 And my burden's weight
 Is very great—
 Yea, greater than I can bear!
 O Lord, thou know'st what peril
 Doth threat these poor men's lives,
 And I, a woman
 Most weak and human,
 Do plead for their waiting wives.
 Thou canst not let them perish;
 Up, Lord, in thy strength, and save
 From the scorching breath
 Of this terrible death
 On this cruel winter wave!

Take thou my babe and watch it—
 No care is like to thine—
 And let thy power
 In this perilous hour
 Supply what lack is mine."

And so her prayer she ended,
 And, rising to her feet,
 Gave one long look
 At the cradle-nook
 Where the child's faint pulses beat ;
 And then with softest footsteps
 Retrod the chamber-floor,
 And noiselessly groped
 For the latch, and oped
 And crossed the cottage-door.

And through the tempest bravely
 Jane Conquest fought her way,
 By snowy deep
 And slippery steep,
 To where her duty lay ;
 And she journeyed onward, breathless,
 And weary and sore and faint,
 Yet forward pressed
 With the strength and the zest
 And the ardor of a saint.

Solemn and weird and lonely,
 Amid its countless graves,
 Stood the old gray church
 On its tall rock perch,
 Secure from the sea and its waves ;
 And beneath its sacred shadow
 Lay the hamlet safe and still,
 For, however the sea

And the wind might be,
 There was quiet under the hill.

Jane Conquest reached the churchyard,
 And stood by the old church-door,
 But the oak was tough
 And had bolts enough,
 And her strength was frail and poor ;
 So she crept through a narrow window,
 And climbed the belfry-stair,
 And grasped the rope—
 Sole cord of hope
 For the mariners in despair.

And the wild wind helped her bravely,
 And she wrought with an earnest will,
 And the clamorous bell
 Spoke out right well
 To the hamlet under the hill.
 And it roused the slumbering fishers,
 Nor its warning task gave o'er
 Till a hundred fleet
 And eager feet
 Were hurrying to the shore ;
 And then it ceased its ringing,
 For the woman's work was done,
 And many a boat
 That was now afloat
 Showed man's work had begun.

But the ringer in the belfry
 Lay motionless and cold,
 With the cord of hope,
 The church-bell rope,
 Still in her frozen hold.
 How long she lay it boots not,

But she woke from her swoon at last
 In her own bright room,
 To find the gloom
 And the grief and the peril past,
 'With the sense of joy within her,
 And the Christ's sweet presence near,
 And friends around,
 And the cooing sound
 Of her babe's voice in her ear.

And they told her all the story—
 How a brave and gallant few
 O'ercame each check,
 And reached the wreck,
 And saved the hopeless crew;
 And how the curious sexton
 Had climbed the belfry-stair,
 And of his fright
 When, cold and white,
 He found her lying there;
 And how, when they had borne her
 Back to her home again,
 The child she left
 With a heart bereft
 Of hope and weary with pain,
 Was found within its cradle
 In a quiet slumber laid,
 With a peaceful smile
 On its lips the while,
 And the wasting sickness stayed.

And she said, "'Twas the Christ who
 watched it,
 And brought it safely through;"
 And she praised His truth
 And his tender ruth
 Who had saved her darling too.

ANON.

A 10

"SUICIDE."

JUST Heaven, man's fortitude to prove,
 Permits through life at large to rove
 The tribes of hell-born woe;
 Yet the same power that wisely sends
 Life's fiercest ills, indulgent lends
 Religion's golden shield to break th' embat-
 tled foe.

Her aid divine had lulled to rest
 Yon foul self-murderer's throbbing breast,
 And stayed the rising storm,
 Had bade the sun of hope appear
 To gild his darkened hemisphere,
 And give the wonted bloom to Nature's
 blasted form.

Vain man! 'tis Heaven's prerogative
 To take what first it deigned to give,
 Thy tributary breath:
 In awful expectation placed,
 Await thy doom, nor impious haste
 To pluck from God's right hand his instru-
 ments of death.

THOMAS WARTON

NAME NOT THE DEAD.

"Do not name the dead so frequently."

OH, never say, "Name not the dead!"
 Their memory we should keep
 Among the heart's most cherished things
 O'er which we watch and weep.

Oh, never say, "Name not the dead!"
 Nor bid us to "forget;"
 Wouldst lightly prize the summer's sun
 Because that sun has set?

Oh, never say, "Name not the dead!"
 Their record, let it be
 Enshrined among our "household gods,"
 Things most we love to see.

Oh, never say, "Name not the dead!"
 But give them still their place,
 And round the dear domestic hearth
 Bring each remembered face.

Oh, never say, "Name not the dead!"
 'Twill ease the sufferer's lot
 To whisper in his dying ear,
 "Thou shalt not be forgot."

"Name not the dead! Oh, speak not so!"
 The low voice seems to say
 Of one who, like a dream of bliss,
 Passed from our earth away.

Oh, never say, "Name not the dead!"
 These gentle accents come
 From lips long since in silence sealed—
 The silence of the tomb.

Then never say, "Name not the dead!"
 Their memory is given
 To link the chain good spirits weave
 Between our souls and heaven.

A. L. A.

THE LEPER.

"Room for the leper! Room!" And, as he
 came,
 The cry pass'd on—"Room for the leper!
 room!"

Sunrise was slanting on the city gates
 Rosy and beautiful, and from the hills
 The early-risen poor were coming in,
 Duly and cheerfully to their toil, and up
 Rose the sharp hammers' click, and the far
 hum

Of moving wheels and multitudes astir,
 And all that in a city murmur swells—
 Unheard but by the watcher's weary ear,
 Aching with night's dull silence, or the sick
 Hailing the welcome light and sounds that
 chase

The death-like images of the dark away.
 "Room for the leper!" And aside they
 stood—

Matron and child, and pitiless manhood—all
 Who met him on his way—and let him pass.
 And onward through the open gate he came,
 A leper with the ashes on his brow,
 Sackcloth about his loins, and on his lip
 A covering, stepping painfully and slow,
 And with a difficult utterance, like one
 Whose heart is with an iron nerve put down,
 Crying, "Unclean! unclean!"

'Twas now the first
 Of the Judean autumn, and the leaves,
 Whose shadows lay so still upon his path,
 Had put their beauty forth beneath the eye
 Of Judah's palmiest noble. He was young,
 And eminently beautiful, and life

Mantled in eloquent fulness on his lip,
And sparkled in his glance; and in his
mien

There was a gracious pride that ev'ry eye
Follow'd with benisons—and this was he!
With the soft airs of summer there had
come

A torpor on his frame, which not the speed
Of his best barb, nor music, nor the blast
Of the bold huntsman's, nor aught that
stirs

The spirit to its bent, might drive away.
The blood beat not as wont within his veins;
Dimness crept o'er his eye; a drowsy sloth
Fetter'd his limbs like palsy, and his mien,
With all its loftiness, seem'd struck with
eld.

Even his voice was changed—a languid moan
Taking the place of the clear silver key;
And brain and sense grew faint, as if the
light

And very air were steep'd in sluggishness.
He strove with it a while, as manhood will,
Ever too proud for weakness, till the rein
Slacken'd within his grasp, and in its poise
The arrowy jereed like an aspen shook.
Day after day he lay as if asleep.
His skin grew dry and bloodless, and with
scales,

Circled with livid purple, cover'd him.
And then his nails grew black, and fell away
From the dull flesh about them, and the
hues

Deepen'd beneath the hard unmoisten'd scales,
And from the edges grew the rank white hair,
—And Helon was a leper!

Day was breaking
When at the altar of the temple stood
The holy priest of God. The incense-lamp
Burned with a struggling light, and a low
chant
Swelled through the hollow arches of the
roof

Like an articulate wail; and there alone,
Wasted to ghastly thinness, Helon knelt.
The echoes of the melancholy strain
Died in the distant aisles, and he rose up,
Struggling with weakness, and bowed down
his head

Unto the sprinkled ashes, and put off
His costly raiment for the leper's garb,
And with the sackcloth round him, and his
lip

Hid in a loathsome covering, stood still,
Waiting to hear his doom:

“Depart! depart, O child
Of Israel, from the temple of thy God!
For he has smote thee with his chastening
rod,

And to the desert wild,
From all thou lov'st, away thy feet must
flee,
That from thy plague his people may be free.

“Depart! and come not near
The busy mart, the crowded city, more,
Nor set thy foot a human threshold o'er;
And stay thou not to hear
Voices that call thee in the way; and fly
From all who in the wilderness pass by.

"Wet not thy burning lip
In streams that to a human dwelling glide,
Nor rest thee where the covert fountains hide;
Nor kneel thee down to dip
The water where the pilgrim bends to drink
By desert well or river's grassy brink.

"And pass not thou between
The weary traveller and the cooling breeze;
And lie not down to sleep beneath the trees
Where human tracks are seen;
Nor milk the goat that browseth on the plain,
Nor pluck the standing corn or yellow grain.

"And now depart; and when
Thy heart is heavy and thine eyes are dim,
Lift up thy prayer beseechingly to Him
Who from the tribes of men
Selected thee to feel his chastening rod;
Depart, O leper! and forget not God."

And he went forth alone. Not one of all
The many whom he loved, nor she whose
name
Was woven in the fibres of the heart
Breaking within him now, to come and speak
Comfort unto him. Yea, he went his way—
Sick and heartbroken and alone—to die!
For God had cursed the leper.

It was noon,
And Helon knelt beside a stagnant pool
In the lone wilderness and bathed his brow,
Hot with the burning leprosy, and touched
The loathsome water to his fevered lips,
Praying that he might be so blest—to die!

Footsteps approached, and with no strength
to flee

He drew the covering closer on his lip,
Crying, "Unclean! unclean!" and in the
folds

Of the coarse sackcloth shrouding up his
face,

He fell upon the earth till they should pass.
Nearer the stranger came, and bending o'er
The leper's prostrate form, pronounced his
name,

"Helon!" The voice was like the master-
tone

Of a rich instrument—most strangely sweet;

And the dull pulses of disease awoke,

And for a moment beat beneath the hot

And leprous scales with a restoring thrill.

"Helon, arise!" And he forgot his curse,
And rose and stood before him.

Love and awe

Mingled in the regard of Helon's eye,

As he beheld the stranger. He was not

In costly raiment clad, nor on his brow

The symbol of a lofty lineage wore;

No followers at his back, nor in his hand

Buckler or sword or spear; yet in his mien

Command sat throned serene, and if he
smiled,

A kingly condescension graced his lips

The lion would have crouched to in his
lair.

His garb was simple and his sandals worn;

His stature modelled with a perfect grace;

His countenance, the impress of a God

Touched with the open innocence of a child;

His eye was blue and calm, as is the sky
 In the serenest noon; his hair, unshorn,
 Fell to his shoulders; and his curling beard
 The fulness of perfected manhood bore.
 He looked on Helon earnestly a while,
 As if his heart was moved; and, stooping
 down,
 He took a little water in his hand
 And laid it on his brow, and said, "Be
 clean!"
 And lo! the scales fell from him, and his
 blood
 Coursed with delicious coolness through his
 veins,
 And his dry palms grew moist, and on his
 brow
 The dewy softness of an infant's stole.
 His leprosy was cleansed, and he fell down
 Prostrate at Jesus' feet and worshipped him.

N. P. WILLIS.

THE AGED BEGGAR.

PITY the sorrows of a poor old man,
 Whose trembling limbs have borne him to
 your door,
 Whose days are dwindled to the shortest
 span.
 Oh give relief, and Heaven will bless your
 store.

 These tattered clothes my poverty bespeak,
 These hoary locks proclaim my lengthened
 years,
 And many a furrow in my grief-worn cheek
 Has been the channel to a stream of tears.

Yon house, erected on the rising ground
 With tempting aspect, drew me from my
 road,
 For plenty there a residence has found,
 And grandeur a magnificent abode.

(Hard is the fate of the infirm and poor!)
 Here, craving for a morsel of their bread,
 A pampered menial forced me from the door
 To seek a shelter in a humbler shed.

Oh take me to your hospitable dome;
 Keen blows the wind and piercing is the
 cold;
 Short is my passage to the friendly tomb,
 For I am poor and miserably old.

Should I reveal the source of every grief,
 If soft humanity e'er touched your breast
 Your hands would not withhold the kind
 relief,
 And tears of pity could not be repressed.

Heaven sends misfortunes—why should we
 repine?
 'Tis Heaven has brought me to the state
 you see:
 And your condition may be soon like mine,
 The child of sorrow and of misery.

A little farm was my paternal lot;
 Then, like the lark, I sprightly hailed the
 morn;
 But ah! oppression forced me from my cot;
 My cattle died and blighted was my corn.

My daughter—once the comfort of my age—
 Lured by a villain from her native home,
 Is cast, abandoned, on the world's wild
 stage,
 And doomed in scanty poverty to roam.

My tender wife—sweet soother of my care—
 Struck with sad anguish at the stern de-
 cree,
 Fell, lingering fell, a victim to despair,
 And left the world to wretchedness and
 me.

Pity the sorrows of a poor old man,
 Whose trembling limbs have borne him to
 your door,
 Whose days are dwindled to the shortest
 span.
 Oh give relief, and Heaven will bless your
 store.

THOMAS MOSS.

"THOU ART THE MAN."

THOU art the man! Stand forth and lay
 That shrouded bosom bare;
 Show to the world what dark designs,
 What guilt, lie brooding there;
 Banish the glance, the smile of scorn,
 Thine eye hath shed, thy lip hath worn,
 Nor dare condemn, in word or thought,
 The deed thy brother's hand hath wrought.

Thou art the man! The paths of sin
 Together ye have trod!
 Thinkest thou the prints thy feet have left
 Are fainter to thy God?

Though high the honors of thy name,
 And *his* the felon's brand of shame,
 The darling sins thou lovest to nurse,
 Deeply as his, shall work thy curse.

Thou art the man! Recall to mind
 That dark and fatal hour
 When first thou heardst temptation's voice,
 Nor durst resist its power.
 That moment stamped thee to all time
 One of the brotherhood of crime;
 And canst thou mark with tearless eye
 Thy fellow's guilt-bought misery?

Thou art the man! Then lowly kneel—
 Kneel to the dust and pray;
 Perchance e'en yet a pardoning grace
 May blot thy sin away.
 No more presume, with judgment stern,
 Thine erring brother's suit to spurn,
 Lest Heaven cut short thy guilty span,
 And God proclaim, "Thou art the man!"

MARTIN.

I WOULD NOT LIVE ALWAY.

THE ORIGINAL POEM.

[This hymn was published first in the Philadelphia *Episcopal Recorder* about the year 1824. It was at first rejected by the Committee on Hymns, the unknown author, who was a member of that committee, voting against it on account of a satirical criticism made upon it by one of the members. It was afterward admitted on the application of Dr. Onderdonk to the bishops on the committee.]

I WOULD not live alway—live alway below!
 Oh no, I'll not linger when bidden to go.
 The days of our pilgrimage granted us here
 Are enough for life's woes, full enough for its
 cheer.

Would I shrink from the path which the
 prophets of God,
 Apostles and martyrs, so joyfully trod?
 While brethren and friends are all hastening
 home,
 Like a spirit unblest o'er the earth would I
 roam?

I would not live alway—I ask not to stay
 Where storm after storm rises dark o'er the
 way;
 Where, seeking for peace, we but hover
 around
 Like the patriarch's bird, and no resting is
 found;
 Where Hope, when she paints her gay bow
 in the air,
 Leaves its brilliance to fade in the night of
 despair,
 And Joy's fleeting angel ne'er sheds a glad
 ray
 Save the gleam of the plumage that bears
 him away.

I would not live alway—thus fettered by
 sin,
 Temptation without and corruption within;
 In a moment of strength, if I sever the
 chain,
 Scarce the victory's mine ere I'm captive
 again.
 E'en the rapture of pardon is mingled with
 fears,
 And my cup of thanksgiving with penitent
 tears.
 The festival trump calls for jubilant songs,
 But my spirit her own *miserere* prolongs.

I would not live alway—no, welcome the
 tomb!
 Since Jesus hath lain there I dread not its
 gloom;
 Where he deigned to sleep I'll too bow my
 head;
 Oh, peaceful the slumbers on that hallowed
 bed!
 And then the glad dawn soon to follow that
 night,
 When the sunrise of glory shall beam on my
 sight,
 When the full matin-song, as the sleepers
 arise
 To shout in the morning, shall peal through
 the skies!
 Who, who would live alway? away from
 his God,
 Away from yon heaven, that blissful abode,
 Where the rivers of pleasure flow o'er the
 bright plains,
 And the noontide of glory eternally reigns—
 Where the saints of all ages in harmony
 meet,
 Their Saviour and brethren transported to
 greet,
 While the songs of salvation exultingly roll,
 And the smile of the Lord is the feast of
 the soul?

That heavenly music! what is it I hear?
 The notes of the harpers ring sweet in the
 air;
 And see, soft unfolding, those portals of gold!
 The King, all arrayed in his beauty, be-
 hold!

Oh give me, oh give me the wings of a dove !
Let me hasten my flight to those mansions
above !

Ay, 'tis now that my soul on swift pinions
would soar,

And in ecstasy bid earth adieu evermore.

W. A. MUHLENBERG.

NEARER TO THEE.

NEARER, my God, to thee,

Nearer to thee ;

E'en though it be a cross

That raiseth me ;

Still all my song shall be,

Nearer, my God, to thee—

Nearer to thee !

Though like a wanderer,

The sun gone down,

Darkness be over me,

My rest a stone,—

Yet in my dreams I'd be

Nearer, my God, to thee—

Nearer to thee !

There let the way appear

Steps unto heaven ;

All that thou sendest me

In mercy given ;

Angels to beckon me

Nearer, my God, to thee—

Nearer to thee !

Then, with my waking thoughts

Bright with thy praise,

Out of my stony griefs

Bethel I'll raise ;

So by my woes to be

Nearer, my God, to thee—

Nearer to thee !

Or if, on joyful wing,

Cleaving the sky,

Sun, moon, and stars forgot,

Upward I fly,

Still all my song shall be,

Nearer, my God, to thee—

Nearer to thee !

SARAH ADAMS.

A HOUSE OF PRAYER.

"Howbeit God dwelleth not in temples made with hands."

Not in buildings made with hands

Hath Jehovah placed his name ;

In hearts contrite his temple stands,

Where, through the Spirit's holy flame,

True worshippers adore their Lord,

Instructed by his living Word ;

But whose the heart that we may dare

Denominate a "house of prayer" ?

Not his who but *profession* makes,

In whom the world still holds its sway,

Who here his consolation takes,

Unheeding truth's more narrow way ;

That path of light and life he shuns,

And blindly to destruction runs :

Then whose the heart that we may dare

Denominate a "house of prayer" ?

Not his who rich and full has made

Uncertain wealth his chiefest joy ;

His darling treasure soon will fade,

And prove at best a gilded toy ;

Whose heart luxurious has grown,
The seat of Mammon's sordid throne :
Then whose the heart that we may dare
Denominate a "house of prayer" ?

Not his who rigidly pursues
Mere forms of worship and of prayer,
Who stumbles like the outward Jews
At the true throne of David's heir :
Whose holy kingdom is within,
Perfecting peace by conquering sin ;
Then whose the heart that we may dare
Denominate a "house of prayer" ?

'Tis his—*that* poor and contrite one—
Who feels his wants and humbly craves
The bread which comes from heaven alone,
Sustained by which the world he braves ;
Obedient to his Master's voice,
He makes the daily cross his choice :
Behold the man whose heart we dare
Denominate a "house of prayer" !

Infirmities may oft oppress,
But still the Spirit's aid is nigh,
And can a holy prayer express
In the meek language of a sigh ;
So great a price our Lord hath placed
Upon a heart with meekness graced,
That such a heart we boldly dare
Denominate a "house of prayer."

ANON.

PROCRASTINATION.

BE wise to-day ; 'tis madness to defer :
Next day the fatal precedent will plead ;
Thus on, till wisdom is pushed out of life.
Procrastination is the thief of time.

Year after year it steals, till all are fled,
And to the mercies of a moment leaves
The vast concerns of an eternal scene.
Of man's miraculous mistakes this bears
The palm : "That all men are about to live,"
For ever on the brink of being born.
All pay themselves the compliment to think
They one day shall not drivel ; and their
pride

On this reversion takes up ready praise—
At least their own ; their future selves ap-
plauds ;

How excellent that life they ne'er will lead !
Time lodged in their own hands is folly's
vails ;

That lodged in fate's to wisdom they con-
sign ;

The thing they can't but purpose they post-
pone.

'Tis not in folly not to scorn a fool,
And scarce in human wisdom to do more.
All promise is poor dilatory man,
And that through every stage. When young,
indeed,

In full content we sometimes nobly rest,
Unanxious for ourselves ; and only wish,
As duteous sons, our fathers were more wise.

At thirty man suspects himself a fool ;
Knows it at forty, and reforms his plan ;
At fifty chides this infamous delay,

Pushes his prudent purpose to resolve ;

In all the magnanimity of thought
Resolves and re-resolves, then dies the
same.

And why ? Because he thinks himself im-
mortal.

All men think all men mortal but themselves;
 Themselves, when some alarming shock of fate
 Strikes through their wounded hearts the sudden dread;
 But their hearts wounded, like the wounded air
 Soon close; where, past the shaft, no trace is found.
 As from the wing no scar the sky retains,
 The parted wave no furrow from the keel,
 So dies in human hearts the thought of death.
 Ev'n with the tender tear which Nature sheds
 O'er those we love, we drop it in the grave.

YOUNG.

GOD IN NATURE.

THESE, as they change, Almighty Father, these
 Are but the varied God. The rolling year
 Is full of thee. Forth in the pleasing spring
 Thy beauty walks, thy tenderness and love.
 Since God is ever present, ever felt,
 In the void waste as in the city full,
 And where he vital breathes there must be joy,
 When ev'n at last the solemn hour shall come,
 And wing my mystic flight to future worlds,
 I cheerful will obey: there, with new powers,
 Will rising wonders sing: I cannot go
 Where Universal Love not smiles around,
 Sustaining all yon orbs, and all their suns;
 From seeming evil still educing good,
 And better thence again, and better still,
 In infinite progression. But I lose

Myself in him, in Light ineffable;
 Come, then, expressive Silence, muse his praise.

JAMES THOMSON.

CORONATION.

[This hymn is referred to in the poem "The Model Church."]

ALL hail the power of Jesus' name!
 Let angels prostrate fall;
 Bring forth the royal diadem,
 And crown him Lord of all.
 Ye chosen seed of Israel's race—
 A remnant weak and small—
 Hail Him who saves you by his grace,
 And crown him Lord of all.
 Ye Gentile sinners, ne'er forget
 The wormwood and the gall;
 Go spread your trophies at his feet,
 And crown him Lord of all.
 Let every kindred, every tribe,
 On this terrestrial ball,
 To him all majesty ascribe,
 And crown him Lord of all.
 Oh that, with yonder sacred throng,
 We at his feet may fall!
 We'll join the everlasting song,
 And crown him Lord of all.

DUNCAN.

DOXOLOGY.

PRAISE God, from whom all blessings flow;
 Praise Him, all creatures here below;
 Praise Him above, ye heavenly host;
 Praise Father, Son, and Holy Ghost.

FAITH.

God holds the key of all unknown,
 And I am glad;
 If other hands should hold the key,
 Or if He trusted it to me,
 I might be sad.

I cannot read His future plan,
 But this I know:
 I have the smiling of His face,
 And all the refuge of His grace,
 While here below.

Enough! this covers all my want,
 And so I rest;
 For what I cannot He can see,
 And in His care I sure shall be
 For ever blest.

ANON.

ROCK ME TO SLEEP.

IN this poem is beautifully expressed the soul's weariness with the world after the dreams of youth are dispelled and the trials of life are encountered. Dr. E. H. Holbrook, of Baltimore, Md., has written for us a reply, which we publish after this poem. He forbids repining and points the afflicted to the Saviour and the joy and peace of a better world.

BACKWARD, turn backward, O Time, in your
 flight,
 Make me a child again just for to-night!
 Mother, come back from the echoless shore,
 Take me again to your heart as of yore;
 Kiss from my forehead the furrows of care,
 Smooth the few silver threads out of my hair;
 Over my slumbers your loving watch keep:
 Rock me to sleep, mother, rock me to sleep!
 Backward, flow backward, O tide of the years!
 I am so weary of toil and of tears—

Toil without recompense, tears all in vain—
 Take them, and give me my childhood again!
 I have grown weary of dust and decay—
 Weary of flinging my soul-wealth away;
 Weary of sowing for others to reap:
 Rock me to sleep, mother, rock me to sleep!

Tired of the hollow, the base, the untrue,
 Mother, O mother, my heart calls for you!
 Many a summer the grass has grown green,
 Blossom'd and faded, our faces between:
 Yet, with strong yearning and passionate pain,
 Long I to-night for your presence again.
 Come from the silence so long and so deep:
 Rock me to sleep, mother, rock me to sleep!

Over my heart, in the days that are flown,
 No love like mother-love ever has shone;
 No other worship abides and endures,
 Faithful, unselfish, and patient like yours.
 None like a mother can charm away pain
 From the sick soul and the world-weary brain.
 Slumber's soft calm o'er my heavy lids creep:
 Rock me to sleep, mother, rock me to sleep!

Come, let your brown hair, just lighted with
 gold,

Fall on your shoulders again as of old;
 Let it drop over my forehead to-night,
 Shading my faint eyes away from the light;
 For with its sunny-edged shadows once more
 Haply will throng the sweet visions of yore;
 Lovingly, softly, its bright billows sweep:
 Rock me to sleep, mother, rock me to sleep!

Mother, dear mother, the years have been
 long
 Since I last listen'd your lullaby song:

Sing, then, and unto my soul it shall seem
 Womanhood's years have been only a dream.
 Clasp'd to your heart in a loving embrace,
 With your light lashes just sweeping my
 face,

Never hereafter to wake or to weep,
 Rock me to sleep, mother, rock me to sleep!

ELIZABETH AKERS ALLEN.

MOTHER'S REPLY TO "ROCK ME TO
 SLEEP."

SEEK not, my daughter, the years that are
 gone,

Knowing that nothing by grieving is won;
 Years of your childhood have long ago fled:
 Ask not repose in the infant's soft bed.

Earnestly strive, though mature in your
 years—

Earnestly strive for the land without tears.
 Here we have peace—no occasion to weep;
 Say, then, no more, "Mother, rock me to
 sleep!"

If to you, daughter, that life is so base,
 Why do you wish its rough paths to retrace?
 Seek not the years of your childhood again,
 Ask not renewal of trouble and pain;
 Call me not back from this land of sweet rest;
 Come to me, daughter, for here are the blest!
 Here no more trouble will cause you to weep:
 Angels, my daughter, will rock you to sleep!

"Backward"? Say, "Onward, O Time, in
 your flight!

Carry me home to my mother to-night!

Take, oh, take *me* to that land of sweet peace
 Where the tired pilgrims from toiling do cease;

Take me from earth, O ye angels of love!
 Carry me home to my Saviour above."
 Over your slumbers will angels watch keep;
 Angels, my daughter, will rock you to sleep!

Cease, now, my child, this most plaintive of
 cries;

Cease from this weeping, these troublesome
 sighs;

Look to the heavenly haven of rest,
 Where there is trouble no more to the blest.
 Wipe from your eyes all those burning-hot
 tears,

Banish your griefs and your troubles and fears,
 Cease now to call me, oh cease now to weep:
 Angels, my child, will here rock you to sleep!

E. H. HOLBROOK, M. D.

THE LOST SHEEP;

OR,

THE NINETY-AND-NINE.

THERE were ninety-and-nine that safely lay

 In the shelter of the fold,
 And one was out on the hills away,
 Far off from the gates of gold;
 Away on the mountains wild and bare—
 Away from the tender Shepherd's care.

"Lord, Thou hast here Thy ninety-and-nine;
 Are they not enough for Thee?"

But the Shepherd made answer, "This of
 Mine

 Has wandered away from Me;
 And, although the road be rough and steep,
 I go to the desert to find My sheep."

But none of the ransomed ever knew
 How deep were the waters crossed;

Nor how dark was the night that the Lord
passed through,

Ere He found the sheep that was lost.
Out in the desert He heard its cry,
Sick and helpless, and ready to die.

"Lord, whence are those blood-drops all the
way

That mark out the mountains' track?"

"They were shed for one who had gone astray
Ere the Shepherd could bring him back."

"Lord, whence are Thy hands so rent and
torn?"

"They are pierced to-night by many a thorn!"

And all through the mountains, thunder-riven,

And up from the rocky steep,

There rose a cry to the gate of heaven,

"Rejoice, I have found My sheep!"

And the angels echoed around the throne,

"Rejoice, for the Lord brings back His own!"

ELIZABETH C. CLEPHANE.

WHICH SHALL IT BE?

"WHICH shall it be? which shall it be?"

I looked at John—John looked at me
(Dear patient John, who loves me yet
As well as though my locks were jet),
And when I found that I must speak,
My voice seemed strangely low and weak:

"Tell me again what Robert said;"

And then I, listening, bent my head.

"This is his letter:

"I will give

A house and land while you shall live,
If, in return, from out your seven
One child to me for aye is given."

I looked at John's old garments worn,
I thought of all that John had borne
Of poverty and work and care,
Which I, though willing, could not share;
I thought of seven mouths to feed,
Of seven little children's need,
And then of this.

"Come, John," said I,

"We'll choose among them as they lie
Asleep;" so, walking hand in hand,
Dear John and I surveyed our band.
First to the cradle lightly stepped,
Where Lilian, the baby, slept.
Her damp curls lay like gold alig^{'t},
A glory 'gainst the pillow white.
Softly her father stooped to lay
His rough hand down in loving way,
When dream or whisper made her stir,
And, huskily, John said, "Not her—not
her."

We stooped beside the trundle-bed,
And one long ray of lamplight shed
Across the boyish faces three
In sleep so pitiful and fair;
I saw on Jamie's rough red cheek
A tear undried. Ere John could speak,

"He's but a baby too," said I,

And kissed him as we hurried by.

Pale, patient Robbie's angel face,
Still in his sleep, bore suffering's trace.

"No, for a thousand crowns, not him,"

We whispered, while our eyes were dim.

Poor Dick! bad Dick! our wayward son,
Turbulent, reckless, idle one—

Could he be spared? "Nay, He who gave
Bids us befriend him to his grave;

Only a mother's heart can be
 Patient enough for such as he;
 And so," said John, "I would not dare
 To send him from her bedside prayer."
 Then stole we softly up above,
 And knelt by Mary, child of love.
 'Perhaps for her 'twould better be,"
 I said to John. Quite silently
 He lifted up a curl that lay
 Across her cheek in willful way,
 And shook his head: "Nay, love, not
 thee."

The while my heart beat audibly.
 Only one more, our oldest lad,
 Trusty and thoughtful, good and glad—
 So like his father! "No, John, no;
 I cannot, will not, let him go."

And so we wrote, in courteous way,
 We could not give one child away;
 And after that toil lighter seemed,
 Thinking of that of which we dreamed,
 Happy, in truth, that not one face
 Was missed from its accustomed place;
 Thankful to work for all the seven,
 Trusting the rest to One in heaven.

ETHEL L. BEERS.

THE SCULPTOR BOY.

CHISEL in hand stood a sculptor boy,
 With his marble block before him;
 And his face lit up with a smile of joy
 As an angel dream passed o'er him.
 He carved that dream on the yielding stone
 With many a sharp incision;
 In heaven's own light the sculptor shone:
 He had caught that angel vision.

Sculptors of life are *we* as we stand
 With our lives uncarved before us,
 Waiting the hour when, at God's com-
 mand,
 Our life-dream passes o'er us.
 Let us carve it, then, on the yielding
 stone,
 With many a sharp incision:
 Its heavenly beauty shall be our own—
 Our lives, that angel vision.

ANON.

BATTLE-HYMN OF THE REPUBLIC.

MINE eyes have seen the glory of the coming
 of the Lord:
 He is trampling out the vintage where the
 grapes of wrath are stored;
 He hath loosed the fateful lightning of His
 terrible swift sword:
 His truth is marching on.

I have seen Him in the watch-fires of a hun-
 dred circling camps;
 They have builded Him an altar in the even-
 ing dews and damps;
 I can read His righteous sentence by the dim
 and flaring lamps:
 His day is marching on.

I have read a fiery gospel writ in burnish'd
 rows of steel:
 "As ye deal with My contemners, so with you
 My grace shall deal;
 Let the Hero born of woman crush the ser-
 pent with His heel,
 Since God is marching on."



LAZARUS AT THE RICH MAN'S GATE.

He has sounded forth the trumpet that shall
 never call retreat ;
 He is sifting out the hearts of men before His
 judgment-seat :
 Oh, be swift, my soul, to answer Him! be jubi-
 lant, my feet !
 Our God is marching on.

In the beauty of the lilies Christ was born
 across the sea,
 With a glory in His bosom that transfigures
 you and me :
 As He died to make men holy, let us die to
 make men free,
 While God is marching on.

JULIA WARD HOWE.

THE BATTLE OF LIFE.

WHEN this beautiful poem was first published, in *Graham's Magazine*, in the year 1848, it was greatly admired and widely copied. It required a search of months to find it for this collection, as we did not know when or where it was published. By a strange coincidence, the very day we found it the *Philadelphia Press* announced that its first publisher, George R. Graham, a man once of note, was approaching the close of his career, having nearly completed his battle of life.

THERE are countless fields, the green earth
 o'er,
 Where the verdant turf has been dyed with
 gore ;
 Where hostile ranks, in their grim array,
 With the battle's smoke have obscured the
 day ;
 Where hate was stamped on each rigid face,
 As foe met foe in the death-embrace ;
 Where the groans of the wounded and dying
 rose
 Till the heart of the listener with horror froze,

And the wide expanse of crimsoned plain
 Was piled with heaps of uncounted slain ;
 But a fiercer combat, a deadlier strife,
 Is that which is waged in the Battle of Life.

The hero that wars on the tented field,
 With his shining sword and his burnished
 shield,

Goes not alone with his faithful brand :
 Friends and comrades around him stand,
 The trumpets sound and the war-steeds neigh
 To join in the shock of the coming fray ;
 And he flies to the onset, he charges the foe,
 Where the bayonets gleam and the red tides
 flow,

And he bears his part in that conflict dire
 With an arm all nerve and a heart all fire.
 What though he fall ? At the battle's close,
 In the flash of the victory won he goes,
 With martial music and waving plume,
 From a field of fame to a laureled tomb !
 But the hero that wars in the Battle of
 Life

Must stand alone in the fearful strife ;
 Alone in his weakness or strength must go,
 Hero or coward, to meet the foe ;
 He may not fly : on that fated field
 He must win or lose, he must conquer or
 yield.

Warrior—who com'st to the battle now,
 With a careless step and a thoughtless brow,
 As if the day were already won—
 Pause and gird all thy armor on !
 Dost thou bring with thee hither a dauntless
 will,
 An ardent soul that no fear can chill ?

Thy shield of faith hast thou tried and proved?
Canst thou say to the mountain, "Be thou
moved"?

In thy hand does the sword of Truth flame
bright?

Is thy banner inscribed—"For God and the
Right"?

In the might of prayer dost thou wrestle and
plead?

Never had warrior greater need!

Unseen foes in thy pathway hide,
Thou art encompassed on every side:
There Pleasure waits with her siren train,
Her poison-flowers and her hidden chain,
Flattery courts with her hollow smiles;
Passion with silvery tone beguiles;
Love and Friendship their charmed spells
weave;

Trust not too deeply—they may deceive!
Hope, with her Dead Sea fruits, is there;
Sin is spreading her gilded snare;
Disease with a ruthless hand would smite,
And Care spread o'er thee her withered blight;
Hate and Envy, with visage black,
And the serpent Slander, are on thy track;
Falsehood and Guilt, Remorse and Pride,
Doubt and Despair, in thy pathway glide;
Haggart Want, in her demon-joy,
Waits to degrade thee and then destroy;
And Death, the insatiate, is hovering near
To snatch from thy grasp all thou holdest
dear.

In war with these phantoms that gird thee
round

No limbs dissevered may strew the ground;

No blood may flow, and no mortal ear
The groans of the wounded heart may hear
As it struggles and writhes in their dread con-
trol—

As the iron enters the riven soul;
But the youthful form grows wasted and
weak,

And sunken and wan is the rounded cheek;
The brow is furrowed, but not with years;
The eye is dimmed with its secret tears;
And streaked with white is the raven hair;
These are the tokens of conflict there.

The battle is ended. The hero goes,
Worn and scarred, to his last repose.
He has won the day, he conquered doom,
He has sunk unknown to his nameless
tomb.

For the victor's glory no voice may plead;
Fame has no echo and earth no meed;
But the guardian angels are hovering near:
They have watched unseen o'er the conflict
here,

And they bear him now on their wings away
To a realm of peace, to a cloudless day.
Ended now is earthly strife,
And his brow is crowned with the Crown of
Life.

ANNIE C. LYNCH.

THE CHILD-KING—INFANT JOASH.

2 Chronicles, chap. xxiii., verse 13.

WITH music let the land rejoice:

A happy change the people gain,
And she who, with rebellious voice,
Would evil bring is by them slain.

REV. JOHN HOWARD, A. M.

CHRISTMAS HYMN.

IN a lowly manger laid
 An angel-babe, God's Holy One,
 While the mother watched and prayed
 O'er her treasure from His throne;
 From afar the wise men came
 To see the Saviour of the world,
 And, hailing by His holy name,
 The Christian standard there unfurled.
 On Christ's natal day we chime
 Sacred anthems in His praise,
 And until the end of time
 In joyful tones our voices raise.

Till God's Gift from heaven came,
 The world was ruled by sin alone;
 Now our blessed Redeemer's name
 For sin and sorrow doth atone.
 With contrite heart, then, seek His throne;
 To Jesus come while yet you can,
 That you may reach the happy home
 Christ offered when He died for man.

On Christ's natal day we chime
 Sacred anthems in His praise,
 And until the end of time
 In joyful tones our voices raise.

W. S. IRWIN.

"IS IT WELL?"

TRAVELER through these scenes of sorrow,
 Weary with the march of life,
 Hoping nothing for the morrow
 But renewed and ceaseless strife,
 In thy sky no ray of gladness
 Of a brighter day to tell,

A 11

Overwhelmed with grief and sadness,
 Weary traveler, "is it well?"

Storm and tempest howl around thee,
 Clouds obscure thy toilsome way,
 Gloom and night and fear surround thee,
 Yet for light thou mayst not stay;
 Onward, 'mid the darkness groping,
 Struggling through life's deepest dell,
 Scarce to reach its outlet hoping,
 Trembling pilgrim, "is it well?"

All that thou hadst craved possessing
 Hast been wrested from thy grasp,
 And beneath each fancied blessing
 Thou hast found a hidden asp;
 Disappointed, worn and weary,
 Crushed with woes thou mayst not tell,
 Earth and all its prospects dreary,
 Tell me, sad one, "is it well?"

"Is it well" that God has taken
 All that thou hadst deemed thine own?
 "Is it well" that grief has shaken
 Hope for ever from her throne?
 Death has of thy friends bereft thee—
 Borne them to the grave's dark cell;
 Not an earthly joy is left thee:
 Answer, Christian, "is it well?"

Canst thou still with meek submission
 Kiss the Hand that wields the rod?
 Seest thou with faith's trusting vision
 Love in all that comes from God?
 Is there rest for thee in heaven?
 Hop'st thou there with Christ to dwell?
 Ah! howe'er by tempest driven,
 Then, believer, "it is well."

ANON

WAITING FOR DEATH.

"WAITING for Death! My soul has long been
weary

In looking for the summons to my home;
Earth's paths are dim and shadowy, dark and
dreary;

Then, heavenly angel, quickly to me come!
When down my eyelids droop in heavenly
slumber,

I hear the distant pattering of thy feet;
Around me bends the 'host without a num-
ber';

But when shall I thy nearer presence greet?

"Thy arm, O Death, is mighty to deliver!
Then in thy healing glory come to me;
Bid fell disease give up its hold for ever,
And place me in the mansions of the free.
O dreaded spectre of my days of childhood,
But now invoked as beautiful and bright,
How little, in that time of sports in wildwood,
I thought thy midnight could be changed
to light!

"And now the hectic flush grows deep and
deeper,

A lovely radiance thou hast o'er me shed;
I haste to join me to thy loneliest sleeper,
And lay me down within my grassy bed.
O sisters, friends, who tenderly surround me,
Wiping the death-damp from my dewy brow,
As thus I burst from cerements that bound me,
Ye must not weep, for it would stay me now.

"Yes, let me go; the morning light is breaking;
The air is vocal with the songs of spring;
From chrysalis the butterfly is waking
To soar for ever on its glittering wing.

Ah! much and long I've thirsted for the morrow
And now the lustre of its dawn I see.
Hold me not back by unavailing sorrow,
But from this suffering body let me free.

"Oh, know ye not this seeming dark Death
angel,
Which back ye'd conjure as with mischief
rife,

Is but the coming of God's pure evangel
To lead my soul from darkness into Life?
And in my spirit-robos of light and beauty
I'll come to thee, and with my loved ones
dwell.

Let songs of praise complete your work of duty
I go, my dear ones; till we meet, farewell!
And thus, 'mid heavenly strains of joy and
gladness,

She passed, how gently! from our sight away,
Leaving our spirits draped in shroud of sadness,
While she put on her robes of endless day.
Yes; we will let thee go: thy soul's wild longing
No voice responsive found upon the earth,
And we will meet thee in a glorious Morning,
And join thee in thy songs of heavenly birth!

LITA H. BARNEY.

A FAREWELL.

My fairest child, I have no song to give you:
No lark could pipe to skies so dull and gray;
Yet, ere we part, one lesson I can leave you
For every day:

Be good, sweet maid, and let who will be clever;
Do noble things, not dream them all day long;
And so make life, death and that vast for ever
One grand, sweet song.

CHARLES KINGSLEY.

THOSE CHURCHES OLD AND GRAY.

THEY all are passing from the land,

Those churches old and gray

In which our fathers used to stand,

In years gone by, to pray :

They never knelt,* those stern old men
Who worship'd at our altars then.

No ! All that e'en the semblance bore

Of oppression on its face,

Our fathers, as the men of yore,

Spurn'd from the holy place ;

They bow'd the heart alone in prayer,
And worship'd God thus sternly there.

Through coarse gray plaster might be seen

Oak timbers large and strong,

And those who reared them must have been

Stout men when they were young ;

For oft I've heard my grandsire speak
How men were growing thin and weak.

His heart was twined, I do believe,

Round every timber there,

For memory loved a web to weave

Of all the young and fair

Who gather'd there with him to pray

For many a long, long Sabbath-day.

He saw again his youthful bride ;

His white-hair'd boys once more

All walk'd demurely by his side,

As in those days of yore.

Alas ! those boys are old and gray,

And *she* hath pass'd in death away.

That *sounding-board* ! To me it seem'd

A cherub poised on high—

A mystery I almost deem'd

Quite hid from vulgar eye.

And that old pastor, wrapt in prayer,

Look'd doubly awful 'neath it there.

I see it all once more ; once more

That lengthen'd prayer I hear ;

I hear the child's foot kick the door ;

I see the mother's fear ;

And that long knotty sermon, too,

My grandsire heard it all quite through.

But as it deeper grew and deep

He always used to rise :

He would not, like the women, sleep,

But stood with fix'd eyes,

And look'd intent upon the floor,

To hear each dark point o'er and o'er.

Hard thinkers were they, those old men,

And patient too, I ween :

Long words and knotty questions then

But made our fathers keen.

I doubt me if their sons would hear

Such *lengthy* sermons year by year.

Ay, pull them down, as well ye may,

Those altars stern and old :

They speak of those long pass'd away,

Whose ashes now are cold.

Few, few are now the strong-arm'd men

Who worship'd at our altars then.

And they reproach you with their might,

The pious, proud and free,

The wise in council, strong in fight,

Who never bowed the knee.

And those gray churches only stand

As emblems of that hardy band.

* Some of the early Puritans objected to kneel, as they thought it too formal.

Then pull them down and rear on high
 New-fangled, painted things,
 For these but mock the modern eye,
 The past around them brings.
 Then pull them down, and upward rear
 A pile which suits who worship here.

SEBA SMITH.

PROVIDENCE; OR, THE HERMIT.

FAR in a wild, unknown to public view,
 From youth to age a reverend hermit grew;
 The moss his bed, the cave his humble cell,
 His food the fruits, his drink the crystal
 well:

Remote from man, with God he pass'd the
 days,

Prayer all his business, all his pleasure
 praise.

A life so sacred, such serene repose,
 Seem'd heaven itself, till one suggestion
 rose;

That vice should triumph, virtue vice obey,
 This sprung some doubt of Providence's
 sway:

His hopes no more a certain prospect boast,
 And all the tenor of his soul is lost.

So when a smooth expanse receives imprest
 Calm Nature's image on its watery breast,
 Down bend the banks, the trees depending
 glow,

And skies beneath with answering colors
 glow;

But if a stone the gentle scene divide,
 Swift rustling circles curl on every side,

And glimmering fragments of a broken sun,
 Banks, trees, and skies, in thick disorder run.

To clear this doubt, to know the world by
 sight,

To find if books, or swains, report it right
 (For yet by swains alone the world he knew,
 Whose feet came wandering o'er the nightly
 dew),

He quits his cell; the pilgrim-staff he bore,
 And fix'd the scallop in his hat before;
 Then with the sun a rising journey went,
 Sedate to think, and watching each event.

The morn was wasted in the pathless grass,
 And long and lonesome was the wild to pass;
 But when the southern sun had warm'd the
 day,

A youth came posting o'er a crossing way;
 His raiment decent, his complexion fair,
 And soft in graceful ringlets waved his hair.
 Then near approaching, "Father, hail!" he
 cried,

And "Hail, my son!" the reverend sire re-
 plied;

Words follow'd words, from question answer
 flow'd,

And talk of various kind deceived the road;
 Till each with other pleased, and loath to
 part,

While in their age they differ, join in heart:
 Thus stands an aged elm in ivy bound,
 Thus youthful ivy clasps an elm around.

Now sunk the sun; the closing hour of day
 Came onward, mantled o'er with sober gray;

Nature in silence bade the world repose :
 When near the road a stately palace rose ;
 There by the moon through ranks of trees
 they pass,

Whose verdure crown'd their sloping sides
 of grass.

It chanced the noble master of the dome
 Still made his house the wandering stranger's
 home :

Yet still the kindness, from a thirst of
 praise,

Proved the vain flourish of expensive ease.
 The pair arrive : the liveried servants wait ;
 Their lord receives them at the pompous
 gate.

The table groans with costly piles of food,
 And all is more than hospitably good.
 Then led to rest, the day's long toil they
 drown,

Deep sunk in sleep, and silk, and heaps of
 down.

At length 'tis morn, and at the dawn of
 day

Along the wide canals the zephyrs play ;
 Fresh o'er the gay parterres the breezes
 creep,

And shake the neighboring wood to banish
 sleep.

Up rise the guests, obedient to the call :
 An early banquet deck'd the splendid hall ;
 Rich luscious wine a golden goblet graced,
 Which the kind master forced the guests to
 taste.

Then, pleased and thankful, from the porch
 they go,

And, but the landlord, none had cause of woe ;

His cup was vanish'd ; for in secret guise
 The younger guest purloin'd the glittering
 prize.

As one who spies a serpent in his way,
 Glistening and basking in the summer ray,
 Disorder'd stops to shun the danger near,
 Then walks with faintness on, and looks
 with fear,

So seem'd the sire when, far upon the road,
 The shiny spoil his wily partner show'd.
 He stopp'd with silence, walk'd with trem-
 bling heart,

And much he wish'd, but durst not ask, to
 part :

Murmuring he lifts his eyes, and thinks it
 hard,

That generous actions meet a base reward.

While thus they pass, the sun his glory
 shrouds,

The changing skies hang out their sable
 clouds ;

A sound in air presaged approaching rain,
 And beasts to covert scud across the plain.
 Warn'd by the signs, the wandering pair re-
 treat,

To seek for shelter at a neighboring seat.
 'Twas built with turrets, on a rising ground,
 And strong, and large, and unimproved
 around ;

Its owner's temper, timorous and severe,
 Unkind and griping, caused a desert there.

As near the miser's heavy doors they drew,
 Fierce rising gusts with sudden fury blew ;

The nimble lightning mix'd with showers
 began,
 And o'er their heads loud-rolling thunder
 ran.
 Here long they knock, but knock or call in
 vain,
 Driven by the wind, and batter'd by the
 rain.
 At length some pity warm'd the master's
 breast
 ('Twas then his threshold first received a
 guest).
 Slow creaking turns the door with jealous
 care,
 And half he welcomes in the shivering
 pair;
 One frugal fagot lights the naked walls,
 And Nature's fervor through their limbs re-
 calls;
 Bread of the coarsest sort, with meagre wine
 (Each hardly granted), serve them both to
 dine;
 And when the tempest first appear'd to
 cease,
 A ready warning bid them part in peace.

With still remark the pondering hermit
 view'd,
 In one so rich, a life so poor and rude;
 And why should such (within himself he
 cried)
 Lock the lost wealth a thousand want be-
 side?
 But what new marks of wonder soon took
 place
 In every settling feature of his face

When from his vest the young companion
 bore
 That cup the generous landlord own'd be-
 fore,
 And paid profusely with the precious bowl
 The stinted kindness of this churlish soul!

But now the clouds in airy tumult fly,
 The sun emerging opes an azure sky;
 A fresher green the smelling leaves display,
 And, glittering as they tremble, cheer the
 day:
 The weather courts them from the poor re-
 treat,
 And the glad master bolts the wary gate.

While hence they walk, the pilgrim's bosom
 wrought
 With all the travail of uncertain thought,
 His partner's acts without their cause ap-
 pear:
 'Twas there a vice, and seem'd a madness
 here;
 Detesting that, and pitying this, he goes,
 Lost and confounded with the various shows.

Now night's dim shades again involve the
 sky;
 Again the wanderers want a place to lie,
 Again they search, and find a lodging nigh;
 The soil improved around, the mansion neat,
 And, neither poorly low nor idly great,
 It seem'd to speak its master's turn of
 mind,
 Content, and not for praise, but virtue
 kind.

Hither the walkers turn with weary feet,
 Then bless the mansion, and the master
 greet :
 Their greeting fair, bestow'd with modest
 guise,
 The courteous master hears, and thus re-
 plies :

“ Without a vain, without a grudging heart,
 To Him who gives us all, I yield a part ;
 From Him you come, for Him accept it
 here,
 A frank and sober, more than costly cheer.”
 He spoke, and bid the welcome table spread,
 Then talk'd of virtue till the time of bed,
 When the grave household round his hall
 repair,
 Warn'd by a bell, and close the hours with
 prayer.

At length the world, renew'd by calm re-
 pose,
 Was strong for toil ; the dappled morn arose :
 Before the pilgrims part, the younger crept
 Near the closed cradle where an infant slept,
 And writhed his neck : the landlord's little
 pride—
 Oh strange return !—grew black and gasp'd
 and died.
 Horror of horrors ! what ! his only son !
 How look'd our hermit when the act was
 done ?
 Not hell, though hell's black jaws in sunder
 part,
 And breathe blue fire, could more assault his
 heart.

Confused, and struck with silence at the
 deed,
 He flies, but trembling fails to fly with
 speed.
 His steps the youth pursues ; the country
 lay
 Perplex'd with roads, a servant show'd the
 way :

A river cross'd the path ; the passage o'er
 Was nice to find : the servant trod before ;
 Long arms of oaks an open bridge supplied,
 And deep the waves beneath the bending
 glide.
 The youth, who seem'd to watch a time to
 sin,
 Approach'd the careless guide and thrust
 him in ;
 Plunging he falls, and rising lifts his head,
 Then flashing turns, and sinks among the
 dead.

Wild, sparkling rage inflames the father's
 eyes.
 He bursts the bands of fear, and madly
 cries,
 “ Detested wretch ! ”—but scarce his speech
 began,
 When the strange partner seem'd no longer
 man :
 His youthful face grew more serenely sweet ;
 His robe turn'd white, and flow'd upon his
 feet ;
 Fair rounds of radiant points invest his
 hair ;
 Celestial odors breathe through purpled
 air ;

And wings, whose colors glitter'd on the
day,

Wide at his back their gradual plumes display ;

The form ethereal bursts upon his sight,
And moves in all the majesty of light.

Though loud at first the pilgrim's passion
grew,

Sudden he gazed, and wist not what to do :
Surprise in secret chains his words suspend,

And in a calm his settling temper ends.
But silence here the beauteous angel broke
(The voice of music ravish'd as he spoke):
"Thy prayer, thy praise, thy life to vice unknown,

In sweet memorial rise before the Throne :
These charms success in our bright region find,

And force an angel down to calm thy mind ;
For this commission'd, I forsook the sky.
Nay, cease to kneel—thy fellow-servant I.

"Then know the truth of government divine,
And let these scruples be no longer thine.

"The Maker justly claims that world He
made,

In this the right of Providence is laid ;
Its sacred majesty through all depends
On using second means to work His ends :
'Tis thus, withdrawn in state from human
eye,

The Power exerts His attributes on high,
Your actions uses, nor controls your will,
And bids the doubting sons of men be still.

"What strange events can strike with more
surprise

Than those which lately struck thy wondering eyes ?

Yet, taught by these, confess th' Almighty
just,

And, where you can't unriddle, learn to
trust !

"The great, vain man, who fared on costly
food,

Whose life was too luxurious to be good,
Who made his ivory stands with goblets
shine,

And forced his guests to morning draughts
of wine,

Has, with the cup, the graceless custom lost,
And still he welcomes, but with less of cost.

"The mean, suspicious wretch, whose bolted
door

Ne'er moved in duty to the wandering poor—
With him I left the cup, to teach his mind
That Heaven can bless, if mortals will be
kind.

"Conscious of wanting worth, he views the
bowl,

And feels compassion touch his grateful
soul.

Thus artists melt the sullen ore of lead,
With heaping coals of fire upon its head ;
In the kind warmth the metal learns to
glow,

And, loose from dross, the silver runs be-
low.

"Long had our pious friend in virtue trod,
But now the child half wean'd his heart
from God;
Child of his age, for him he lived in pain,
And measured back his steps to earth again.
To what excesses had this dotage run!
But God, to save the father, took the son.
To all but thee in fits he seem'd to go
(And 'twas my ministry to deal the blow).
The poor fond parent, humbled in the dust,
Now owns in tears the punishment was just.

"But how had all his fortune felt a wrack
Had that false servant sped in safety back!
This night his treasured heaps he meant to
steal,
And what a fund of charity would fail!

"Thus Heaven instructs thy mind. This trial
o'er,
Depart in peace, resign, and sin no more."

On sounding pinions here the youth with-
drew;
The sage stood wondering as the seraph
flew.

Thus look'd Elisha when, to mount on high,
His master took the chariot of the sky;
The fiery pomp ascending left the view;
The prophet gazed, and wish'd to follow too.
The bending hermit here a prayer begun:
"Lord! as in heaven, on earth thy will be
done!"

Then, gladly turning, sought his ancient
place,
And pass'd a life of piety and peace.

THOMAS PARNELL.

THE GOOD SAMARITAN; OR, ON THE OTHER SIDE.

WE go our ways in life too much alone;
We hold ourselves too far from all our
kind;

Too often we are dead to sigh and moan;
Too often to the weak and helpless
blind;

Too often, where distress and want abide,
We turn and pass upon the other side.

The other side is trodden smooth, and
worn

By footsteps passing idly all the day.
Where lie the bruised ones that faint and
mourn

Is seldom more than an untrodden way;
Our selfish hearts are for our feet the guide.
They lead us by upon the other side.

It should be ours the oil and wine to pour
Into the bleeding wounds of stricken
ones:

To take the smitten, and the sick and sore,
And bear them where a stream of bless-
ing runs;

Instead, we look about: the way is wide,
And so we pass upon the other side.

O friends and brothers, gliding down the
years,

Humanity is calling each and all
In tender accents, born of grief and tears!
I pray you, listen to the thrilling call;
You cannot, in your cold and selfish pride,
Pass guiltlessly by on the other side.

ANON.

OUR LOVED ONE.

SPRING now returns again,

And Nature's resurrection is at hand ;

Her tombs are opening : through her vast
domains

New forms of beauty stand.

The song of birds I hear ;

The zephyrs coming from the South I
feel ;

While flowers—sweet-scented flowers—again
appear,

Their treasures to reveal.

But ah ! it brings not joy,

As it hath done, in other years, to me ;

E'en now the matin-songs which birds em-
ploy

Seem void of melody.

For oh, my heart is sad,

Since earth hath taken to her cold, damp
breast

A precious form which much of beauty had,
There, there, alas ! to rest.

She was my darling child,

The first-born of our little tender band,

As pure as truth, as meek as faith, and
mild

As mercy's soothing hand.

Daughter, I loved thee well—

Much more than smiles or warm embrace
express'd,

And, now that thou art gone, no tears can
tell

The anguish of my breast.

When, far in distant lands,

O'er trackless steeps, thro' forests wild,
I've roamed,

Where barbarous hordes and cruel savage
bands

Their frightful sway have owned ;

Or when upon the sea,

Where lashing waves and howling winds
have warr'd,—

Thine image, love, was present there with
me,

Nor seemed my lot so hard.

E'en there 'twas sweet to me,

While thus from home and dear com-
panions riv'n,

To pray, if I no more should meet with
thee,

That we might meet in heaven.

And thou art safely there,

Landed in triumph on that peaceful
shore,

Clothed in immortal vestments, free from
care,

Exposed to death no more,

While I am toiling on,

A voyager still o'er life's stormy main,

Where the tempests will sweep, and billows
yawn,

'Till I the haven gain.

And shall I gaze no more

Upon those sparkling eyes, nor catch the
song

Which daily from thy childish lips did
pour

Its music sweet along?

Wilt thou not come again?

Thy bonnet, satchel, books and slate are
here,

Waiting for thee, my child; but ah, in vain!
No more wilt thou appear!

For grass is growing green

O'er the faded form which I loved so well;

Ah! perished now is its beauteous sheen

In earth's dark prison-cell.

LUTHER MARTIN.

AUTUMN.*

AUTUMNAL gales are sighing

O'er hill and dale afar,

And faded leaves are flying

Like troops o'ercome in war,

Whose plumes, once gay and waving,

Whose bayonets, bright and keen,

Now in the dust are trailing,

And robbed of all their sheen.

The birds have ceased their singing

In hazy morn betimes,

And now their flight are winging

To distant Southern climes,

Where tower the lofty mountains,

And verdant forests bend;

Where roll the cooling fountains,

And summer has no end.

* "Our Loved One" and "Autumn" are special contributions to this collection by LUTHER MARTIN of Philadelphia, Pa.

These passing gales are teachers

By Heaven in mercy sent;

These fading leaves are preachers

With voices eloquent,

Who unto us are crying,

"Be wise! Be wise to-day!

For time is swiftly flying—

Life's fading thus away."

As birds, when ends their season,

Repair to lovelier homes,

So man, endowed with reason,

When death, like winter, comes,

May stretch Faith's tireless pinions

And soar above the gloom:

An heir of Heaven's dominions

Ne'er perished in the tomb!

LUTHER MARTIN

TWO RONDEAUX.

I.

WORKS DEATH SUCH CHANGE?

WORKS Death such change upon our dead,

Doth it such awe around them spread,

That should they suddenly appear

At once we'd shrink from them with
fear,

Though on their breast we laid our head?

Why should their light and ghostly tread

Thus thrill us with a nameless dread,

If still we hold them all so dear?

Works Death such change?

We kiss'd their cold lips on the bier,

And, weeping, wish'd the spirit here;

And shall the wish be all unsaid,
 If some night, rising near our bed,
 They stand within the moonlight clear?
 Works Death such change?

II.

I WOULD NOT SHRINK.

I would not shrink if some dear ghost,
 One of the Dead's unnumbered host,
 Should rise in silence of the night,
 Shrined in an aureole of light,
 And pale as snowdrop in the frost.

No! If the brother loved and lost
 For me the silent river cross'd,
 For me left worlds all fair and bright,
 I would not shrink.

Oh, if I gauge my heart aright,
 Dear would the dead be to my sight.
 A vision from the other coast
 Of one on earth I cherish'd most
 Would be a measureless delight;
 I would not shrink.

CHARLES D. BELL, D. D.

THE NAME IN THE SAND.

ALONE I walked on the ocean strand;
 A pearly shell was in my hand:
 I stooped and wrote upon the sand
 My name, the year, the day.
 As onward from the spot I passed
 One lingering look behind I cast;
 A wave came rolling high and fast,
 And washed my lines away.

And so, methought, 'twill shortly be
 With every mark on earth from me:
 A wave of dark Oblivion's sea
 Will sweep across the place
 Where I have trod the sandy shore
 Of time, and been to be no more;
 Of me, the day, the name I bore,
 To leave nor track nor trace.

And yet with Him who counts the sands,
 And holds the water in His hands,
 I know a lasting record stands
 Inscribed against my name—
 Of all this mortal part has wrought,
 Of all this thinking soul has thought,
 And from these fleeting moments caught
 For glory or for shame.

ANON.

SONG OF SAUL BEFORE HIS LAST BATTLE.

WARRIORS and chiefs! should the shaft or
 the sword
 Pierce me in leading the host of the Lord,
 Heed not the corse, though a king's, in your
 path:
 Bury your steel in the bosoms of Gath!
 Thou who art bearing my buckler and bow,
 Should the soldiers of Saul look away from
 the foe,
 Stretch me that moment in blood at thy feet!
 Mine be the doom which they dared not to meet.
 Farewell to others, but never we part,
 Heir to my royalty, son of my heart!
 Bright is the diadem, boundless the sway,
 Or kingly the death, which awaits us to-day!

BYRON.

THE RIVER OF LIFE.

THESE lines were suggested by the illness and death of the late SENATOR HILL of Georgia. The authoress is the wife of the late Senator's son.

OH, rugged river! restless river!
River of years—river of tears—
Thou river of Life!

River of tears! Yet o'er thy bosom Joy, as a
bird, flashes its gaudy wing,
And drinks its draught of ecstasy from out
thy crystal spring.

Oh, sunlit river! shadowy river!
River of gladness—river of sadness—
Thou river of Life!

River of gladness! Yet o'er the blue of the
beautiful sky floats a cloud,
Out of whose fleecy whiteness the loom of
God is weaving a shroud.

Oh, beautiful river! while the star of youth
is glowing
From the silver-sprinkled sky;
River of Life! when health's elixir flowing
Paints thy waters its rosy dye.

Sunlit river! when the days are full of peace,
And the calm of the song the river sings,
And the quiet joy the lullaby brings,
We feel will never cease.

And while the waters glow and glisten,
Ah! how seldom do we listen
To the turning of the ponderous wheel of
Time,
Over whose granite sides are rushing
The waves of the river in a symphony sub-
lime!

But when the waters are black and bleeding,
Dyed with dread Disease's breath,
And we feel the river leading
To the fathomless sea of Death—

Then, ah! then, in our agony of soul
We cry, "O wheel of Time, one moment
stay!

Turn back the river, and cease to roll,
For a life we love is passing away."

But God is the Miller, and the wheel is turn-
ing,
Though Grief's hot irons our hearts are burn-
ing,

And the river's song is only a moan,
And the grinding wheel sounds a groan.

But from out our midnight gloom
Look up! God knoweth best.
See the life we love as it catches the bloom
Of Infinite radiance and rest!

Its waters have mingled with the crystal
stream

Flowing so close to the throne,
And the waves have caught the golden
gleam,

And the river's voice God's tender tone;

And the river in heaven in its crystal calm
Found its way through the golden bars,
Flowing upward—beyond the garden of
stars—

To the feet of God and His Lamb.

Oh, royal river! radiant river!
River of Light—river of Life—
Thou river of God!

MRS. HILL.

OH, BLINDNESS TO THE FUTURE!
KINDLY GIVEN.

HEAV'N from all creatures hides the book of
fate,
All but the page prescrib'd, their present
state—
From brutes what men, from men what spir-
its, know,
Or who could suffer being here below?
The lamb thy riot dooms to bleed to-day,
Had he thy reason, would he skip and
play?
Pleas'd to the last, he crops the flow'ry
food,
And licks the hand just raised to shed his
blood.
Oh, blindness to the future! kindly giv'n
That each may fill the circle mark'd by
Heav'n.

Hope humbly, then; with trembling pinions
soar;
Wait the great teacher Death, and God
adore.
What future bliss he gives not thee to know,
But gives that hope to be thy blessing now.
Hope springs eternal in the human breast;
Man never is, but always to be, blest:
The soul uneasy and confin'd from home
Rests and expatiates in a life to come.

POPE.

THE WEB OF LIFE.

MY life, which was so straight and plain,
Has now become a tangled skein,
Yet God still holds the thread;

Weave as I may, His hand doth guide
The shuttle's course, however wide
The chain in woof be wed.

One weary night, when months went by,
I plied my loom with tear and sigh,
In grief unnamed, untold;
But when at last the morning's light
Broke on my vision, fair and bright
There gleamed a cloth of gold.

And now I never lose my trust,
Weave as I may—and weave I must—
That God doth hold the thread;
He guides my shuttle on its way,
He makes complete my task each day;
What more, then, can be said?

CLARA J. MOORE.

THE PILOT.

OH, pilot, 'tis a fearful night; there's danger
on the deep;
I'll come and pace the deck with thee: I do
not dare to sleep.
Go down! the sailor cried, go down; this is
no place for thee:
Fear not; but trust in Providence, wherever
thou mayst be.

Ah, pilot, dangers often met we all are apt
to slight,
And thou hast known these raging waves but
to subdue their might.
It is not apathy, he cried, that gives this
strength to me
Fear not; but trust in Providence, wherever
thou mayst be.

On such a night the sea engulfed my father's
 lifeless form ;
 My only brother's boat went down in just so
 wild a storm :
 And such, perhaps, may be my fate ; but still
 I say to thee,
 Fear not ; but trust in Providence, wherever
 thou mayst be.

THOMAS HAYNES BAYLY.

SHE PASS'D THROUGH GLORY'S
 MORNING-GATE.

HER suffering ended with the day :
 Yet lived she at its close,
 And breathed the long, long night away
 In statue-like repose.

But when the sun, in all his state,
 Illumed the eastern skies,
 She pass'd through glory's morning-gate,
 And walk'd in Paradise !

JAMES ALDRICH.

SO LIVE.

So live, that when thy summons comes to
 join
 The innumerable caravan, which moves
 To that mysterious realm, where each shall
 take
 His chamber in the silent halls of death,
 Thou go not, like the quarry-slave at night,
 Scourged to his dungeon, but, sustain'd and
 soothed
 By an unfaltering trust, approach thy grave
 Like one who wraps the drapery of his couch
 About him, and lies down to pleasant dreams.

WILLIAM CULLEN BRYANT.

FORTITUDE.

OH, never from thy tempted heart
 Let thine integrity depart !
 When Disappointment fills thy cup,
 Undaunted, nobly drink it up ;
 Truth will prevail, and Justice show
 How tardy honors, sure though slow.
 Bear on—bear bravely on !

Bear on ! Our life is not a dream,
 Though often such its mazes seem ;
 We were not born for lives of ease,
 Ourselves alone to aid and please.
 To each a daily task is given,
 A labor which shall fit for heaven ;
 When Duty calls, let Love grow warm ;
 Amid the sunshine and the storm
 With faith life's trial boldly breast,
 And come a conqueror to thy rest.
 Bear on—bear bravely on !

ANON.

ON THE DAY OF THE DESTRUCTION
 OF JERUSALEM BY TITUS.

FROM the vast hill that looks on thy once
 holy dome
 I beheld thee, O Sion ! when render'd to
 Rome :
 'Twas thy last sun went down, and the flames
 of thy fall
 Flash'd back on the last glance I gave to thy
 wall.

I look'd for thy temple, I look'd for my
 home,
 And forgot for a moment my bondage to
 come ;

I beheld but the death-fire that fed on thy
fane,
And the fast-fetter'd hands that made ven-
geance in vain.

On many an eve the high spot whence I
gazed
Had reflected the last beam of day as it
blazed;
While I stood on the height, and beheld the
decline
Of the rays from the mountain that shone on
thy shrine.

And now on that mountain I stood on that
day,
But I marked not the twilight beam melting
away;
Oh, would that the lightning had glared in
its stead,
And the thunderbolt burst on the conqueror's
head!

But the gods of the pagan shall never pro-
fane
The shrine where Jehovah disdain'd not to
reign;
And scatter'd and scorn'd as Thy people may
be,
Our worship, O Father, is only for Thee.

BYRON.

THE WORLD FOR SALE.

THE world for sale! Hang out the sign;
Call every traveler here to me;
Who'll buy this brave estate of mine,
And set this weary spirit free?

'Tis going! Yes, I mean to fling
The bauble from my soul away;
I'll sell it, whatsoe'er it bring:
The world at auction here to-day.

It is a glorious sight to see,
But, ah! it has deceived me sore;
It is not what it seems to be.
For sale! it shall be mine no more.
Come, turn it o'er and view it well;
I would not have you purchase dear.
'Tis going! going! I must sell.
Who bids? who'll buy the splendid
tear?

Here's wealth in glittering heaps of gold;
Who bids? But, let me tell you fair,
A baser lot was never sold.
Who'll buy the heavy heaps of care?
And here, spread out in broad domain,
A goodly landscape all may trace—
Hall, cottage, tree, field, hill and plain;
Who'll buy himself a burial-place?

Here's Love, the dreamy potent spell
That Beauty flings around the heart;
I know its power, alas! too well;
'Tis going! Love and I must part.
Must part? What can I more with Love?
All over 's the enchanter's reign.
Who'll buy the plumeless, dying dove—
A breath of bliss, a storm of pain?

And Friendship, rarest gem of earth,
Who e'er hath found the jewel his?
Frail, fickle, false and little worth,
Who bids for Friendship as it is?

Tis going, going! hear the call;
 Once, twice and thrice, 'tis very low;
 'Twas once my hope, my stay, my all,
 But now the broken staff must go.

Fame! hold the brilliant meteor high;
 How dazzling every gilded name!
 Ye millions, now's the time to buy.
 How much for Fame? how much for Fame?
 Hear how it thunders! Would you stand
 On high Olympus, far renowned,
 Now purchase, and a world command,
 And be with a world's curses crowned.

Sweet star of Hope! with ray to shine
 In every sad foreboding breast,
 Save this desponding one of mine,
 Who bids for man's last friend, and best?
 Ah! were not mine a bankrupt life,
 This treasure should my soul sustain;
 But Hope and Care are now at strife,
 Nor ever may unite again.

Ambition, fashion, show and pride,—
 I part from all for ever now;
 Grief, in an overwhelming tide,
 Has taught my haughty heart to bow.
 By Death, stern sheriff, all bereft,
 I weep, yet humbly kiss the rod;
 The best of all I still have left—
 My Faith, my Bible and my God!

REV. RALPH HOYT.

FORGIVENESS.

WHEN on the fragrant sandal tree
 The woodman's axe descends,
 And she who bloomed so beautifully
 Beneath the keen stroke bends,

A 12

E'en on the edge that wrought her death,
 Dying she breathed her sweetest breath,
 As if to token, in her fall,
 Peace to her foes and love to all.

How hardly man this lesson learns,
 To smile and bless the hand that spurns:
 To see the blow, to feel the pain,
 But render only love again!
 This spirit not to earth is given:
 One had it, but He came from heaven.
 Reviled, rejected and betrayed,
 No curse He breathed, no 'plaint He made,
 But when in death's deep pang He sighed,
 Prayed for His murderers, and died.

ANON.

CHARITY.

MEEK Charity, to thee, we're told, is given
 In forms of holiest proof the countless
 faults
 Of man to hide, and in the sight of Heaven
 To render him beloved. Then, in the
 assaults
 Of fiercest passions, when we're urged along
 With unrelenting fury to pursue
 Some fallen enemy whose willful wrong
 Hath caused our hatred, let us pause and
 view
 His meek example who the precept gave;
 For think not Charity sincerely shown
 By ostentatious homage at the throne
 Of our own vainness. Let us humbly save
 The poor from want, and secretly give rest
 Unto the weary desolate: 'twill please
 Heaven best.

ANON.



SUFFER LITTLE CHILDREN TO COME UNTO ME.

A CHILD EMBRACING HIS MOTHER.

LOVE thy mother, little one !
 Kiss and clasp her neck again :
 Hereafter she may have a son
 Will kiss and clasp her neck in vain.
 Love thy mother, little one !

Gaze upon her living eyes,
 And mirror back her love for thee :
 Hereafter thou may'st shudder sighs
 To meet them when they cannot see.
 Gaze upon her living eyes !

Press her lips the while they glow
 With love that they have often told :
 Hereafter thou may'st press in woe,
 And kiss them till thine own are cold.
 Press her lips the while they glow !

Oh, revere her raven hair !
 Although it be not silver-gray,
 Too early Death, led on by Care,
 May snatch save one dear lock away.
 Oh, revere her raven hair !

Pray for her at eve and morn,
 That Heaven may long the stroke defer ;
 For thou may'st live the hour forlorn
 When thou wilt ask to die with her.
 Pray for her at eve and morn !

THOMAS HOOD.

LITTLE CHILDREN.

THERE is music, there is sunshine,
 Where the little children dwell—
 In the cottage, in the mansion,
 In the hut or in the cell ;
 There is music in their voices,
 There is sunshine in their love,
 And a joy for ever round them
 Like a glory from above.

There's a laughter-loving spirit
 Glancing from the soft blue eyes,
 Flashing through the pearly tear-drops,
 Changing like the summer skies,
 Lurking in each roguish dimple,
 Nestling in each ringlet fair ;
 Over all the little child-face
 Gleaming, glancing everywhere.
 They all win our smiles and kisses
 In a thousand pleasant ways
 By the sweet, bewitching beauty
 Of their sunny upward gaze ;
 And we cannot help but love them
 When their young lips meet our own,
 And the magic of their presence
 Round about our hearts is thrown.
 When they ask us curious questions
 In a sweet, confiding way,
 We can only smile in wonder,
 Hardly knowing what to say ;
 As they sit in breathless silence,
 Waiting for our kind replies,
 What a world of mystic meaning
 Dwells within the lifted eyes !
 When the soul, all faint and weary,
 Falters in the upward way,
 And the clouds around us gather,
 Shutting out each starry ray,
 Then the merry voice of childhood
 Seems a soft and soothing strain ;
 List we to its silvery cadence,
 And our hearts grow glad again.
 Hath this world of ours no angels ?
 Do our dimly-shaded eyes
 Ne'er behold the seraph's glory
 In its meek and lowly guise ?
 Can we see the little children,
 Ever beautiful and mild,
 And again repeat the story,
 " Nothing but a little child ?" L. A. BOIES.

IMMORTALITY.

Cato's soliloquy upon a dagger and a roll of parchment on which Plato has written an argument on man's immortality.

It must be so ; Plato, thou reasonest well !
Else whence this pleasing hope, this fond
desire,

This longing after immortality ?

Or whence this secret dread and inward
horror

Of falling into naught ? Why shrinks the
soul

Back on herself and startles at destruction ?

'Tis the divinity that stirs within us ;

'Tis Heaven itself, that points out a hereafter

And intimates eternity to man.

Eternity ! Thou pleasing, dreadful thought !

Through what variety of untried being,

Through what new scenes and changes, must
we pass !

The wide, the unbounded prospect lies before
me ;

But shadows, clouds and darkness rest upon it.

Here will I hold. If there's a Power above
us—

And that there is all Nature cries aloud

Through all her works—He must delight in
virtue ;

And that which He delights in must be
happy.

But when ? or where ? This world was
made for Cæsar.

I'm weary of conjectures : this must end
them.

Thus am I doubly armed. My death and life,
My bane and antidote, are both before me.

This in a moment brings me to my end,

But this informs me I shall never die.

The soul, secure in her existence, smiles

At the drawn dagger and defies its point.

The stars shall fade away, the sun himself

Grow dim with age, and Nature sink in
years ;

But thou shalt flourish in immortal youth,

Unhurt amid the war of elements,

The wreck of matter and the crush of worlds.

ADDISON.

ZION'S HARP.

We hanged our harps upon the willows.—Ps. cxxxvii. 2.

THY harp, O Zion, hangs upon the willow
tree

All mute, nor yieldeth now notes of sublimity ;

Silent in death the tongues tuned by thy
holy fire,

Mouldering in dust the hands that woke thy
sacred lyre.

Earth-born lays are sweet, but thy melody
sublime ;

Greater have been thy notes, grander than
those of time.

Homer afar may soar in his aerial flight,

Isaiah's wild numbers yield a purer delight.

Oh that a bard were found to pluck thee from
that tree,

To wake again thy strains rich with sublimity ;

His were a lofty theme all human lays above,

The song of heavenly grace and Christ's
redeeming love.

J. D. CARSON

HISTORY
OF
THE JEWS,



Jerusalem

BY
FLAVIUS JOSEPHUS.

HISTORY OF THE JEWS.

AN ACCOUNT OF THE TROUBLES OF THE JEWS, PARTICULARLY THOSE CALAMITIES WHICH
FELL UPON THEM AT THE TIME OF THE DESTRUCTION OF JERUSALEM.

COMPILED FROM JOSEPHUS.

AS the history on which we are now about to enter is uncommonly interesting, there is a peculiar propriety in our recapitulating such circumstances as may be necessary for our more perfect understanding of it. The reader will easily recollect, that from the time of Judas Maccabeus, the Jewish nation was governed by the Asmonean family, who united the sanctity of the priesthood with the authority of the chief magistrate, till in consequence of domestic dissensions, they were reduced to the state of subjection to the Roman republic, an event which took place in the sixty-third year before the Christian era. They still, however, retained some shadow of royalty till the year A. C. 37, when Jerusalem was taken by Herod; and Antigonus, the last of the Asmonean race, committed to a close imprisonment. The reign of Herod, splendid, vigorous, and bloody, continued till a little after the birth of Christ; that is, about three years before the commencement of the common account.

Herod had nine wives; the first of whom, named Doris, was the mother of Antipater, who is stigmatized as the worst of all Herod's sons, and was put to death for treason during the last sickness of his father. The second of them was Mariamne, the daughter of Simon, the high-priest. By this excellent princess he had a son, whom Josephus names Herod, and Luke, Philip, the husband of that Herodias on whose account John the Baptist was beheaded. The third, who was his brother's

daughter, and the fourth, who was his first cousin, both of them died childless. The fifth wife was Martac, a Samaritan, by whom he had Archelaus and Antipas. The former succeeded him in the half of the kingdom, under the name of Tetrach; and the latter, called also Philip, was Tetrarch of Iturea and Trachonitis, and married Salome, the daughter of Herodias, who demanded the head of John the Baptist as the reward of her dancing. This prince died without issue. Herod's sixth wife, Cleopatra, who was a native of Jerusalem, had two sons, Herod Antipas and Philip. Herod Antipas was he that married Herodias, his brother Philip's wife, ordered the execution of John, and commanded his soldiers to insult our Saviour. Pallas, the seventh wife, had a son named Phasael. The eighth was Phædra, by whom he had only one daughter, named Roxana. And by the last, called Elpis, he had another daughter called Salome.

Aristobulus, the son of the beloved Mariamne, left two sons, Agrippa, who is in the Acts called Herod, and noted as the persecutor of the Christians; Herod, king of Chalais, a province of Syria; and a daughter named Herodias. Agrippa was the father of that king Agrippa before whom Paul pleaded, his sister Berenice, and Drusilla, the wife of Felix.

It has been already mentioned that the land of Israel was now considered as an appendage

of Syria, and divided into four parts, called Tetrarchies. Of these Herod Antipas governed Galilee and Perea, or the country beyond Jordan. Philip, the son of Martac, occupied Iturea and Trachonitis, a rocky country, which afforded great shelter to robbers. Lysanias was Tetrarch of Abilene; and Pontius Pilate was the procurator, or Roman governor of Judea.

The government of Pilate appears to have been uncommonly bloody and oppressive; yet, as Dr Lardner observes, that they had, according to the sacred writers, the free exercise of their religion, is evident from the whole tenor of the history contained in the Gospels, and the Acts of the Apostles; they had their synagogues; the law and the prophets were read there; our Saviour taught in the synagogues, whenever he healed any lepers, he bade them go and show themselves to the priests, (Matt. viii. 4,) and offer the gifts that Moses commanded, (Luke v. 14.) There appears to have been a great resort to the temple at Jerusalem from Galilee and other parts, at all their usual great feasts: they were at full liberty to make what contributions they saw fit to their sacred treasury, (Mark xii. 11, 41, 44; Luke xxi. 1,) and so secure were they, that they used indirect practices to enrich it. (Matt. xv. 5; Mark vii. 11, 12.) There is no mention made in the history of our Saviour's ministry of any restraint or obstruction they met with, save that one of the Galileans, whose blood Pilate had mingled with their sacrifices. (Luke xiii. 1.)

That they might thus freely perform all the services of their religion, though they be supposed to have been then under the Roman government, is not at all improbable, for the Romans had ever permitted the people they conquered to practise their own religious rites in their own way; and the Jews were now at full liberty to worship God according to the institution of Moses, we are assured by Josephus, who has left us the history of these times.

The Roman presidents did, indeed, for some time, put in and turn out their high-priests at pleasure; the Roman governors did, indeed, sometimes offer them abuses, or suffer abuses to be committed in the country, contrary to the institutions of the law, as they did also injure them in their civil properties; but these abuses seem not to have been very numerous. When any were committed, it was without the emperor's authority, and usually the Jews, at length, obtained satisfaction.

As a proof of their perfect freedom in matters of religion, Dr. Lardner produces the instance of their being allowed to follow their own customs, though contrary to those of all other nations, in the matter of divorce. *It has been said, that whosoever shall put away his wife, let him give her a writing of divorcement: but I say unto you, whosoever shall put away his wife, save for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced, committeth adultery.* (Matt. v. 31, 32.) It is evident from the manner in which our Lord condemns all divorces, save those made for the cause of fornication, that they did, at this time, put them in practice on other accounts. This appears also from the questions put to him concerning this matter, and the answers he gave to them, and the surprise and uneasiness which the disciples express at the decision, when he forbade such licentious divorces as those made for every cause.

The Jews were, at this time, divided into several sects, among which the most distinguished were the Pharisees, the Sadducees, and the Essenes.

The Pharisees are generally supposed to have derived their name from a Chaldaic word, which signifies to separate, because they separated themselves from the rest of the Jews, leading a more austere life, and professing a greater degree of holiness, and more religious

observation of the law. It is difficult to fix their precise origin. While some suppose they existed in the time of Ezra, and others, that they sprung up but a little before the Christian era, a third party have embraced a more probable opinion, which fixes their rise in the reign of the Maccabees. Dr. Lightfoot thinks the Pharisaism rose up gradually from a period which he does not assign to the maturity of a sect. It is certain, from the account given by Josephus, that, in the time of John Hyrcanus, about one hundred and eight years before Christ, the sect was not only formed, but made a considerable figure. According to Basnage, one Aristobulus, an Alexandrian Jew, and Peripatetic philosopher, who flourished about one hundred and twenty-five years before Christ, and wrote some allegorical commentaries on the Scriptures, was the author of those traditions, by an adherence to which the Pharisees were principally distinguished from other sects. They paid great deference to their elders, whom they never presumed to contradict, and possessed a high reputation on account of their supposed equity, temperance, and wisdom. They held that fate governed all things, but not in so absolute a manner as to exclude the operations of the human will: that the soul was immortal, reserved for a future state of rewards and punishments. Most of the Jews of the present day adhere to the Pharisaic doctrine, though they do not generally praise their extreme austerity of life.

The Sadducees generally consisted of persons of the greatest opulence and distinction; and though they attended on the temple worship, were generally considered as a kind of deists, or free-thinkers. They are supposed; by some, to have taken their rise from Dositheus, a Samaritan sectary, and to have allowed no books of Scripture, unless the pentateuch; but Josephus does not charge them with this, but only with rejecting the

traditions of the elders. Some think they derived their name from an Hebrew word signifying just; and others, from one Sadoc, a disciple of Antigonus Sochæus, president of the Sanhedrim, about two hundred and sixty years before Christ, who frequently inculcated upon his scholars that God is to be served for his own sake, not out of view to any reward from him in the next world, as slaves serve their masters merely for recompense. Sadoc, they add, putting a false interpretation on these words of his master, published that there was no reward allotted to good actions done in this world. They held, according to Josephus, that the soul and body die together, and that the only obligation people are under is to keep the law. They accustomed themselves to investigate every thing, and dispute freely with their teachers. He says, that when they were advanced to public offices, they were obliged to conduct themselves as Pharisees, in order to secure the favour of the people.

The Essenes were less ambitious of public distinction than either of the other sects, and, in consequence, are not mentioned in the New Testament. As to their origin, Pliny asserts, without mentioning his authority, that they had subsisted for several thousand years. The most probable opinion is, that this sect was formed by Jewish exiles, who, a little before the time of the Maccabees, were forced to retire into caves and deserts, in order to avoid the persecution of their enemies. Philo and Josephus agree that their number in Judea was about four thousand; but the latter writer asserts, that they were much more numerous in Egypt. They have been much commended by Jews, Christians, and Pagans. They held, according to Josephus, that the world is absolutely governed by the providence of God without any other interference. They acknowledged the immortality of the soul, and proved by their practice, that they considered

justice as the chief of all virtues. They did not personally attend to the temple, but sent their gifts, and sacrificed among themselves with much ceremony. They followed no business but husbandry, never married, nor kept servants, but had all their possessions in common, and knew no distinction between rich and poor. They are said to have been divided into the laborious and contemplative; the first of whom divided their time between prayer and labour, and the second between prayer and study. They were not, however, all equally strict in observing their rules of abstinence. Mr. Lampe, in his ecclesiastical history, compares the Pharisees with the Platonists, the Sadducees with the Epicureans, and the Essenes with the Stoics and Pythagoreans.

The critics and commentators upon the New Testament are much divided with regard to the Herodians, some making them to be a political party, and others a religious sect. The former opinion is favoured by the author of the Syriac version, who calls them the domestics of Herod; and also by Josephus, who passes them over in silence, though he professes to give an account of the several religious sects of the Jews. The latter opinion is countenanced by our Lord's caution against the leaven of Herod, which apparently implies that the Herodians were distinguished from the other Jews by some doctrinal tenets. Dr. Prideaux is of opinion that they derived their name from Herod the Great, and that they were distinguished from the other Jews by their concurrence with Herod's scheme of subjecting himself and his dominions to the Romans, and likewise by complying with many of the heathen usages and customs. It is probable that they were chiefly of the sect of the Sadducees; because the leaven of Herod is also denominated the leaven of the Sadducees.

Directly opposed to the Herodians were the Galileans, who are considered by Josephus as

the fourth Jewish sect. They derived their origin from a bloody insurgent, Judas of Galilee, who rebelled about the time of the taxing, and excited the people to resist the payment of any tribute to the Romans. They were nearly akin to the Pharisees, being principally distinguished by their holding the maxim of uncontrollable liberty. They acknowledged no superior but God; and rather than call any man master, were ready to submit to the most excruciating death.

While we are thus treating on the religion and learning of the Jews, it may not be improper to observe, that they had at this time certain Chaldee paraphrases, which are believed to have been read in their synagogues as early as the time of Christ. It is remarkable that they interpret many of the prophecies concerning the Messiah in the same way in which they are now understood by Christians, and, therefore, are very helpful in Jewish controversies. These Chaldee paraphrases are known by the name of Targums.

Such was the religious state of the Jews under the government of Pilate. In our Life of Christ we continued his history till the crucifixion and resurrection of the Son of God. An opinion prevailed among the ancient Christians, that, as Pilate consented unwillingly upon that occasion, so he transmitted to the emperor Tiberius a very favourable account of our Saviour's character. This opinion has been much controverted; but we shall content ourselves with transcribing what Eusebius has observed upon the subject.

"When the wonderful resurrection of our Saviour, and his ascension to heaven, were in the mouths of all men, it being the ancient custom for the governors of provinces to write to the emperor, and give him an account of new and remarkable occurrences, that he might not be ignorant of any thing, our



“THE CHIEF PRIESTS AND THE SCRIBES CAME TOGETHER AND LED HIM INTO THEIR COUNCIL.”

Saviour's resurrection being much talked of throughout all Palestine, Pilate informed the emperor of it, as likewise of his miracles, which he had heard of; and that, being raised up after he had been put to death, he was already believed by many to be a god. And it is said that Tiberius referred the matter to the senate; but that they refused their consent, under a pretence that it had not been first approved of by them, there being an ancient law that no one should be deified among the Romans without an order of the senate; but, indeed, because the saving and divine doctrine of the Gospel needed not to be confirmed by human judgment and authority. However, Tiberius persisted in his former sentiment, and allowed not any thing to be done that was prejudicial to the doctrine of Christ. These things are related by Tertullian, a man famous on other accounts, and particularly for his skill in the Roman laws. I say, he speaks thus in his *Apology for the Christians*, written by him in the Roman tongue, but since translated into Greek. His words are these: "There was an ancient decree, that no one should be consecrated as a deity by the emperor, unless he was first approved of by the senate. Marcus Æmilius knows this by his god Alburnus. This is to our purpose; for as much as among you divinity is bestowed by human judgment. And if God does not please man, he shall not be God. And, according to this way of thinking, man must be propitious to God. Tiberius, therefore, in whose time the Christian name was first known in the world, having received an account of this doctrine out of Palestine, where it began, committed that account to the senate, giving in, at the same time, his own suffrage in favour of it. But the senate rejected it, because it had not been approved by themselves. Nevertheless, the emperor persisted in his judgment, and threatened death to such as should accuse the Christians." "Which," adds Eusebius, "could be

no other than a disposal of Divine Providence, that the doctrine of the Gospel, which was then in its beginning, might be preached all over the world without molestation."

To leave, however, this matter undetermined, we proceed to observe, that the conduct of Pilate still continued to be the most atrocious and bloody imaginable. An event soon after happened, which brought his tyranny to a conclusion. An impostor appeared in Samaria in the year A. D. 35, a little after the death of Stephen, who gave out to the multitude, that if they would meet him at mount Gerizim, he would show them the sacred vessels which they believed Moses had concealed in that place. Vast numbers of ignorant people immediately assembled in arms, and laid siege to Tirathaba, a village in that vicinity, waiting for others to join them there, who would, they expected, enable them to form a sufficient body to go up and take possession of the pretended holy treasure. Pilate, who had received timely information, collected a large body of cavalry and infantry, and took possession of the mountain, whence he attacked the Samaritans, routed them with great slaughter, and brought off a considerable number of prisoners, the most distinguished of whom he ordered to be beheaded. Chagrined by this defeat and its bloody consequences, the chief persons among the Samaritans made application to Vitellius, governor of Syria, insisting that Pilate had been guilty of murder, in putting to death men that had not armed to oppose the Roman authority, but only to resist his outrageous oppression. On receiving this complaint, Vitellius despatched his friend Marcellus to take upon him the government of Judea, and commanded Pilate to repair immediately to Rome, to answer for his conduct at the tribunal of Cæsar. Josephus has informed us nothing further concerning Pilate, than that Tiberius died while he was performing his voyage, and

that the loss of his government was only the forerunner of greater evils. There is, however, an ancient tradition, that he was banished to Vienne in Gaul; and Eusebius asserts, from the authority of some Greek annalists, that he became his own executioner.

On the feast of the passover this same year, 35, Vitellius was present at Jerusalem, where he was received with the greatest distinction by the Jews, whose favour he took the utmost pains to conciliate, by remitting the whole duty which was levied on the fruits that were exposed to sale. His liberality did not stop here; for, being informed that the Jews were very uneasy that the pontifical habits were kept in the Fort Antonia, under the custody of a Roman officer, he commanded these vestments to be delivered up to the priests, to be disposed of at their pleasure, and released the governor from all responsibility for their safety. Not long after, he deprived Caiaphas of the priesthood, and bestowed it on Jonathan, the son of Ananas. At this period, which was in the twentieth year of the reign of Tiberius, died Philip, the brother of Herod, after having been tetrarch of Trachonitis, Gaulanites, and Batania, for the space of thirty-seven years. He was a man distinguished by his moderation, and devoted to the quiet enjoyment of his ease, his whole life being spent within the district over which he was appointed to preside. He very seldom left his own house; and, when he did, it was in company with a few select friends; and he had a chair carried after him, which, on particular occasions, he used to convert into a seat of justice. As it sometimes happened that he met persons on the road who had need of his judicial assistance, it was his custom not to lose any time, but to hear the cause immediately, and to acquit or condemn the party according to the strength of the evidence. His death happened at Chorazin; and he was interred, with the utmost pomp and

magnificence, in a monument, which he had caused to be erected for his reception. As he left no children behind him, the emperor decreed that his estate should be annexed to Syria, but on the condition that the country should not be deprived of the tributes hereafter to be raised in the tetrarchy.

In a former chapter of this work we mentioned that a war was carried on between Herod and Aretas, in consequence of Herod's divorcing the daughter of Aretas, that he might gratify his passion for Herodias. The army of Herod being defeated by the Arabian prince, Vitellius was commanded to assist the former, and accordingly marched towards Petra with two legions of Roman auxiliaries. When he had got as far as Ptolemais, and was on the point of crossing Judea, he was met by the principal people of the country, who most earnestly solicited him that he would take a different route; for that the Jewish law was insulted, and their religion profaned, by the images that the Romans usually carry in their colours. This reason had its proper weight with the general, who directed that his army should march about by the way of a large plain; and, in the mean time, he took with him Herod the tetrarch, and several other friends, who went up to Jerusalem to worship on occasion of a solemn festival which was then approaching. He made three days' stay in this city, during which time he was treated with all possible marks of honour and respect; and while he remained there, he deprived Jonathan of the office of high-priest, and conferred it on his brother Theophilus; and, on the fourth day, he received letters which announced the death of Tiberius: whereupon he caused the people to swear allegiance to his successor, Caius Caligula; and this being done, he gave orders for the recall of his troops, and directed that they should go into winter quarters, the change in the gov-

ernment having determined him to put a period to the war; and after this he returned to Antioch.

A tradition is current, that when this expedition of Vitellius was talked of, Aretas consulted the wizards and fortune-tellers, respecting what should be the issue of the affair; and that the answer which he received was to the following purpose: "That the army then on the march should never arrive at Petra; for that either one of the princes should die, or he that commanded the army, or the person that was deputy in the command, or the party against whom the war was levied."

Josephus here introduces the history of Herod Agrippa, which he justly considers as affording a striking instance of divine protection, though we cannot regard it as any proof of the virtues of Herod.

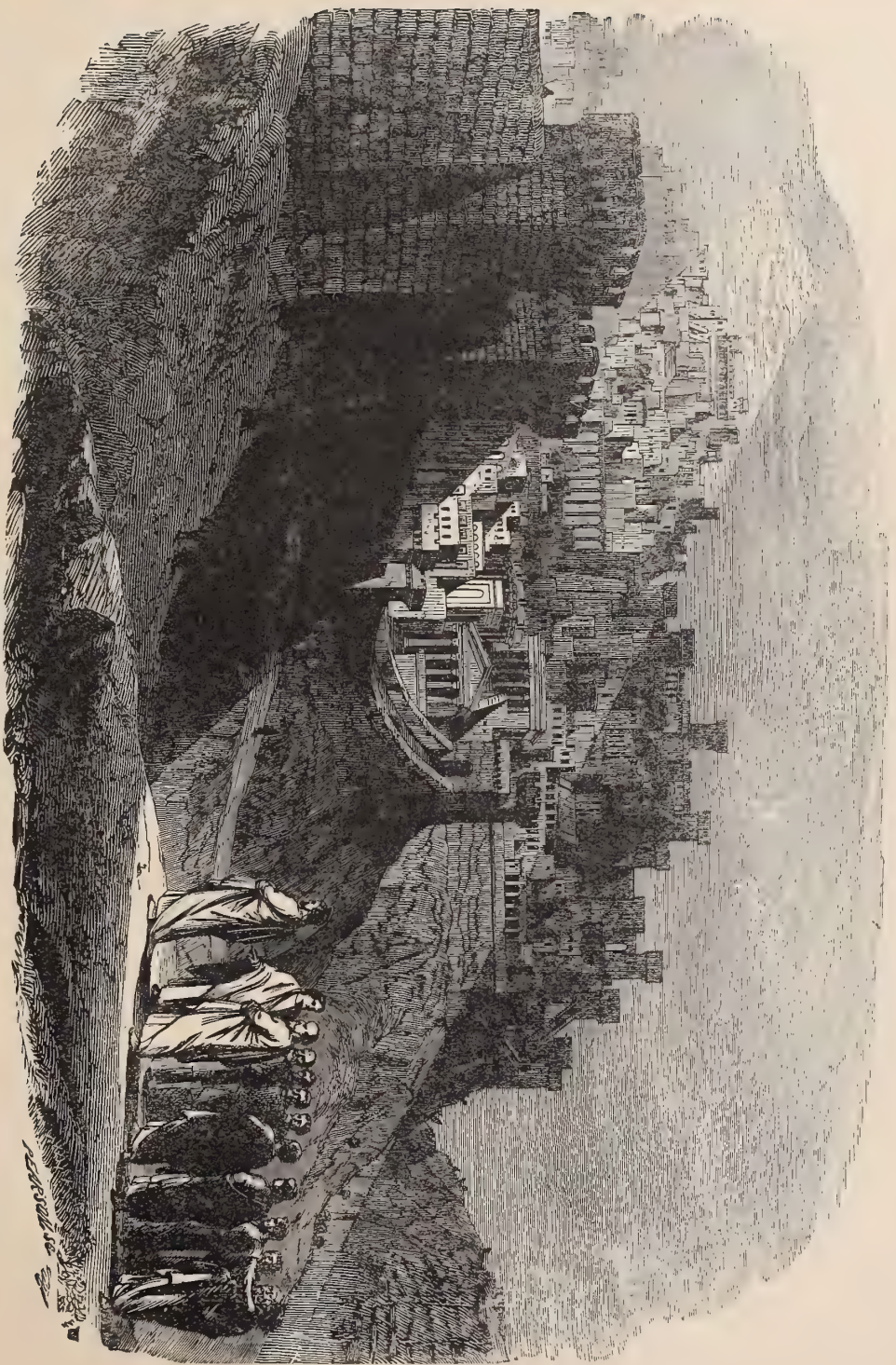
Some small time previous to the death of Herod the Great, Agrippa, residing at Rome, and being often in the family of the emperor, became a very great favourite of his son Drusus, and also obtained the good opinion of Antonia, the wife of the elder Drusus, through the interest of his mother Berenice, for whom Antonia had a most particular esteem. Agrippa was, by nature, rather inclined to extravagance; but during the life of his mother, he restrained himself within some reasonable bounds. Her death, at length, making him master of his own conduct, he began to give expensive treats, and make profuse and costly presents, particularly to the dependants and domestics of the court, where it was that he hoped to raise his fortune. By these means he involved himself in debt to such a degree, that he could no longer make his appearance at Rome. Besides, at this time, Tiberius having the misfortune to lose his son, he could not now endure the sight of

any of the favourites of Drusus, lest he should be reminded of the loss he had sustained.

Agrippa having thus squandered his money, and destroyed his reputation by the irregularity of his conduct, and his creditors being anxious with him to discharge their demands, which it was not in his power to do, he returned to Judea: and, when there, seeing no hope of retrieving his fortune, and blushing for the folly he had been guilty of, he retreated to Malta, a castle in Idumea, having conceived an intention, that, in that place, he would put an end to an existence that was no longer supportable.

Cypros, observing the desponding humour of her husband, and remarking that his melancholy seemed to forbode the most fatal consequences, exerted her utmost endeavours to prevent the misfortune which she dreaded, and particularly wrote to her sister Herodias a circumstantial account of the lamentable situation in which he lived, and most earnestly urged her, by all the ties of honour and consanguinity, to afford him some immediate relief. She said that she did every thing that was in her own power, and hoped that her example would be followed by her sister.

Herodias was so much affected by this representation, that she joined with her husband in sending a message, desiring that Agrippa would attend them; when they gave him a pension, and bestowed on him the government of Tiberias for his immediate support. But Herod did not long continue in this generous disposition, nor was Agrippa very well contented with his present situation. Now it happened, that, on a certain time, when they were drinking at Tyre, Herod made many ungenerous reflections on Agrippa, on account of his poverty, and intimated, among other things, that he was supported by his bounty.



SYMBOLIC UNION OF THE OLD AND NEW DISPENSATION.

This insult was too great to be borne by one of Agrippa's spirit; he, therefore, repaired to visit Flaccus, an old particular friend of his when at Rome, who was at that time governor of Syria. Flaccus received him in the most free and hospitable manner; but, at this time, Aristobulus, the brother of Agrippa, was a visitor in the same house. The former was his enemy, though his brother; yet Flaccus divided his favours and civilities indifferently between them, as if no animosity had subsisted. Aristobulus, however, urged by the most implacable malice, still kept up the quarrel, and would not rest till he had inspired Flaccus with a bad opinion of Agrippa, which was effected in the following manner: The inhabitants of Damascus, and those of Sidon, had a violent dispute between them respecting the boundaries of their territories, and Flaccus was fixed upon to hear and determine the cause. Now the people of Damascus being informed that Flaccus and Agrippa were on terms of the utmost intimacy, thought that it would be a stroke of good policy previously to engage the interest of Agrippa, by bribing him with a sum of money. The bargain being made, and promises of mutual secrecy given, Agrippa exerted all his interest for the people of Damascus against those of Sidon.

Now Aristobulus, having discovered that Agrippa had received a bribe to transact this business, went to the governor, and complained of the conduct of his brother; and Flaccus examining into the merits of the affair, and finding proof against Agrippa, dismissed him from his favour, and left him to seek a support in the best manner he was able. Hereupon Agrippa went back to Ptolemais; and, being in absolute want of the necessities of life, he came to a resolution to return into Italy. Thus distressed, he gave directions to Marsyas, a freed-man of his, to apply to the brokers to raise a sum of money

on any terms whatever, to answer his present demand. In consequence of these directions, Marsyas went to Protus, a freed-man of Berenice, (the mother of Agrippa, his late patroness, who, by her last will, had recommended him to the service of Antonia,) and proposed him to advance a sum of money to Agrippa on his own bond. Protus said that he was already in his debt; yet Marsyas prevailed upon him to lend twenty thousand Attic drachmas on the security above mentioned; but of this sum he gave no more to Agrippa than seventeen thousand five hundred pieces, retaining the other two thousand five hundred to himself, for the trouble taken in procuring this advance; nor was Agrippa in circumstances to dispute about this extortion.

As soon as he was possessed of this money, Agrippa proceeded to Anthedon, where he met with a ship calculated for his service, and made preparations for going to sea; but Herenius Capito, the procurator of Jamnia, hearing of this circumstance, sent a number of soldiers to him, to demand the payment of three hundred thousand pieces of silver, the property of the king, which he had borrowed when at Rome. This circumstance occasioned some little delay in Agrippa's proceeding; but he amused the soldiers with fair promises, and, when night came on, cut his cable, and slipped out to sea, steering his course towards Alexandria. On his arrival at that city, he made application to Alexander, the principal officer of the revenue, requesting that he would lend him two hundred thousand pieces of money on his bond. To this the officer replied, "With regard to yourself, I have not faith enough in you to credit you with such a sum; but your wife appears to be a woman of exemplary character and amiable deportment, and she shall have the money if she will give her security for it." In this manner the matter was settled; and Cypros becoming bound for the sum wanted, Alexander fur-

nished Agrippa with five talents on the spot, and gave him letters of credit to receive the rest at Puteoli; for he was unwilling to trust the whole sum with him at once, lest he should apply it to improper purposes. By this time Cypros was convinced that there was no possibility of preventing her husband's proceedings; wherefore she and her children went over-land to Judea.

When Agrippa arrived at Puteoli, he sent a letter to Tiberius Cæsar, who was then at Capræa, informing him that he had come so far to pay his humble respects to him, and requesting his permission to wait on him. Tiberius did not hesitate to send him an answer replete with kindness, in which he informed him that he should be happy to see him at Capræa. Thither Agrippa went, and on his arrival, Tiberius received him with open arms, and welcomed him to the palace, where he entertained him in the most generous and hospitable manner, thereby proving his sincerity when he gave him the invitation. But, on the following day, letters to Tiberius arrived from Herenius Capito, complaining of the conduct of Agrippa, and stating, "That when he demanded payment of a bond for three hundred thousand pieces, which had been long since due to the emperor, Agrippa departed in a secret manner so that the money would probably be lost."

This conduct was so highly offensive to Tiberius, that he commanded the officers of his bed-chamber not to permit Agrippa to depart till the debt was discharged. On the contrary, Agrippa did not seem to remark the displeasure of the emperor; but immediately applied to Antonia, mother of Germanicus and Claudius, who was afterwards advanced to the sovereign power. To her he related his distress, and told her that he was likely to lose the favour of the emperor, for want of the above mentioned three hundred

thousand pieces; whereupon she lent him the money in honour of the memory of Berenice, and the mutual friendship they had entertained for each other; exclusive of which Agrippa had been the companion and play-fellow of her son Claudius almost from his earliest infancy. Having received this money, he discharged his debt, and was reinstated in the favour of Tiberius. This conduct had such an effect on the emperor, that he committed his grandson, Tiberius Nero, the son of Drusus, to the care and government of Agrippa, requesting that he would be constantly in his company, and regulate his whole conduct. Agrippa, however, had so strong an idea of his obligations to Antonia, that he paid his principal attention and respect to her grandson Caius, for whom the people in general had the highest esteem, not only respecting his personal virtues, but on account of the reverence which they entertained for the memory of his father Germanicus. At this period, a Samaritan, one of Cæsar's freed-men, lent Agrippa a million of pieces, with part of which he discharged his debt to Antonia, and employed the remainder in paying the expense incurred on the attendance of Caius, with whom he had now contracted the utmost friendship.

It happened that, on a particular day, Caius and Agrippa were riding out in a chariot, without any other company, when Tiberius became the subject of conversation; on which Agrippa exclaimed, "From my heart I wish it would please God that Caius was in his place." Now Eutyclus, a freed-man of Agrippa, who, at that time, drove the carriage, heard these words spoken, but took no notice of them for the present.

Some little time afterwards, Eutyclus was charged with robbing Agrippa, and carrying off some of his clothes. The man was really guilty of the offence, and was apprehended and carried before Piso, the governor of the

place, to undergo the examination. Among other questions, Piso asked him how it happened that he ran away; to which he replied, "That the life of Tiberius was in danger, and he was going to make a discovery of the plot." On this declaration, he was sent bound to Capræa, where Tiberius still kept him in chains; for the emperor, in all affairs of state, was certainly the most dilatory man that ever existed. Ambassadors could not obtain an audience of him without a tedious delay, nor would he nominate people to succeed to governments of provinces till he had certain knowledge of the death of the former possessors.

Eutychus being kept so long in chains, was evidently the consequence of this disposition of Tiberius; but the emperor, at length, coming from Capræa to Tusculanum, distant only one hundred furlongs from Agrippa, he requested Antonia to solicit that Eutychus might be examined, that what he had to say against his patron might be known at once.

Now Tiberius entertained a singular respect for Antonia, partly on account of affinity, (for she was his sister-in-law, and the widow of Drusus,) and partly for her steady virtue in refusing a second marriage in the prime of her life, to which she had been earnestly pressed by Augustus himself. In fact, her whole life exhibited a pattern of the most exemplary virtue. Exclusive of the above considerations, Tiberius was under personal obligations to Antonia, which he could not forget; since her wisdom, fidelity, and diligence, had saved his life from the desperate machinations of Sejanus; for he was possessed of great power and credit, a captain of the guards, and had engaged in the conspiracy a number of the most eminent senators, many of Cæsar's freed-men, several of the favourites at court, and some of the military officers.

The escape, therefore, of Tiberius was

rather extraordinary, and the effects of the treasonable intention was evidently defeated by the resolute industry of Antonia; for no sooner was she informed of the horrid intention, than she wrote down a narrative of all the particulars of the plot as they came to her knowledge, and sent them from time to time to Tiberius at Capræa, by the hands of Pallas, who was an approved and confidential servant of the emperor; and, in consequence of this discovery, the confederacy and those concerned in it being made known, Sejanus and his accomplices received the reward due to their demerits.

It may be presumed, that if Antonia's merit was great with Tiberius before she had rendered him this piece of service, it was much greater afterwards; so that when, at the request of Agrippa, she had repeatedly urged the emperor to hear the charge of Eutychus, he could not refuse to comply with her solicitations; but he addressed her to the following purport: "If this man has reported falsehoods concerning Agrippa, he has been already sufficiently punished in the length of his imprisonment; but let Agrippa beware how he prosecutes this matter with too great a degree of rigour, lest, on a clear investigation of the affair, the punishment he intends for Eutychus should fall on his own head."

Antonia reported the contents of this speech to Agrippa; but the more earnest she was in advising him to decline all further thoughts of prosecution, the more he seemed resolved to have the matter determined by a full examination.

When she found that he refused to be advised, she took an opportunity, when the emperor was passing by in a chair after dinner, with Caius and Agrippa walking before him, to advance immediately to Tiberius, with a repeated request that Eutychus might be

brought to an immediate examination; on which he addressed her in the following manner: "I call heaven to witness, that what I am now about to consent to is contrary to my own inclination, and merely in compliance with your urgent request." Having said this, he gave orders to Macro, who had succeeded Sejanus as captain of the guards, to direct that Eutychus should be immediately brought before him.

The prisoner having made his appearance, Tiberius interrogated him in the following manner: "What have you to allege against your patron Agrippa, to whose bounty you owe the possession of your freedom?" To this Eutychus made answer: "One day, as I was driving Caius and Agrippa in a chariot, and sitting at their feet in the discharge of my duty, I heard the substance of the conversation that passed between them; and, among other things, I particularly recollect that Agrippa addressed Caius in the following manner: 'Devoutly do I wish that the old man was but safely deposited in the grave, and you were left governor of the world; for if he was departed, you might easily dispose of his grandchild Tiberius; and, exclusive of the general advantage that would arise to mankind from this circumstance, we might reasonably hope to share in the particular blessing of the revolution'"

There wanted nothing to induce Tiberius to give credit to this information; and he was inexpressibly chagrined to think, that after he had committed the education of his grandson Tiberius to the particular care of Agrippa, he should totally neglect that important charge, and devote his whole time to an attendance on Caius. The emperor, therefore, turning about to Macro, cried, "Put him in chains;" but Macro, not knowing who it was that he meant, (for he could not think of such a circumstance respecting Agrippa,) hesitated

awhile till he should be more fully informed of his intentions.

In the interim, Tiberius took a walk in the circus; and observing that Agrippa was still at liberty, he again called to Macro, and said, "Have I not given orders for the putting that man in chains?" Upon this Macro exclaimed, "What man?" The emperor replied, "Agrippa."

Agrippa had now recourse to the most humble supplications and entreaties, beseeching Tiberius, by the regard he entertained for the memory of his son, who had conferred on him the honour of his acquaintance, and on account of the services he had been happy enough to render his grandson Tiberius, that he would grant him his pardon. But his solicitations had no effect; for he was immediately dragged away to prison by the guards, in his robes of honour, as they found him. Now the weather being remarkably sultry, and Agrippa ready to perish through the intenseness of thirst, he observed one Thaumastus, a servant to Caius, who had a pitcher of water in his hand, and requested that he would give him a draught of it. Thaumastus readily complied with his request; and when Agrippa had quenched his thirst, he addressed his benefactor in the following manner: "Since you, Thaumastus, have been so generous as to confer this obligation on me during my present disgraceful situation, with the same readiness that you formerly served me in a more elevated station of life, be assured that you shall never have cause to repent the liberality of your present conduct; for you may depend upon my word of honour, that as soon as my present difficulties shall be overcome, I will make use of my utmost interest with Caius that you shall be restored to your liberty." And Agrippa was afterwards as good as his promise; for no sooner was he advanced to the crown, than he begged Caius would make him a present of

Thaumastus, to whom he gave his freedom, and intrusted him with the management of his affairs; and, when his death approached, he recommended him to his son and daughter Agrippa and Berenice, advising that he might continue in the same situation during the remainder of his life; and this he did with credit to himself, and possessing the esteem of all who knew him.

While Agrippa was standing bound with chains with other prisoners before the palace, leaning in a melancholy manner against a tree, an owl perched thereon; which being observed by a German prisoner, he asked a soldier, Who was the person dressed in purple? And, being told that he was a Jew of the first distinction, he begged the soldier would let him approach him, for he wished to know some things respecting his country. This request being complied with, and an interpreter being allowed, the German addressed Agrippa to the following effect: "I perceive, young gentleman, that you are dejected by this sudden and amazing change in your fortune: yet it is not in your power to conceive, nor will you easily credit how very near your deliverance approaches, under the special care and protection of that providence which is your peculiar guard. I now invoke all the gods which are worshipped either by your nation or ours, by whose permission we are thus imprisoned, to witness that I say not this to flatter you with idle hopes, by which you will be deceived; for I am not insensible that such prognostications, if the event should not prove answerable to the prophecy, are productive of more injury than service. But I conceive it to be my duty, at whatever risk to myself, to inform you that you will see such a surprising turn of affairs, as will elevate you from this distressful situation, and place you on such a summit of honour and power, that you will become the envy of those who have heretofore affected either to despise or pity you. The

remainder of your days will be prosperous, and your good fortune will be possessed by children whom you will leave behind you. I now entreat your particular attention to what I have further to say. When you shall again behold this bird, you shall die at the end of five days from that time. Thus much I am commissioned by heaven to give you to understand by this auspicious omen. What I declare is founded on fact; and I tell you the simple truth, that you may not be borne down by the weight of your present afflictions, but be happy in the prospect of future events. All I have further to desire of you is, that when you shall find these predictions verified by the event, you will not be unmindful of your fellow prisoners; but procure the freedom of those you may leave in this place." When Agrippa heard this prophecy of the German, it appeared to him altogether as ridiculous as it did afterwards wonderful, when it came to be accomplished.

During this time, Antonia was exceedingly unhappy on account of the hard treatment of her friend; and conceiving that the inflexibility of the disposition of Tiberius was such that the making application to him would be a mere loss of time, she took a different method, and applied to Macro to render his confinement as easy to him as possible, by directing that he should be attended by soldiers of a civil and humane disposition, that he should constantly sit down at table with the officer in whose immediate custody he was, that he should be permitted the use of the bath daily, and that the visits of his friends and freed-men should be admitted.

All these favours were granted: whereupon he was visited by his friend Silas; and Mar-syas and Stychus, two of his freed-men, constantly conveyed to him the food of which he was most fond; and, under pretence of carrying blankets to sell, they supplied him with

those articles on which to repose in the night, the soldiers, agreeably to the hints they had received from Macro, making no opposition to these proceedings.

At the expiration of about six months from the commencement of Agrippa's imprisonment, Tiberius, on his return from Capræa, was attacked with an illness that was at first but slight; but which gradually increasing, he grew worse, till his life was despaired of.

When he came to perceive that there was no hopes of his recovery, he despatched Evodus, his favourite freed-man, to bring his children to him early on the following day, to take a final leave of their dying parent. These were not his natural children, but his adopted children, his grandson, Tiberius, the son of Drusus; and his nephew Caius, the son of Germanicus.

He now betook himself to fervent prayers to the gods of his country, that he might be directed by some particular signal, which of the two he should make choice of for his successor, yet secretly wishing that Tiberius might be distinguished by the happy omen. However he did not dare venture to make a prejudication in a matter of such high importance, but thought proper first to consult his oracle. Wherefore, he determined that he would be governed by this circumstance, that the young prince who should first wait upon him in the morning should succeed him in the government.

Having formed this resolution, he gave particular orders to the tutor of his grandchild to bring the youth to him by-day-break, not entertaining a doubt but that the gods would declare in favour of Tiberius; but the event proved the contrary; for the emperor sending out Evodus as soon as day-light appeared, to see if the young princes were at the door, and

to bring into the palace the first he saw, he found Caius alone, informed him that he must wait on his father, and immediately introduced him. Now it happened, that Tiberius, being unapprized of the intention of the emperor, had stayed to breakfast, and thus missed the favourable opportunity.

The emperor was astonished when Caius entered the room, and wondered at that providence which had defeated his design in the disposal of the government, by thus settling it in a way totally contrary to what he had intended. Nor did he deem the present disappointment of his expectations the worst circumstance attending the affair; for he did not consider the loss of the empire as of equal consequence with the personal safety of his grandchild; since, where the acquiring of dominion is the object, the question will be decided by force; ambition is deaf to the calls of humanity; and where there is a rivalry for power, the ruin of one party is generally deemed the security of the other.

Being thus disappointed in the wish that he had formed respecting the succession, he was but ill-disposed to congratulate the future emperor on the good fortune that awaited him; yet, as on this occasion, it was necessary that something should be said, he addressed the fortunate prince in the manner following;

“It is unnecessary, my son Caius, for me to inform you that Tiberius is more nearly allied to me in blood than you are; yet I now commit the government of the Roman empire into your hands, in consequence of having consulted the will of the gods, and debated on the affair in my own mind. But I command you, that, in the exercise of the power with which you are invested, you constantly remember the obligations you are under to him who bestowed it on you; and that your gratitude to your patron be testified by every possi-

ble instance of affection and regard to your brother Tiberius. All that I have to request of you, in grateful acknowledgment of the honour I have now conferred, is, that in every particular you will treat him with the utmost kindness, since he is equally endeared to me by nature and affection. I would likewise wish to remark to you, that it is no less your interest than your duty to comply with the injunctions I have given; for, on the life and happiness of your brother, the dignity and security of your situation will in a great measure depend, and your unhappiness will speedily succeed the day of his death. The situation of a sovereign prince is equally dangerous and uncertain: he stands on a giddy and slippery elevation: nor will the divine vengeance fail to follow any actions he may be guilty of in violation of the laws of nature and consanguinity."

Tiberius having thus made his last address to Caius, he promised a punctual and exact obedience to every article of his commands; but he did not intend that his actions should correspond with his words; for no sooner did he come into the possession of power, than he caused his brother to be put to death, but within a few years he himself lost his life by assassination.

In a few days, after having given these injunctions, Tiberius died, to the great joy of the Roman people, who detested him for his tyranny. The tidings of his death no sooner reached Marsyas, the freed-man of Agrippa, than he instantly hurried away with the good news to his patron, who was then going to bathe, and whispered him in the Hebrew language, "The lion is dead." Agrippa immediately comprehended his meaning, and exclaimed, "How is it possible that I should requite you for this favour, and the many other obligations thou hast conferred on me, provided that thy present intelligence should

prove true?" The officer to whose custody Agrippa had been committed, observing in what a hurry Marsyas delivered his message, and how well pleased the prisoner was with the news, immediately conjectured that the intelligence was of the satisfactory kind, and, therefore, desired Agrippa to inform him of the particulars. At first he made some kind of hesitation; but on being urged to discover what he knew, he related the plain matter of fact. The officer having congratulated him on the good news, invited him to partake of an elegant supper; but while they were in the midst of their entertainment, a messenger arrived with an account that Tiberius was out of danger, and would soon arrive in town.

This intelligence astonished the officer in the highest degree; and being apprehensive that his life must pay the forfeit of his having rejoiced with the prisoner on the news of the death of Tiberius, he pushed Agrippa violently from his seat, and exclaimed in a rage, "Is it thus that you seek to impose upon me by lies and artifices, and could you find no other person to amuse with a pretended story of the death of Cæsar? Depend upon it that you shall severely pay for the liberties you have taken." Saying this, he directed that he should be put in chains, and more closely watched than he was before. Agrippa having passed the night in this situation, the report of Cæsar's death prevailed in the morning, and the people offered sacrifices of joy on the event.

Soon after this report, two letters were brought from Caius, one to the senate, informing them that he was appointed successor to Tiberius; and another to Piso, governor of the city, to the same effect. These letters ordered that Agrippa should be discharged from prison, and allowed to live in his former house; so that though still in a kind of custody, he was eased of all fearful appre-

hensions, and considered himself as in a state of enlargement. Soon after Caius came to Rome, and brought with him the body of Tiberius, which was interred in a most sumptuous manner. The emperor would have instantly discharged Agrippa; but this was opposed by Antonia, not for want of affection to the party, but that she thought it would be rather indecent to hasten the discharge; and, as Tiberius had committed the prisoner, would be deemed a kind of insult on his memory. In a few days, however, Caius sent for him to his palace; and having given directions that he should be properly shaved and dressed, he caused a crown to be put upon his head, as successor to the tetrarchy which had been possessed by Philip: he likewise created him king, bestowed on him the tetrarchy of Lysania, and gave him a chain of gold of the same weight as that of iron which he had worn in prison. Marcellus was now sent as governor of Judea by Caius.

When Caius Cæsar was in the second year of his reign, Agrippa entreated his permission to retire into his own country to adjust his private affairs, promising to return at a limited time. It was matter of astonishment to his countrymen to behold Agrippa with a crown on his head, as he appeared a singular instance of the instability of fortune, and the fluctuation of human affairs, having so changed his situation from one excess to the other. Some of them considered him as a wise and fortunate man, who would so firmly support himself against all difficulties; while others were so astonished at the revolution that had happened, that they could scarcely credit the evidence of their own senses.

Herodias, the detested wife of Herod Antipas, greatly envied the prosperity of her brother, and would not permit her husband to enjoy any peace till he should consent to go with her to Rome, and there lodge an accusa-

tion against the prosperous Agrippa. Agrippa had, however, resided too long at the court of Rome to be ignorant of the arts of intrigue. He, therefore, being timely acquainted with their ambitious designs, had taken care to send to Rome one of his freed-men, to accuse Herod of having had a share in the late conspiracy of Sejanus; and, as a proof of it, to mention the arsenals which he had filled with arms sufficient to furnish seventy thousand men, and his having formed a league with Artabanus, the king of Parthia. Fortunatus presented his master's letter at the very time while Herod was enjoying his first interview with the emperor. Caius immediately inquired whether Herod had really collected such a store of arms; and finding that this fact could not be denied, banished him, and afterwards Herodias, to Lyons in France, confiscated their treasures, and conferred both the treasures and the tetrarchy on Herod Agrippa. Herod had been tetrarch forty-three years; so that this event happened in the year A. D. 39.

The character of Caius Caligula is well known to all who are in the slightest degree acquainted with the Roman history. It is scarcely too much to affirm that he had all the follies which could degrade, and all the vices which could contaminate human nature. Yet his vanity was so great, that he was disposed to account himself a god, and lay claim to the honours which the heathens were accustomed to render to their deities of the first order, such as Mercury, Apollo, and Mars. He first determined to personate Mercury; and clothed himself in a mantle resembling the garment of that deity, carried a white rod in his hand, and wore buskins with wings affixed to them. He now divested himself of the ornaments and ensigns of Mercury, and assumed the appearance of Apollo, wearing a radiant crown, representing the beams of the sun, upon his head; and to convey an intima-

tion that he would be slow to punish offences and ready to execute benevolent offices, he carried a bow and arrow in his left, and the graces in his right hand. After this, he caused holy songs to be sung, and dances to be exhibited in honour of the new deity; though but a short time elapsed since he had been contented with being distinguished by the names of Liber, Euius, and Lycæus. In order to counterfeit Mars, he provided himself with a costly head-piece, sword, and buckler, and marched with priests and braves attending him on each side, ready to obey his inhuman commands; for he ridiculously imagined that by spreading destruction, and an indiscriminate spilling of blood, he should gain a more near resemblance to the god of war.

The Gentile nations who were accustomed to worship as deities the most abominable of mankind, though they might smile at the folly of the emperor, made no hesitation to pay him divine adoration; and the Christians were at this time too inconsiderable in their numbers to attract any very general notice. The Jews, therefore, were the only people who, by their tenacious opposition to the emperor's absurd requests, were likely to draw down upon their heads the tempest of his indignation. He accordingly made no secret of his enmity against them, and the animosity which he entertained soon diffused its influence through the different provinces of the empire.

The inhabitants of Alexandria no sooner gained intelligence of the emperor's disposition, than they began a most violent persecution. The houses of the Jews were forcibly entered and plundered of the most valuable contents. Many thousands of their men, women, and children, were confined in a small space like beasts in a pound, that they might either be forced to abandon the city, or

perish for want of provisions, exercise, and fresh air. Such of them as attempted to remain in Alexandria, after they had escaped their confinement, were put to death with excruciating tortures. Fires were made of the timber belonging to the Jewish merchants, while they themselves were cast in to perish in the flames; and many others were cruelly executed, by being dragged about the streets with ropes till such time as they expired. But what the surviving Jews most of all regarded, was that their places of public worship were first plundered by the heathen, and then polluted by the statues of the emperor being placed in them as objects of adoration.

In consequence of these accumulated evils, the Jews of Alexandria determined to send an embassy to Rome, to deprecate the wrath of Caligula; and, if it were possible, without violating their religion, to regain his favour. At the head of this embassy was placed Philo, a Jewish philosopher, some of whose works remain to the present day, and are greatly valued among the learned. Caius was, however, so effectually wrought upon by Egyptian flatterers, who composed a part of his household, that he not only treated the ambassadors with the most mortifying contempt, but sent orders to Petronius, the governor of Syria, to erect his statue in the sanctuary at Jerusalem.

Petronius appears to have been a prudent and humane man; and knowing the zeal of the Jews, as well as the impetuosity of his master, he determined to gain time by sending to distant parts for the best artists and materials, and to collect his army into the neighbourhood of Ptolemais. This last action having alarmed the nation, he was obliged to tell them the orders that he had received from Caligula; upon which he was addressed by all the heads of the Jews, who assured him, in the humblest manner, that they would sooner hazard the loss of all that was dear to

them, even their lives, than suffer their temple to be thus profaned. The governor strove to bring them into a compliance, by reminding them of the danger of their opposing, or of his not obeying the emperor's command; and that their resistance would be interpreted as a downright rebellion. They answered him, that the prayers and sacrifices they offered daily for the emperor were a sufficient token of their loyalty. However, added they, we are so far from designing to rise in arms upon this occasion, that we will suffer ourselves to be butchered in the most cruel manner, and this will be all the resistance you will meet with from us, if you go on with your design.

Soon after this, Aristobulus, the brother of Agrippa, accompanied with some of the royal family, came to Petronius, and begged that they might have leave to try to mollify the emperor by an embassy, and that he would second it with a letter to that monarch in their behalf. Petronius at length consented to write to the emperor, but forbade them to send any embassy, or let their reluctance be so much as suspected at the Roman court. He wrote accordingly to the emperor, that he had met with difficulties in the execution of his orders through want of proper hands, and that the statue which he designed should be a master-piece of its kind was not yet reared, because he feared lest the taking so many men from their other labours should bring a scarcity on the land, and lower the tribute; with such other reasons, which, instead of appeasing, greatly exasperated the emperor.

He was just reading the letter, and in the height of his resentment, when king Agrippa, who was then at Rome, came into his presence. He was greatly surprised to see such a mixture of passions in his looks and gestures, and began to fear he had either offended, or been in some way misrepresented to him; when Caius, who easily perceived his disorder,

broke the secret to him in words to this effect: "Your Jewish subjects are strange creatures, to refuse to acknowledge me for a god, and to provoke my resentment against them; I had commanded the statue of Jupiter to be set up in their temple, and they have, it seems, opposed it, and raised a kind of universal insurrection."

At these words, Agrippa, like one thunder-struck, after having in vain tried to keep himself up, fell into a swoon, and was carried off into his own palace, where he continued in that condition till the third day; when, having taken a little sustenance, he set himself about writing to the emperor the letter which the reader may see at length in Josephus. Caius, instead of being moved at the king's concern, was rather the more exasperated against the Jews, and against him, for his concern for such an ungrateful race, as he called them, whom all his favours could not work into a compliance to his will. However, he began to relent when he read the letter; and Agrippa, who drew a good omen even from his not answering it, took the liberty to invite him to a sumptuous entertainment, which Caius, who really loved him, easily accepted.

Here the Jewish king, having well warmed his guest with wine, began to extol the great and signal favours he had heaped upon him; and, by his large encomiums and expressions of gratitude, found means to get a fresh promise of whatever he should ask. To this Agrippa answered, "Since it is your pleasure to add this new favour to all the rest, I will beg for such an one as will at once be an irrefragable proof of your goodness to me, and draw a plenty of heavenly blessing upon your head; and that is, that you will lay aside your resolution of setting up the statue in the temple of Jerusalem."

This petition, which showed not only the

greatest disinterestedness, but also the most unfeigned love for his country and religion, even at the hazard of his life, had such an effect on that emperor, that he wrote immediately to his governor, that if his statue was not already set up, he should forbear doing it, adding, that he had altered his design out of friendship to Agrippa. However, the lightness of his temper soon made him repent of his complaisance to him, so that he designed to have made a second attempt unknown to him. At the same time, his resentment against Petronius being kindled afresh, he sent him an order to despatch himself; but Caius was assassinated time enough to prevent either mischief taking effect.

Agrippa, who still remained at Rome, was very serviceable to Claudius in promoting his accession to the empire, in consideration of which, the emperor confirmed to him all the grants of Caligula; gave him Judea, Samaria, and the southern parts of Idumea; entered into a solemn alliance with him; and enacted several edicts in favour of the Jews. At his request, he likewise conferred the kingdom of Chalcis, which was situated in the north of Syria, near the river Orontes, on Herod, who was both the brother and son-in-law of Agrippa. He became possessed of all the dominions of Herod the Great, with the addition of greater influence in the senate than ever that monarch possessed.

Returning to Judea, he determined to practise every thing which could render him acceptable to the Jews. He first performed the solemn vow of the Nazarites, cutting off his hair, and offering sacrifices according to the most rigid forms of law. Then he caused the golden chain which Caligula had given him to be suspended in one of the most conspicuous parts of the temple, as a testimony of his gratitude to God, and a monument of the instability of all human affairs. He next

divested Theophilus, the son of Ananus, of the high-priesthood, which he conferred on Simon, the son of Boethus, who was denominated Cantharas. Afterward, however, he deprived him of this dignity, in order to bestow it on Jonathan, the son of Annas, who had already enjoyed it after Caiaphas, but he modestly refused it; telling the king, that he thought himself sufficiently honoured to have once enjoyed that office, upon which it was conferred on his brother Matthias. He also opposed, through his interest, the erecting of a statue to Cæsar in a Jewish synagogue at Doris. He next directed his attention to fortifying the city, making the walls of what was called the New Town higher and stronger than they had formerly been; and would, in the opinion of Josephus, have rendered Jerusalem impregnable, had it not been for the interference of Marsus, governor of Syria after Petronius, who procured a command from Claudius that he should desist from his undertaking.

Still further to gratify the Jews, we have already seen, in another part of this work, that he commenced a bloody persecution amongst the Christians, but was cut off by Providence in the midst of his pride, an awful monument of the divine displeasure. His reign afforded a short gleam of sunshine to the Jews, whose dark night of calamity was now rapidly approaching.

Agrippa's surviving family consisted of a son of his own name, aged seventeen years, and three daughters; of whom the eldest, Berenice, when sixteen years old, was married to her uncle Herod. The second, Mariamne, was ten years old; and the youngest, Drusilla, six years. Mariamne was contracted to Julius Archelaus, the son of Chelcias; and her sister to Epiphanes, the son of Antiochus, king of Comagena.

The death of king Agrippa was no sooner

made known to the public, than the inhabitants of Cæsarea and Sebaste, instead of making a proper acknowledgment of the many obligations he had conferred on them, loaded his memory with the most scandalous and opprobrious epithets that their imaginations could possibly invent.

It happened, that at this time, there was a number of soldiers at those places, who, in aid of the calumny, took the statues of Agrippa's three daughters from the palace, and conveyed them in triumph to public brothels, with brutish terms of reproach that are too infamous for repetition. They feasted, and played the tricks of buffoons in the streets; adorned their heads with flowers and garlands, perfumes and ointments, as if they were sacrificing to Charon; and likewise drank libations of thanks for the king's death. In this manner they entertained themselves, regardless of all the favours they had received from, and the obligations they owed to, Agrippa, or of those due to Herod his grandfather, who had founded those splendid cities, and the temples and ports appertaining to them.

At this time, Agrippa, the son of the deceased king, was at Rome, being educated in the court of Claudius, who, when informed of the death of his father, and the horrid insults that had been offered to his memory by the ungrateful inhabitants of Cæsarea and Sebaste, expressed great concern at the loss of the king, and equal indignation at the ingratitude of the other parties, wherefore he formed an idea of immediately sending the present Agrippa to take possession of his father's kingdom, which was equally agreeable to an oath he had taken, as consistent with common reason and equity.

But the emperor was easily diverted from carrying his plan into execution, by the persuasion of a number of favourites who

surrounded him. They urged that it was unsafe to trust so important a business into the hands of a man so young and inexperienced: for the commission was of so difficult a kind, that it would furnish ample employment for the most acute genius in the empire.

These artful insinuations induced Claudius to change his mind; and thereon he deputed Cuspius Fadus to the command; but paid so great a respect to the memory of the deceased, that he strictly charged him not to receive Marsus into the government, under the consideration that he had been the enemy of Agrippa; but he gave him still more particular directions to punish severely the inhabitants of Cæsarea and Sebaste, on account of the indignities they had offered to Agrippa and his daughters. He commissioned him likewise to despatch to Pontus five cohorts, and the other troops that were in those cities, and to cause that their places should be supplied by a select body of men from the Roman legions then in Syria. This last order, however, was not obeyed; for, on earnest application, Claudius was induced to permit those troops still to remain in Judea. From this circumstance arose many great calamities which were afterwards suffered by the Jews, and which gave rise to a series of wars when Florus had the command; so that Vespasian, though the conqueror, was obliged to compel them to quit the country.

Fadus, upon his arrival in Judea, was forced to suppress the banditti, who were by that time grown very numerous and powerful; and to quell an insurrection which the Jews had raised against the inhabitants of Philadelphia, which was the same city with Rabbah, the capital of the Ammonites. In the mean time, Claudius, having recalled Marsus, out of respect to the late king, had sent Cassius Longinus into that government, who came

immediately to Jerusalem, and insisted upon the pontifical vestments being put into his possession, in order to be kept, as formerly, in the fortress of Antonia. The Jews, surprised at this new demand, begged leave that they might send a deputation to the emperor against it; and did not obtain it from that governor till some of the heads of the nation had put their sons as hostages into his hands. But upon the ambassadors applying to Claudius, in which they were backed by the young Agrippa, they obtained a grant that those sacred robes should be kept in the possession of the high-priest, in the manner Vitellius had granted it six years before.

At the same time, Herod, king of Chalcis, obtained of that emperor the superintendency of both the temple and sacred treasury, together with the authority of naming whom he would to the pontifical dignity; in pursuance of which, he deposed Cantharas, and raised Joseph, the son of Cami, to it. After Herod's death, young Agrippa obtained the same grant for himself, and enjoyed it till the time of the Jewish war.

During Fadus' government, there arose a notable impostor named Theudas, who drew great numbers of the deluded Jews after him, bidding them follow him beyond Jordan, and promising them that he would divide the waters of that river, as Joshua had done, by his single word. Cuspius sent some troops of horse and foot against him and his followers, killed some of them, took others prisoners, and amongst them Theudas himself, whom he caused to be beheaded, and his head to be brought to Jerusalem.

This, according to Josephus, is the most remarkable thing that happened during Fadus' government. He was soon after succeeded by Tiberius Alexander, an apostate Jew of sacerdotal race, and nephew to the famous Philo.

One of his first exploits was the crucifying James and Simon, the sons of Judas, surnamed Galileus, head of the Gaulonitish sect; and, about the same time, Herod, king of Chalcis, having deposed Joseph, the son of Cami, gave the high-priesthood to Ananias, the son of Zebedeus, and died soon after, in the eighth year of Claudius. That emperor gave his kingdom to young Agrippa, in prejudice of Aristobulus, the eldest son of the deceased.

Soon after this died Herod, the governor of Chalcis, who left two sons, named Berenicianus and Hyrcanus, by Berenice, the daughter of his brother; and Aristobulus, by Mariamne, his former wife. Another brother Aristobulus, died a private man, and left a daughter, called Jotapa.

It has been already mentioned that these were the children of Aristobulus, the son of Herod. But Mariamne bore to Herod two sons, named Alexander and Aristobulus, who were put to death by order of their father. After this, the children of Alexander were governors in Armenia the Greater.

Herod of Chalcis being dead, Agrippa, the son of Agrippa, was advanced by the emperor to the kingdom of his uncle; and that of Judea was governed by Cumanus, who succeeded Tiberius Alexander.

During the administration of the latter, many fresh misfortunes overtook the Jews. While the people were assembled in prodigious numbers at Jerusalem, to celebrate the festival of unleavened bread, a guard of soldiers was stationed at the gate of the temple, to prevent disorders, according to their usual custom. Among these soldiers was one who, turning up his bare posteriors in the midst of the company, made a disagreeable noise, corresponding with the indecency of the action.

This inflamed the multitude to such a degree, that, pressing in crowds to Cumanus, they demanded justice on the soldier for the insult; and, amongst the rest, some violent young men proceeded to high words and quarrelling, and struck the soldiers, and pelted them with stones. Cumanus, fearing the consequence of a popular insurrection, sent other soldiers to support the former, which occasioned such a terror to the Jews, that they endeavoured all in their power to get out of the temple; but the throng was so great in the passages, that near ten thousand were pressed or trod to death. This circumstance turned the Jewish festival into mourning; there were tears and lamentations in every house; for the calamity was so general, that almost every family shared in it.

No sooner was this misfortune ended, than it was succeeded by another. A domestic of Cæsar, named Stephen, being on a journey with some household goods belonging to his master, was attacked by a set of thieves, who robbed him near Bethoron. Hereupon Cumanus sent a party to seize the inhabitants of the adjacent villages, and bring them in bonds to answer for not apprehending the robbers.

While searching for these people, a soldier happening to meet with the books of Moses, tore and threw them into the fire. Affronted by this insult, the Jews assembled in multitudes, and, in the hurry of their zeal, repaired to Cumanus in Cæsarea, and urged him, in the most violent manner, to punish the author of so daring an outrage on the law of God. Cumanus, finding that the people would not be appeased, ordered the soldier to be brought forth, and put to death in their presence; and thus the tumult subsided.

At this period, an unhappy dispute likewise appenhen between the Jews of Galilee and

those of Samaria. A Galilean Jew, going to worship at the festival at Jerusalem, was killed as he was passing through the village of Geman, in the plain of Samaria. Hereupon the Galileans assembled in a body to take vengeance on the Samaritans by force of arms. Those of better rank applied to Cumanus, and advised him to go to Galilee before the matter went too far, and do justice on the murderers on a strict scrutiny. Cumanus, otherwise employed, would not interfere.

When the report of this violence reached Jerusalem, the people were beyond measure inflamed, and resolved to attack Samaria, notwithstanding all the arguments that could be used to restrain them. The ringleaders of these outrages were Eleazar, the son of Dineus, and Alexander, who, making inroads into the district of Acrabatena, destroyed men, women, and children, with the sword, and burnt the country.

Cumanus, hearing of these ravages, advanced with a party of horse from Sebaste to relieve the country, and destroyed and made prisoners many of Eleazar's adherents. With regard to those who had made such ravages in Samaria, the officers and principal people in Jerusalem went after them in sackcloth and ashes, entreating them, by every persuasive argument, to abandon their design. "Do not," said they, "let your rage against Samaria destroy Jerusalem. Pity your country, temple, city, and wives; the fate of all being at stake in this contest. Let not the idea of avenging one poor Galilean cost you all that you hold dear in the world." The Jews were at length pacified by these remonstrances.

Peace being naturally productive of sloth, robberies of every kind became now very common; the countries were infested with men of violence, and the greater villains preyed upon the less. At this time, Numidius Quad-

ratus, being governor of Syria, was applied to at Tyre by the principal of the Samaritans, who represented how greatly their country was infested by robbers. Jonathan, the son of Ananus, the high-priest, was present with a considerable number of Jews of distinction. Jonathan replied to their complaints, by blaming the Samaritans as the authors of the insurrection by the death of the Galilean; and likewise hinted that Cumanus' neglect of properly punishing the offenders had produced all the fatal consequences.

When Quadratus had heard thus much of the affair, he postponed the further consideration of it till he should arrive in Judea, where he might obtain further information respecting it. He now went to Cæsarea, and ordered the execution of those persons whom Cumanus had made prisoners, and then proceeded to Lydda: when he again heard the cause, and ordered eighteen of the principal Jews, who were proved to have been concerned, to be beheaded. He sent some of the noble Samaritans to Cæsar; likewise Jonathan and Ananias, high-priests of the Jews: Ananus, son of Ananias; and other Jews of distinction. Cumanus, and Celer the tribune, he also sent to Rome, to answer for their conduct to the emperor. Having thus adjusted affairs, he went to Jerusalem; but retired to Antioch, on finding that the people were in the peaceable celebration of their feast of unleavened bread.

The trial coming on at Rome, Agrippa was now an advocate for the Jews, and Cumanus had many friends to support him; but when Cæsar had heard his defence, and that of the Samaritans, he ordered three of the most eminent of the latter to be beheaded; Cumanus to be banished; Celer the tribune to be sent in chains to Jerusalem, dragged through the city, and beheaded, and the Jews to see the sentence executed. This done, he constituted

Felix, brother of Pallax, governor of Judea, Samaria, Galilee, and Perea. He advanced Agrippa from the kingdom of Chalcis to a better government, giving him likewise Trachonitis, Batanea, with the tetrarchy that Varus had held, and the kingdom of Lysanias.

This happened in the year fifty-four, soon after which the emperor Claudius died, and was succeeded by Nero.

Agrippa, after his last-mentioned promotion, gave his sister Drusilla, who is mentioned in the Acts of the Apostles, to Azizus, king of the Emesenes, who had been converted to the Jewish religion. Drusilla had been betrothed to Epiphanes, the son of Antiochus, on the condition of his professing Judaism; but upon his refusal to comply with the terms, the contract was dissolved. Another sister, named Mariamne, he espoused to Archelaus, the son of Chelcias, to whom she had been promised by her father Agrippa; and a daughter, named Berenice, was the issue of this marriage.

Soon after their union, a separation took place between Drusilla and Azizus. She was admired as the most beautiful woman of her time, and Felix, the governor of Judea, became violently enamoured of her. He informed a Jew, named Simon, who was his particular friend, and a man highly celebrated as a magician, of the passion he had conceived; enjoining him to exert his endeavours to prevail upon Drusilla to desert her husband, and marry him; and to assure her, that if she consented, he would make her the happiest woman upon earth. Drusilla was prevailed upon to renounce her religion, abandon her husband, and to marry Felix: and to this she was partly induced by the desire of avoiding all future uneasiness from her sister Berenice, who envied her the possession of the superior attractions of her person. By Felix, Drusilla

had a son, named Agrippa, who, in the time of Titus Cæsar, together with his wife, fell a sacrifice to a violent eruption of Mount Vesuvius.

Berenice, for a considerable time, survived Herod, to whom she was both wife and niece. A report being circulated, that a criminal intercourse subsisted between her and her brother, she judged that the most effectual method for clearing herself from the horrid and slanderous accusation of incest, would be to prevail upon Polemon, king of Cilicia, to embrace Judaism, and unite herself to him in marriage. In consideration of her great wealth, Polemon accepted the proposals of Berenice; but she soon deserted him, and he then abandoned the principles of the Jewish religion.

Mariamne was not more virtuous than her sister; for she quitted her husband Archelaus, and espoused Demetrius, the most considerable Jew of Alexandria, both on account of his family and wealth. He held the office of alabarcha of Alexandria. By Demetrius, Mariamne had a son, named Agrippinus.

Felix was no sooner vested with his authority, than he made war on the robbers who had now infested the country for twenty years, making prisoner Eleazer, their captain, with several others, whom he sent to Rome. The number of thieves killed, taken prisoners, or put to death judicially, with those kept in prison, including the country people who joined them, was incredibly great.

These miscreants being routed, another set of villains appeared, who were called Sicarii, from Sica, the poignard used by them. These used to commit murders in the open streets of Jerusalem, particularly when the city was crowded on public days. They carried short daggers under their clothes, and privately

stabbed those against whom they had an enmity; and, when a murder was committed, were the first to wonder at the crime. This practice was continued some time before the authors of it were suspected. Jonathan, the high priest, was the first who fell by their hands, and daily murders followed his death. The citizens were so alarmed, that their apprehensions aggravated the reality; for the danger in battle was not greater than in walking the streets. Every man at a distance was suspected for an enemy, and people were afraid of their approaching friends: yet the murderers were so dexterous at their work, that vigilance itself could not guard against them.

Another set now arose, whose tongues were as mischievous as the weapons of the former. Though they shed no blood, their doctrines were worse than daggers, utterly contaminating the minds of the people. These enthusiasts, under pretence of religion, propagated strange doctrines. They enticed the people into woods and solitary places, pretending that God had determined to give them absolute liberty, of which he would grant them infallible assurance by signs from heaven. Felix, foreseeing that this plan tended only to foment a rebellion, despatched a body of troops after the enthusiasts, by which great numbers of them were destroyed.

It was at this time that that Egyptian rebelled, who is referred to in the Acts, and whose history is recorded in a former chapter.

The robbers and magicians now concerted with each other how they should engage the people to shake off the Roman yoke, and assert an absolute liberty. To effect this, they used arguments and menaces, threatening with death those who denied their authority. Their view was to reduce those by terror who would otherwise have submitted to voluntary slavery. These people were dispersed through the coun-

try, plundering the houses of the rich, and killing and burning as they went; so that Judea was reduced to the utmost degree of confusion and despair.

As the city of Cæsarea, about this time, began to be the scene of some important transactions, which not a little accelerated the destruction of the Jewish state, it will not be improper to give here its description and history in the words of Josephus. Adjacent to the sea-coast was situated a place which had heretofore been denominated Straton's tower; and this Herod deemed a spot most admirably adapted for the building of a city. Having drawn the model of the intended erection, he employed a number of hands to construct it, and completed the whole. The private houses, as well as the palaces of this city, were all built with marble; but the most distinguished part of the whole was the port, which was erected on the same scale as the Pyræum; and, exclusive of all other conveniences that attended it, was protected from all danger of wind or weather. The completion of this work was the more extraordinary, as every article of the materials for finishing it was conveyed thither from distant parts at an expense almost incredible.

The situation of this city is in Phœnecia, near the passage into Egypt, between Joppa and Dora, two most considerable sea-port towns, in the harbours of which there is no riding with any degree of safety if the wind blows from the south-west; for it beats upon the coast with such fury, that the merchantmen are often obliged to keep out at sea for a considerable time, lest they should be driven on shore. To obviate these dangers arising from the situation he had chosen, Herod gave directions that a mole should be formed in the shape of a half-moon, and of size sufficient to contain a complete royal navy. In this place, he gave orders for the sinking of stones of

immense size in twenty fathoms water. Some of these stones were fifty feet long, eighteen feet broad, and nine feet thick; many others of them of various dimensions, some being even more than this size. The extent of the mole was no less than two hundred feet, one half of which was destined to the breaking off the surf of the sea, and the other was appropriated to form the foundation of a stone wall, on which a number of fortified turrets were erected; and the largest and most beautiful of these Herod called by the name of the tower of Drusus, in honour of the memory of Drusus, the son-in-law of Cæsar, who had died in his youth. Adjacent hereto were several arched vaults, which served as cabins for the sailors. There was also a quay, or landing place, with a broad walk around the port, proper to retreat for the benefit of the air, and as a place of recreation. The opening of this port was to the northward, whence the wind blows with its mildest influence. On the entrance of this port, to the left hand, a turret was built with a large platform, and beneath it was a descending bank, to prevent the sea from washing it. On the right hand, and opposite to the tower, were erected two pillars of stone, and of an equal height. The houses adjacent to the port were all built with the finest kind of marble, and with the most exact uniformity to each other. A temple dedicated to Cæsar was erected on a mount in the middle, which became a famous sea-mark, and proved of the utmost use to mariners. In this temple were placed a representation of the city of Rome, and a statue of Cæsar, which were no less distinguished for the beauty of the materials they were made of, than for the elegance of the workmanship; and thence the city obtained the name of Cæsarea. Nor was less ingenuity exerted in the contrivance of the vaults and common sewers, which were placed at equal degrees of distance from each other, and discharged their contents into the sea. But there was one con-

veyance which interscoted all the rest; which, while it carried off all the filth from the various parts of the city, was so disposed, that the tides entered by it, and washed the passages, by which the whole was kept in an uncommon state of cleanliness. Exclusive of all the structures above mentioned, Herod built a theatre of stone; and, on the south side of the harbour, constructed a very large amphitheatre, which afforded an elegant prospect towards the sea. In fact, nothing that money could procure, or diligence effect, was wanting; and the whole of this magnificent work was completed in about twelve years.

At this period, concerning which we are writing, there arose a contention between the Cæsarean Jews and the Syrians, on the extent of certain privileges. The Jews of Cæsarea established their claim of preference in the right of Herod their king, as the original founder of the city. The Syrians insisted, that, previous to the establishment of the city by Herod, and of its being inhabited by Jews, the place had existed under the denomination of the tower of Straton. The governors of the adjacent provinces being informed of the prevailing commotion, caused the incendiaries of both parties to be apprehended and whipped. This punishment produced a suspension of the tumult for some time; but the dispute was at length revived by the Jews of Cæsarea, who priding themselves in their riches, calumniated and reproached the Syrians, who replied with no inferior degree of acrimony; for they were encouraged to a boldness of opposition, by a consciousness that many of the soldiers in the service of Rome were attached to their cause. From words they proceeded to annoy each other by casting of stones; and the quarrel was continued till many on each side were slain and wounded; but the Jews had considerably the advantage. The contention having increased to a kind of war, Felix commanded the Jews to decline all farther ani-

mosities; but finding they treated his authority with contempt, he ordered his troops to march against them; and the consequence was, that many of the Jews lost their lives, and a much greater number were taken prisoners. Felix gave the soldiers permission to plunder, and they rifled several of the most considerable houses of property to a great amount. Those Jews who were most remarkable for moderation and honour, dreading still more fatal consequences, solicited Felix to recall his troops, that the offenders might have the opportunity of repenting of their rash and inconsiderate conduct; and he complied with their request.

At this time king Agrippa advanced Ismael, the son of Phabeus, to the pontifical dignity: and the high-priests now detached themselves from the interests of the other priests, and the governors, and the principal officers, and the inhabitants of Jerusalem. Each of the high-priests procured the attendance of a guard, composed of the most intrepid and seditious people they could select; and they vilified their adversaries in the most provoking terms, and molested them by casting stones. So shameful was the conduct of the magistrates in neglecting to restrain the insolence of the high-priests, that by means of their agents they destroyed the barns, and seized the tithes belonging to the other priests, many of the poorer sort of whom actually perished for want of food. Had no order of government been established, they could not have proceeded to greater extremities.

Felix, in order more completely to terminate this sedition, desired the leading men of both parties to visit Nero in the capacity of commissioners, and plead the cause of their friends. Soon after this, the emperor transferred the government to Portius Festus, when some of the most considerable of the Cæsarean Jews repaired to Rome, in order to

exhibit accusations against Felix, for the exercise of tyranny and injustice; and their representations must inevitably have produced his destruction, but for the interference of his brother Pallas, who, being in high estimation with Nero, solicited and obtained his pardon.

Two distinguished Syrians of Cæsarea applied to Beryllus, who had been preceptor, and now held the office of Greek secretary to Nero; and, by an immense sum of money, prevailed upon him to procure the emperor's mandate for disfranchising the Jews, and for revoking the privileges and immunities of the city of Cæsarea, which they claimed in common with the Syrians. This mandate is to be considered as the cause of all the miseries which the Jews afterwards experienced; for the Cæsarean Jews were thereby inflamed to greater violence; nor did their restless dispositions subside till they were involved in all the calamities of an open war.

Upon the arrival of Festus in Judea, he found the country ravaged and laid waste, the people compelled to desert their habitations, the land overrun by great numbers of robbers, who set fire to and plundered houses, and committed every other kind of enormity without control.

A famous impostor lived at this time. He seduced great numbers of the people into the absurd notion, that if they followed him into a certain wilderness, they should be no longer subject to the misfortunes and accidents of life. However, Festus ordered the procession to be intercepted by a strong detachment of horse and foot, who pursued and put to death the seducer and his credulous disciples.

An event occurred about this time, which, though it produced no very important consequences, deserves to be recorded as remarkably characteristic of the spirit which then actu-

ated the Jewish nation. Near the porch of the royal palace at Jerusalem, which formerly belonged to the Maccabean family, king Agrippa had erected a superb edifice. As this was situated on an eminence, it commanded a view of the city; and from the king's bedchamber might be perceived all that passed in the temple. This circumstance highly offended the principal Jews, who, therefore, erected a wall which enclosed the interior part of the temple towards the west; and it likewise concealed the galleries without the temple on the other side, where the Roman guards were stationed on the public days for preserving tranquillity. Agrippa was highly offended with the Jews for building the wall, and Festus was still more so, and the latter ordered them immediately to destroy it; but they replied, that they would sooner relinquish their lives than commit any violence against their temple; and they requested that, before any measures were pursued against them, they might be permitted to appeal to Cæsar through the agency of deputies, and Festus complied with their desire. They nominated ten eminent citizens, with Ismael, the high-priest, and Chelcias, the treasurer of the temple, as commissioners to represent their case to Nero. Pappæa, the emperor's wife, a friend to the Jews, interceded with Nero, and prevailed upon him to authorize the continuance of the wall. The empress detained Ismael and Chelcias as hostages, but the ten deputies were permitted to return. Agrippa, being informed that the Jews had gained their suit, bestowed the pontificate upon Joseph, otherwise named Cabis, the son of Simon, who had formerly enjoyed the dignity of the high-priesthood.

Upon the death of Festus, Nero conferred the government upon Albinus. At the same period Agrippa displaced Joseph, and promoted Ananus to succeed him in the pontificate. The elder Ananus was considered as

one of the most happy men on earth; for he had five sons, who successively enjoyed the pontificate after him; and this was what no other man could boast. Ananus, the son, was of a vindictive, fierce, and haughty temper; he professed the principles of the Sadducees, who were a sect remarkable for their censorious and uncharitable dispositions. After the death of Festus, and previous to the arrival of his successor, Albinus Ananus assembled a council, and cited James, the brother of Christ, and others, to appear and answer to an accusation of having committed blasphemy, and violated the law; and, in consequence of this charge, they were sentenced to be stoned. The conduct of Ananus, with respect to these supposed offenders, proved highly disgusting to those citizens whose sentiments were regulated by motives of piety, and a due regard to the laws; and they privately transmitted a representation of the case to the king, requesting that Ananus might be reprimanded, in order to deter him from a repetition of his unjustifiable conduct. The matter was also related to Albinus, then on his journey to Alexandria, to whom the letters set forth, that the parties could not be legally condemned without his concurrence, and that, therefore, Ananus had been guilty of usurping his authority, and violating the law. Highly incensed against the high-priest, Albinus wrote to him a menacing letter, strongly expressive of his displeasure; and, at the expiration of three months, king Agrippa deposed Ananus from the pontificate, and appointed Jesus, the son of Damneus, to assume that dignity.

Albinus is described by Josephus as a man abandoned to every vice. Avarice, corruption, extortion, oppression, public and private, were equally familiar to him. He accepted bribes in civil and personal causes, and oppressed the nation by the weight of arbitrary taxes. If any offender, however atrocious, convicted of robbery or assault, by himself, or

any other magistrate, was under sentence of the law, a friend and a bribe would ensure his liberty: and this governor never found a man guilty who had money to prove his innocence.

At this time a faction prevailed at Jerusalem: and, wishing a change of government, the most opulent of them previously compounded with Albinus in case a disturbance should happen. There was likewise a set of men who could not be easy while the state was at peace; and Albinus engaged these in his interest. The leaders of these mutineers were each of them attended by daring fellows of their own turn of mind; but the governor was the most abandoned villain of the whole, and had guards always ready to execute his orders. The event proved that the injured dared not to complain: those who were in any danger of losing part of their property, were glad to compound to save the rest, and the receivers proved the worst of thieves. In fact, there appeared to be no sense of honour remaining, and a new slavery seemed predicted from the number of tyrants already in power.

When Albinus had received information that Gessius Florus was appointed to succeed him, he determined, as the most effectual means of obtaining the popular esteem, to execute justice upon such offenders as he had apprehended and committed to prison. He ordered the prisoners to be brought into his presence, and pronounced judgment upon them according to their degrees of criminality. Such as were accused only of slight offences, he dismissed on their paying fines, and he sentenced those to death against whom sufficient evidence was adduced to prove the commission of capital crimes. Thus, by clearing the jails, did he suffer the country to be overrun by robbers, and other abandoned characters. The singing men of the tribe of Levi peti-

tioned Agrippa for permission to use the linen stole, which only the priests had then a right to wear; urging that, from a compliance with their request, he would derive immortal honour. The king summoned a council, and granted their petition with the usual formalities; and the other Levites who served in the temple he permitted to officiate as singers. The grant of these privileges was contrary to the laws and customs of the Jewish nation, which, Josephus observes, have never been violated with impunity.

About this time, that is, about A. D. 63, the work of the temple was completed, which had been carried on ever since the time of Herod. Herod having signalized himself by a great number of very distinguished actions, and completed many buildings of uncommon pomp and magnificence, conceived an idea, in the eighteenth year of his reign, of erecting a temple to the honour of God, which he proposed should be a much larger and more splendid building than the former. This work he intended should redound more to the credit of his own name, and tend more effectually to perpetuate his memory, than all he had ever done before, which proved to be actually the case; but lest the people should conceive that he proposed a plan which would be too difficult in its execution, he caused them to be summoned together, to try what the force of reason would do towards the removing of that objection; and, when they were met, he addressed them in a speech on the subject.

There was something in his address and declaration so totally unexpected by the people, that they were astonished at the hearing of it, and filled with apprehension what would be the consequence. Exclusive of this, they were extremely afraid that the old temple would be pulled down before they were certain of having another to supply its place;

the having any other at all was rather the object of their hopes than of their expectations; for they thought it impossible that such a work should be completed. While they were revolving this business in their minds, the king, finding what it was that gave them uneasiness, desired that they would not indulge their anxiety any longer; for they might rest assured that the old temple should remain altogether in its present situation till the materials for the new one should be provided; and, in this circumstance, his performance kept pace with his promise.

For the completion of this work, a hundred carriages were provided to remove stones and other materials; of handicraftsmen of all sorts there were ten thousand artists, and of these the best in each kind that could possibly be procured; and, for the superintendence of them, a thousand priests that understood the business of masonry and carpentry; and these priests were supplied with robes and vestments at the king's expense. When the workmen were engaged, and the stones, timber, and other materials all provided, the first work they began upon was to clear the old foundation, and lay a new one in its stead; and on this they elevated a superstructure of a temple, the length of which was an hundred cubits, and the height one hundred and twenty; but as it afterwards happened that the odd twenty cubits sunk, it fell so much short of the original design; and the Jews in the time of Nero had an intention of supplying the defect. The whole building was a composition of durable white stone, each stone being eight cubits high, twelve broad, and twenty-five in length.

The principle front of this extraordinary building had very much the appearance of a palace, the centre part of which was much higher than the sides. The prospect it afforded towards the fields was extremely agree-

able, and this prospect extended into the country several furlongs, nor was the view of this building itself less pleasing to those who had their residence opposite to it, or such as were travelling towards it. The porch of the temple was a curiosity no less singular than the rest of the building, the upper part of it being adorned with an abundance of the richest tapestry hanging, a variety of beautiful purple flowers and pillars, appearing to be interwoven; round the pillars a golden vine crept and entwined itself, on the branches of which were suspended clusters of grapes that descended in elegant negligence from the cornices of the room: the whole exhibited a piece of workmanship no less valuable for the materials with which it was formed, than for the admirable skill with which it was executed.

Large galleries extended round about the temple, which were equally superb and magnificent with the rest of the work; but for the elegance and beauty of their structure, greatly surpassing any thing that had been seen before of that kind. Two strong walls formed the support for two of these galleries, and were of themselves deemed pieces of a very remarkable degree of excellence.

Near this city nature had placed a steep rocky hill, but on the eastward side of it the descent was gently sloping. Now Solomon, in former ages, had by the particular command of God, surrounded this hillock with a wall, and the lower extremity of it was encompassed by another wall, under which, towards the south, was a deep valley. This was composed of stones of immense size, cramped together with irons round the whole work, and extending down to the bottom of the hill. This work was built in a square form, and was deemed a most extraordinary piece of architecture, allowance being made for its depth and magnitude. The best opinion could be

formed of the size of the stones wherewith it was built, by viewing it on the outside, since on the inside they were jointed together one within another, to prevent the inclemency of the weather from separating them.

When this wall was built up to its proper height, the space between that and the hill was filled up with earth, so as to bring the ground upon a level with the wall; and then were erected four galleries, each gallery being deemed a furlong in extent. Within the square, likewise, there was another stone wall, which extended round the top of the hill, and was ornamented with a double porch on the east side, which was opposite to the portal of the temple, which stood in the middle. Several princes contributed to adorn this portal by many tokens of their royal bounty, and round about various parts of the temple were hung the spoils and trophies which had been acquired in battles with the barbarians. These Herod caused to be again dedicated, and added to them many others of later date, which, in his battle with the Arabians, he had brought off as proofs of his own victories.

A strong and well fortified building stood on one of the angles of the north side, which had been erected by some of the line of the Asmoneans, a family that had executed the joint authority of prince and high-priest for a long succession of years. To this place they gave the name of Baris, or the Tower; and herein they deposited the pontifical habits, which, agreeable to ancient custom, were never to be brought forth but when the high-priest wanted them for his immediate use in the exercise of his office. To this purpose, likewise, Herod destined the building; but on his decease, it fell into the hands of the Romans, with whom it remained till the time of Tiberius.

Before the middle enclosure was placed the

altar where the priests offered up their sacrifices. This place was so sacred, that even Herod himself durst not enter into it, since the law prohibited him from so doing, as he was not a priest. For this reason, Herod committed the care of this part of the sacred work to the priests; and they completed it in the space of eighteen months; whereas, Herod himself, in superintending the completion of the rest, employed no less a time than eight years.

The finishing of the sacred part of the work in so short a time, afforded matter of such extreme joy to the people, that they united in returning thanks to the Almighty for the blessing he had bestowed on their endeavours, and likewise spoke in the highest terms of the king, for the laudable zeal he had shown in the promotion of the worship of God.

The temple being thus restored, the circumstance was celebrated by every demonstration of the sincerest joy. On this occasion, three hundred oxen were sacrificed for the king's account, and a proportionable number for persons of all ranks and degrees; so that the whole of the sacrifices exceeded in number what could possibly be imagined. There was a very great degree of solemnity in this dedication of the temple, beyond, indeed, what any person could have formed an idea of, and this solemnity was doubled by its happening on the very day of Herod's accession to the throne.

The other parts of the temple being now completed, eighteen thousand workmen who had been paid for their labour with the utmost punctuality, now became destitute of employment. The people being desirous to assist these distressed artificers, and unwilling to keep large sums of money by them, lest they should be seized by the Romans, made a proposal to Agrippa for repairing an edifice situ-

ated on the east side of the temple, which overlooked a narrow valley of great depth. The wall of this building was four hundred cubits high, the stones were white, each being twenty cubits long and six deep, and the surface of them wrought smooth and regular. The structure was raised by Solomon, the original founder of the temple. Claudius Cæsar commissioned Agrippa to make the proposed reparations, but Agrippa considering the extensiveness of the undertaking, the immense sums of money it would require, and that all human works might easily be destroyed, he judged that it would not be expedient to comply with the desires of the public; but he proposed, instead of repairing the sacred edifice, to pave the streets of the city with white stones. After this, Agrippa advanced Matthias, the son of Theophilus, to the pontifical dignity, in the room of Jesus, the son of Gamaliel; and, in his time, the wars between the Romans and the Jews commenced.

The character of Florus, who succeeded Albinus in the year sixty-four, is thus described by Josephus. His principles were so much more abandoned than those of his predecessor, that Albinus seemed innocent on the comparison. Albinus was treacherous, but observed a secrecy in his crimes that had the appearance of modesty, but Gessius was so consummate in his wickedness, that he boasted of his atrocious behaviour, and declared himself the general enemy of the nation. His conduct in his province was more like that of an executioner than a governor; for he treated all the people like criminals, and extended his rapine and tyranny beyond all bounds. He was equally devoid of compassion, and dead to all sense of honour; cruel to the unfortunate, and utterly abandoned in cases so enormous, that impudence itself would blush at the recollection of them. He exceeded all the men of his time in making lies and imposition pass for truth, and was equally artful in discovering

new modes of doing mischief. He could not be contented with the idea of destroying a whole nation by slow degrees; but his vengeance extended to the sweeping away whole cities, and extirpating the body of the people at once. He gave such encouragement to the sons of rapine and plunder, that he might as well have proclaimed that every man was at liberty to seize whatever he could lay his hands on, provided that he himself obtained a share of the plunder. His avarice was carried to so extravagant a pitch, that the inhabitants of the province were reduced to a degree of poverty little short of starving, and many of them left the country in absolute want of the necessities of life.

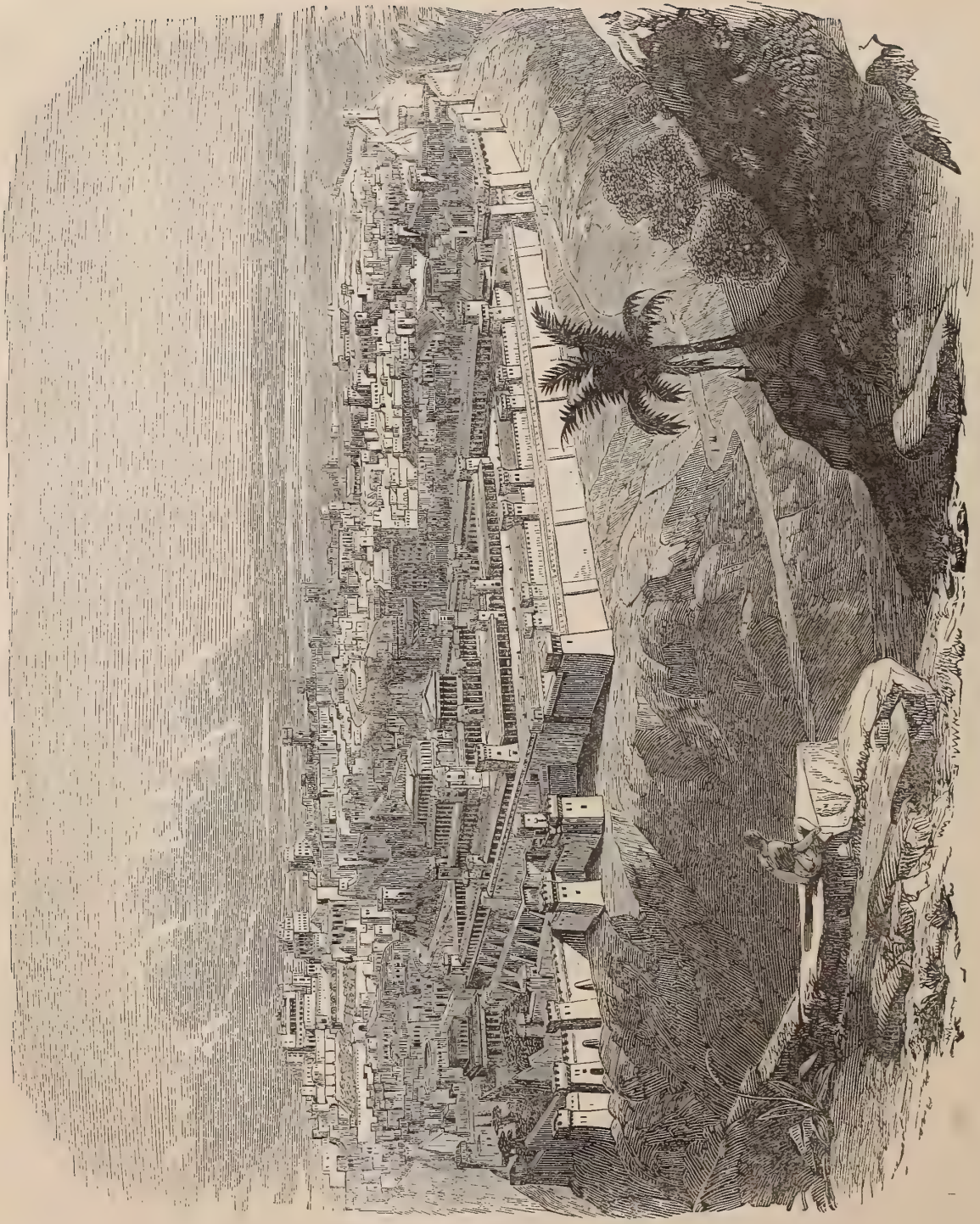
At this time Cestius Gallus had the command in Syria, and it was then deemed dangerous for any Jew to complain of the conduct of Florus. Notwithstanding which, when Gallus went to Jerusalem, at the feast of unleavened bread, a number of Jews, not less than three hundred thousand, applied to Gallus to have compassion on a wretched people, and relieve the province from the infamous government of Florus. This proceeding was immediately made known to Florus, who was so far from being concerned at it, that he made a perfect jest of the affair. In the interim, Cestius, having used his utmost endeavours to calm the passions of the multitude, by assuring them that Florus should treat them with more humanity for the future, returned to Antioch. Florus attended Gallus on his journey as far as Cæsarea, recounting many improbable tales to him as they travelled; but, in the meantime, revolving in his own mind the necessity of a war with the Jews as the only method to prevent a rigid scrutiny into his actions, and thereby remain unpunished. He apprehended, that if peace should continue, the cause would be brought before Cæsar, which might be attended with dangerous consequences; and that if he could

but incite them to a revolt, the lesser calamity might be lost in the greater. Wherefore, he thought the most effectual method of consulting his own safety, would be by gradually forcing them into a rebellion.

At this time, the Greeks of Cæsarea had carried their cause against the Jews before Cæsar, who had pronounced sentence in their behalf; a circumstance that was the origin of the Jewish war. This sentence is dated in the month Artimisius, in the seventeenth year of the reign of Agrippa, and the twelfth of Nero.

A certain Greek in that city had a house near the synagogue, which the Jews wanted to purchase; and frequently treating with the owner of it, offered him more than its value: but he was so far from regarding their offers, that, instead of endeavouring to accommodate them, he, in mere malice, crowded a number of small shops into the passage, which almost blocked it up; so that the way to the synagogue was barely sufficient for a single person to pass. Affronted by this insult, some Jewish young men, in the heat of passion, went to the workmen, and warned them to proceed at their peril. This order of theirs was countermanded by Florus, whom the Jews now, therefore, thought it necessary to soften by means of a bribe. Some of the chief of them assembled on this business, among whom was one John, who farmed the royal customs; and these contracted with Florus to forbid the building on the receipt of eight talents. The governor took the money, and promised to give the necessary directions; but he had no sooner received it, than he went from Cæsarea to Sebaste, as if on purpose to increase the dispute, and as if he triumphed in the opportunity he gave them of murdering each other.

The Jewish sabbath falling on the following day, a malicious Cæsarean placed an earthen



JERUSALEM IN THE TIME OF OUR LORD.

vessel, with a sacrifice of birds upon it, before the door of the synagogue, while the people were assembled within at their devotions. This ridicule and mockery of their solemnities, had such an effect on the Jews, that they lost all patience at the profane derision. The principal and more moderate men among them were for making an appeal to government for redress of the injury; while the young men of warmer passions were only for verbal disputes and blows. Nor were the Cæsareans less forward to come to an encounter; for the previous sacrifice had been made on purpose to produce a quarrel, and the event was as follows.

It happened that Jucundus, a captain of horse, who had been appointed to keep the peace, arrived at the critical juncture; and having given orders for the vessel above mentioned to be removed, he did all in his power to quell the disturbance. The Jews, finding that the Cæsareans were too powerful for Jucundus, took the books of their law, and conveyed them to the province of Narbata, at the distance of about sixty furlongs from Cæsarea. Then ten of their principal people, attended by John, the farmer of the customs, repaired to Florus at Sebaste, complaining of what had happened, and petitioning for redress, with a slight hint of the eight talents he had received. Florus instantly ordered them into custody, and his pretence was, their having removed their law from Cæsarea.

The Jews of Jerusalem were inexpressibly astonished at this conduct of Florus; but they thought it prudent at present not to be free in expressing their sentiments. In the mean time Florus continued to foment the sedition; and, that he might do it the more effectually, he sent and demanded seventeen talents out of the treasury, in the name and as for the service of the emperor. This circumstance caused great confusion among the Jews, who

ran backwards and forwards about the temple, exclaiming as if they were distracted; and calling on the name of Cæsar, demanded a deliverance from the inhumanities of Florus, whom they pursued with curses, clamour, and every kind of insult. One of them, in derision of the governor, carried a basket through the streets, begging of alms for the poor unfortunate Florus. These reflections, however, had no other effect on him than the making him more avaricious and more malignant. Florus also, instead of suppressing the sedition at Cæsarea on its first commencement, as it was his duty to have done, marched with a body of horse and foot to Jerusalem, where he made the power of Rome subservient to the gratification of his passions of revenge, pride, and avarice; and he filled the minds of the people wherever he went with terror and apprehension.

Notwithstanding all the indignities that he had offered to the public, the people still continued to pay an apparent respect to Florus, going out to meet him in his way, and complimenting him by those honourable marks of esteem which are customary in similar cases. While they were thus disposed to pay him every possible honour on his entrance into the city, Florus defeated the compliment, by sending to them a centurion, named Capito, with fifty horse, to impede their journey. Capito delivered to them a message to the following effect: "In the name, and by the command of Florus, I am to direct that you return home, and to inform you, that the man whom you have so freely treated, partly in a serious way, and partly in ridicule, cannot be induced to form a more favourable opinion of you for your false and complimentary speeches. If you really are men of courage and resolution, as you would wish to be thought, why do you not abuse by scurrilous language that man to his face, whom you have been so free to censure in his absence, and assert by force

of arms that liberty for which you have clamoured so loudly?"

Daunted by this rebuke, and frightened by the sudden attack of the soldiers, the terrified multitude dispersed without waiting to congratulate Florus, or to pay those respects to the soldiers which are usual on such occasions. In fact, every man retired to his own habitation, not a little disturbed by the restless anxiety of his fears.

At this time Florus resided in the palace, and, on the following day, he ascended the tribunal, attended by the high-priest, and the principal persons of the city. He made many severe reflections on the free and insulting speeches that had been made to his prejudice, and positively demanded that the authors of them should be discovered and delivered up; threatening, at the same time, that he would be revenged on those in the place, if the guilty were not surrendered. To this the Jews replied, that "the majority of their people were peaceable; and with regard to those who had spoken freely, they entreated pardon for them, since it could not be supposed, but that in such an immense number, some rash and violent men would be found. Nor was it possible clearly to distinguish the innocent from the guilty, since those who might have repented of what they had done, would not be free to acknowledge the fact. Wherefore, they submitted to the consideration of Florus, whether the greatest service that could in this case be rendered to the empire of Rome, would not be to consult the safety of the city and people, by keeping them firm in their allegiance to the emperor. They said they would farther advise, in case matters came to extremities, that some of the criminals might be spared, in compassion to so many innocent persons, rather than that the unoffending should be destroyed in revenge of the insult of the guilty few."

All the effect this reasoning had on Florus, was to increase his rage to such a degree, that he ordered the soldiers to the great market in the upper town, to pillage the place, and kill all they should encounter. The soldiers, finding their commander had given them this license to plunder, not only executed their orders against those places and people within their directions, but made equally free with every house, and destroyed the inhabitants without distinction, committing similar violence on those they found in their flight in by-ways and in secret places. In a word, they hesitated not to make booty by any means. Several of the nobility being seized and conducted to Florus, he gave orders that they should be whipped and crucified. It is estimated that six hundred and thirty persons were sacrificed on that day, including men, women, and children; for even infants at their mothers' breasts were not spared.

This misfortune, how terrible soever in itself, appeared the worse for its singularity; for before the time of Florus it was never known that the Jewish nobility were whipped and gibbeted like slaves; for the Roman dignity was held sacred, though they were Jews by extraction.

Nero having made Alexander governor of Egypt, Agrippa was now gone of Alexander to pay him a visit. Berenice, sister of Alexander, was at Jerusalem, greatly afflicted on account of the tumults which had arisen; so that she sent some of her officers and guards to Florus, to entreat that he would restrain his indignation, and shed no more blood. But Florus was alike insensible of the crime he had been guilty of, or of the honour of the mediatrix. His soul was prostituted to the lust of plunder, and he despised all other considerations; so that the soldiers were permitted to continue their massacres, notwithstanding the presence of Berenice, who would

certainly have been sacrificed if she had not escaped from her palace, where she had spent a sleepless night, attended by her guards. She now went to Jerusalem, for the purpose of paying a vow to God, as usual, after deliverance from sickness, or other imminent danger. Agreeable to custom, she continued in prayer thirty days, abstaining from wine, and shaving her hair.

It was now the sixteenth of the month Artemisius, when Berenice was in the daily course of her devotion, standing barefoot before the tribunal, and soliciting Florus in behalf of the people; but she did not meet with any success, and her pious office was undertaken at the risk of her life.

On the following day the people assembled in the market-place of the upper town, exclaiming most violently against those who had murdered their friends on the preceding day, but Florus was particularly the object of their rage and resentment.

The high-priests and men of eminence were so apprehensive of the danger of again inciting the wrath of Florus, that they rent their garments, and, going among the people, entreated them not to talk so freely, for that every ill consequence was to be dreaded from the vengeance of Florus. The passions of the people now began to subside, partly through respect to the mediators, and partly in the hope that the malice of the governor was at an end.

This return of peace was painful to Florus, who began to consider how he might foment a new disturbance. With this view, he sent for the high-priests, and principal people among the Jews, to attend him, and informed them that two companies were coming from Cæsarea, and if the people would go out and meet them on the way, it would be deemed a substantial proof of their affection

to the government. This proposal being readily acceded to, Florus gave directions to the centurions, that if the Jews on their meeting should treat them with civility and respect, they should **not** pay the least compliment in return; and if this behaviour should be resented, even in the slightest degree, that they should immediately have recourse to arms.

The high-priests having assembled the Jews in the temple, solemnly charged them to go and meet the Romans on the road, and pay them great respect, lest any ill consequences should ensue. There were several rash people among them, who opposed this motion; and the rest of the company, inspired by sentiments of revenge for the late slaughter of their friends, were ready enough to coincide with them in opinion. At this juncture all the priests and Levites arrived, exposing to view the holy vessels, and other precious ornaments of the temple, which would probably be rifled by the Romans if they should be irritated. Several of the high-priests appeared with ashes on their heads, their breasts bare, and their garments torn; who first applied themselves to every person of eminence separately, and then addressed the people in general, entreating that they would not permit a slight disagreement to encourage the proceedings of those people who wished the ruin of their country. "In what manner," said they, "will the Romans be benefited, if you treat them with the same degree of respect that you have formerly done? or how can the Jews be sufferers by refusing this degree of respect? On the contrary, if you treat them in an honourable manner, and according to the rules of good breeding, Florus can form no pretence of molesting you; and, in the end, this conduct will relieve your country from the calamities that are otherwise to be dreaded. You will likewise reflect on the great disproportion between the peaceable

majority of the people, and a few turbulent incendiaries; and how probable it is that the smaller number should be overruled by the greater.

The arguments and the authority of those who reasoned, had such an effect upon the multitude, that the most violent men among them were at length prevailed on to listen to the dictates of reason. When affairs were brought into this happy way, the principal people attended the priests, and marched out to receive the soldiers, being followed by the multitude in a regular manner. The Jews being come near enough to pay their compliments, saluted the Romans; but their salutation being received with silent contempt, the more violent among them began immediately to revile Florus as the author and contriver of all the calamities they had endured.

Agreeable to the hint given them, the soldiers instantly attacked the Jews with clubs and cudgels, totally routed them, and trampled numbers under the feet of their horses. Many of them died of the blows they received, others were crushed to death in the crowd, or smothered by striving to get first out at the gate, where they only hindered each other; so that, on the whole, the spectacle was a dreadful one, many being maimed and bruised in such a manner, that their bodies were so disfigured, that the survivors could not know their friends, so as to afford them a decent funeral. In a word, the enemy destroyed all within their reach; but their principal aim was to get between the Jews and the gate of Bezeth, which was a passage leading to the castle of Antonia and the temple. In the mean time, Florus sallied from the palace, with all the troops under his command, on the rear of the Jews, with a view of making himself master of the castle; but the Jews rallying, and making head against him, his design was frustrated.

By this time, many of the Jews had taken possession of the houses, from the roofs of which they assaulted the Romans with such violent showers of stones and darts, that, unable to make any resistance, or press through the crowds of people in the narrow streets, Florus was compelled to retreat to the palace with the remainder of his troops. As the Jews apprehended Florus would return to the attack, and make an attempt on the temple by the way of fort Antonia, they immediately cut down a gallery which communicated between that fort and the temple. Florus was so mortified by this circumstance, that he abandoned the enterprise, finding his project hopeless, and his avarice disappointed; for his principal view was to seize the holy treasure. He now held a conference with the high-priests and the senate, informing them that he meant to quit the city, but would leave them such a garrison as they should require. To this they answered, that if no new innovations took place, they thought one company would suffice, but hoped it might not be that company with which the people had already quarrelled; for having greatly suffered by them, they were prejudiced against them. Agreeable to their request, Florus ordered another company, and then returned to Cæsarea with the remainder of his army.

As soon as Florus arrived at Cæsarea, he endeavoured to devise a new mode of propagating a war, which he communicated in a letter to Cestius, governor of Syria, in which he charged the Jews with having revolted; but that was so notorious a falsehood, that he himself was guilty of the very crimes which he imputed to the Jews. The queen Berenice, and the chief people of Jerusalem, acted nobly on this occasion, informing Cestius of the real matter of fact, and acquainting him with the mode in which Florus had governed.

Cestius, having obtained this information,

thought it prudent previously to send a man of credit and address to inquire into facts, and give him a faithful account of the success of his inquiries. The person fixed on was a tribune named Politianus, who, meeting king Agrippa near Jamnia, on his return from Alexandria, informed him who was his employer, whence he came, and his business. At this time many senators, and persons of rank, and, among them, several high-priests, attended to pay their duty to the king. When the first respectful compliments were passed, they gave a melancholy description of the condition to which the inhumanity of Florus had reduced the Jews. Agrippa was of their opinion; but he thought it incompatible with his rank to increase the complaint; and, therefore, he artfully seemed to take part against the Jews, whose situation he nevertheless commiserated; but his wish was to moderate, rather than inflame their passions; since the less they appeared to suffer, the less temptation would they have to seek revenge. He thought this conduct would be taken kindly by those who had most to lose, and, consequently, afford the greatest reason to wish for peace.

Agrippa and Politianus were met about sixty furlongs from Jerusalem by the people of that city, who conducted them thither with every mark of respect. In the interim, the women grievously lamented the loss of their murdered husbands; and all the multitude, as infected by their sorrow burst into tears and lamentations.

Some of them earnestly entreated Agrippa to compassionate their nation, and others entreated Politianus to go into the city and see what havoc had been there made by Florus. Hereupon they took him to the market-place, showed him the houses in ruins, and the devastations that had been made. After this, through the interest of Agrippa,

they prevailed on Politianus to go through the city as far as the pool of Siloah, attended by one servant only, whereby he might witness the respect the Jews paid to the Romans in authority; but they said that the cruelties of Florus were insupportable.

Politianus having taken a view of the city, and indisputably convinced himself of the loyal disposition of the Jews, he assembled the people, and went up to the temple, where he made a speech, in which he highly commended their known fidelity to the Romans; and then, having given them a variety of good counsel and advice respecting the preservation of public peace, he offered praise and thanksgiving to God in the plan and manner prescribed by law, and with all possible veneration for the rights of religion. This being done, he retired to Cestius.

No sooner was Politianus gone, than the people in general made their addresses to the king, and the high-priests solicited permission to send ambassadors to Nero, to exhibit a complaint against Florus, urging as a reason for this request, that if they should remain supine, and not attempt to bring so violent an outrage to examination, and make the authors of it abide a severe trial, it would appear as if themselves were the criminals, and, therefore, durst not bring the affair to judicial determination.

On the one hand, it was evident that a refusal of this liberty would be attended with danger to Agrippa; and, on the other, he thought it would have the appearance of malice to permit, under the name of an embassy, such an immense multitude to attack their governor in an inveterate manner. Reflecting on the courageous and martial disposition of the Romans, and of the danger of provoking the Jews to an insurrection, Agrippa summoned an assembly to meet in a large

gallery, and having placed his sister Berenice in a chair of state in the Asmonean palace, which overlooked that gallery from the upper part of the town, (a bridge uniting the temple with the gallery,) harangued the multitude in a pathetic speech, which tended to dissuade them from violent and seditious practices.

Agrippa and his sister Berenice were so affected, that they both wept; and the violent passions of the multitude were abated; but they said one to another, that they had no complaint against the Romans; they only resented the indignities offered them by Florus.

In answer to this, Agrippa said, "You have acted as the professed enemies of Rome would have done. You broke down the Antonian galleries, and refused the tribute due to Cæsar. Your business, then, if you would prevent any further complaint of your conduct, is to rebuild the galleries, and pay the taxes; for this is neither the fort nor tribunal of Florus."

The passions of the people now subsiding, they attended the king and Berenice to the temple, immediately began to rebuild the galleries, and despatched officers and agents through the provinces to collect such duties as were yet unpaid. These duties, amounting to forty talents, were immediately collected and paid.

The insurrection having now, in a great degree, subsided, Agrippa advised the people to a patient submission to Florus, till another governor should be appointed by Cæsar. This again inflamed the passions of the people, who treated him with the most opprobrious language, and pelted him with stones, till he was compelled to abandon the city. This contemptuous treatment had a very disagreeable effect on the mind of the king, who finding the people ungovernable, despatched

several men of rank to Florus at Cæsarea, desiring he would choose collectors for the province among them; and Agrippa departed when he had discharged his duty.

Many of the factious Jews about this time privately entered a Roman fortress, called Massada, put the garrison to death, and introduced in the place of it one of their own. This may be considered as the first important warlike transaction in the rebellion of the Jews, and was regarded by the insurgents as a great accession to their strength, since Massada was remarkably strong, both by nature and art, being built by Judas Maccabeus, and having received several additional fortifications from Herod the Great.

About this same juncture, Eleazar, son of Ananias, the high-priest, being a bold and enterprising young man, and a military officer, urged a number of his friends among the priests to accept no sacrifices, unless from the Jewish people. As it was easily foreseen that such a resolution must greatly incense the Romans, a great number of the priests and Pharisees, and other persons of distinction, exerted their utmost influence to oppose the measure; and, finding that their endeavors were unsuccessful, despatched deputies to Florus and Agrippa to vindicate their own conduct, and solicit that a sufficient force might be immediately sent to Jerusalem to put an end to the rebellion. This news was highly agreeable to Florus, whose disposition led him to inflame the war, how ruinous soever the consequence might be to himself or others. This was evidently evinced by his delay in giving an answer to the deputies, on purpose to afford the rebels an opportunity of augmenting their forces.

On the contrary, Agrippa consulted only the general welfare, being willing to do all in his power to save both parties, the offenders

and the offended; and by this means to secure Jerusalem in the possession of the Jews, and bind the Jews in subjection to the Romans. But as his own interest was likewise at stake in this general confusion of affairs, he despatched two thousand auxiliary horse, with Darius at their head, and having Philip, the son of Joachim, also for a general. The people sent on this expedition were inhabitants of Auranitis, Trachonitis, and Batanea.

The high-priests, with the princes of the people, and those in general who were disposed for peace, received these deputies into the upper town, the insurgents being already in possession of the lower town and the temple. A skirmish with darts and stones now commenced, and then the combatants on both sides made use of their bows and arrows, with which they galled each other incessantly; and occasionally they made sallies and excursions on each other, and frequently fought hand to hand. The insurgents made attacks in the most desperate manner; but the royal forces appeared to have a superior knowledge of the military art. The principal operation they had in view was to compel the sacrilegious faction to abandon the temple; while, on the contrary, Eleazar and his adherents laboured with equal zeal to get the upper town into their possession. The contest continued without intermission for seven days, in all which time, though there was a great slaughter on both sides, not even the least shadow of advantage was obtained by either.

At this period, a festival approached, which is named Xylophoria, and acquires that denomination from the custom of carrying wood to the temple to keep the fire throughout the year. Advantage was taken of this circumstance to exclude the insurgents from their worship; but while a number of the Jews were engaged in this office, the Sicarii broke

in upon these people, and improved the advantage they had gained to such a degree, that the royal troops, equally overcome by superior numbers and more determined resolution, were obliged to abandon the upper town, of which immediate possession was taken by the rebels. After this exploit, they broke into the house of Ananias, the high-priest, and reduced to ashes the palaces of Agrippa and Berenice. This being done, they resolved, in the next place, to set fire to the offices of record, and consume both them and all their contents, thinking that if they deprived the people of fortune of those papers which might prove their riches, they should bring over to their interest the whole body of debtors and beggars; and, by that means, change the quarrel into a direct war between the rich and the poor, under pretence of asserting the liberties of the people. In fact, the persons who had the care and security of the public records were so terrified, as to abandon their trust, each man seeking his own security in flight, on which both offices and records were burnt to ashes. This fatal stroke being given to the credit and safety of the city, the insurgents began to consider the prosecution of the war as the principal object worthy of their attention.

While things were in this unhappy state of confusion and disorder, the high-priests and many of the nobility were compelled to fly for their lives, and seek for safety in vaults and other secret places; while others got into the upper palace among the royal troops, bolting the door after them, and making the passage secure from assault; and of this number were Ananias, the high-priest, his brother Hezekiah, and the deputies who had been sent to Agrippa.

The victory being thus obtained, the insurgents seemed to be contented for that day with the mischief they had done, and paused

a while to reflect on what was past; but on the following day, which was the fifteenth of the month Lous, they made an attack on the castle of Antonia, which resisted no longer than two days, and was then carried by assault; on which the rebels burned the castle, and put all the garrison to the sword. They now proceeded to the palace, in which the troops of Agrippa had taken sanctuary. Having divided their force into four bodies, they made an attempt to undermine the walls, while those within were under the necessity of remaining inactive, as their strength was insufficient for them to sally forth with hope of success. In the mean time, the assailants continued their operations, and several of them perished under the walls of the castle, among whom were some of the Sicarii. The operations were continued night and day without intermission, the assailants hoping to starve the besieged into a compliance; and the latter, by a constant and vigilant attendance to their defence, flattering themselves that the insurgents would be fatigued with the attack, and abandon the enterprise.

Among the rebels was a man named Manahem, the son of Judas of Galilee. He was a person of great cunning, and an artful orator. He was the same person who formerly reflected on the Jews under Cyrenius, for acknowledging themselves as subject to the Romans, and, at the same time, professing to worship only one God. Now Manahem had formed a design on the arsenal of Herod at Massada, on which he induced several men of quality to join him, and, taking them with him, he seized the place by force; and then, arming a number of low vagabond fellows whom he found there, he took them with him as his guard, and, marching to Jerusalem, entered that city like a petty sovereign. When he arrived there, he put himself at the head of the insurgents, and issued out his orders for besieging the palace in form.

The assailants were principally in want of machines; for they found it impracticable to work at the foot of the wall while they were annoyed by an enemy directly over their heads. Hereupon they began to break the ground at a considerable distance from the castle; and, having carried on a covered way to the foundation of one of the towers, they supported its weight, as they worked, by several props of timber. This being done, they retreated, having first set fire to the props; which, being consumed, the turret fell to the ground. Now the royal troops having been apprized of what was going forward, had run up a wall behind the turret to support the rest of the building. The assailants had reckoned their work almost complete; but when one of the towers only fell, the discovery of what had been done caused an astonishment and confusion among them that is not to be described.

Notwithstanding the success of this counter scheme, the royalists who were in the palace sent a messenger to Manahem and the other chiefs of the opposition, requesting that they might have leave to depart; which request was immediately complied with, as far as it related to the king's people and others who were of the same religion, who accordingly departed without loss of time.

The Romans who were left behind were quite dispirited by this circumstance; for they found themselves unable to cope with the superior number of the enemy, thought it inconsistent with their character to submit to treat with rebels, and dreaded the hazard they should run when exposed to the mercy of men totally destitute of all faith and honour. Reduced to this extremity, they abandoned the place as not being defensible, and retired with all expedition to the royal forts of Hippon, Phasael, and Mariamne. No sooner did the soldiers begin to quit the place, than the

rebels under the command of Manahem broke in, and murdered every person they could seize on, and stripped the places of all the valuable furniture, and concluded the outrage by setting fire to the camp.

On the next day, Ananias and his brother Hezekiah were found together in one of the vaults adjoining to the court, dragged forth and put to death. Manahem, whom we have just mentioned as a factious leader, was, with many of his followers, soon after murdered by the partisans of Eleazar. The people, in the mean time, were, in general, extremely solicitous with these persons who had the direction of the faction, not to act with any unnecessary severity towards the Romans, but rather to raise the siege, and permit them to depart; but the more this matter was urged on the one side, the more obstinately it was refused on the other. The Roman general Metilius, and they who accompanied him, having exerted themselves to the utmost of their power for the defence of the place, and being now reduced to the greatest extremity, proposed terms of capitulation to Eleazar, and offered to deliver up the place, together with every thing contained in it, on the single condition that their lives might be spared.

These terms were too moderate to be rejected; whereupon Goriah, the son of Nicodemus, Ananias, the son of Saddaca, and Judas, the son of Jonathas, were fixed on as commissioners to ratify the treaty on oath, and give validity to the articles by signing and sealing. No sooner were the formalities ended, and the agreement properly ratified, than Metilius, fully confiding in the honour of his opponent, drew off his soldiers while they were under arms, equally without interruption, and without suspicion of any; but no sooner, in conformity to the agreement that had been made, had the soldiers delivered up their swords and shields, than the troops of

Eleazar broke in upon them, seized them, and most inhumanly murdered them; the latter neither supplicating for their lives, nor making any resistance, only reflecting on their barbarous foes by the pronounciation of the words *oaths* and *articles*. Metilius alone was mean enough to solicit his life, which was at length granted to his earnest prayers, on the condition of his solemnly promising to turn Jew, and submit to the ceremony of circumcision. The above-mentioned assassination of the Romans took place on the sabbath-day, which was deemed a great aggravation of the crime, since on that day all labour whatsoever, even the most sacred, is totally forbidden to the Jews by their law.

The Roman power, however, was very little injured by this atrocious outrage, since the loss of the troops that were thus destroyed was inconsiderable, proportioned to the vast armies of which they were possessed. But this circumstance was an evident prelude to the destruction of the Jews; for an inevitable war was actually in view, and that founded on a good cause. The city, which had taken the principal share in the dispute, was so corrupted by perfidy and rebellion, that, admitting it might escape the vengeance of the Romans, it was not reasonable to suppose but that it must fall a sacrifice to divine justice. The face of affairs was now more mournful, melancholy, and desponding, than it had been at any former period. They who were innocent dreaded to share the fate of the guilty, and feared that they should be made answerable for the crimes they had not committed.

Divine Providence so directed affairs, that on the very day, and at the same hour of the above recited massacre, there was a slaughter of the Jews at Casarea, in which above twenty thousand persons fell a sacrifice, not a single Jew in the town being left alive. With regard to the few who sought to escape by

flight, Florus took care to have them apprehended, and sent them to the galleys in chains.

The whole nation of the Jews became outrageous on occasion of this horrid slaughter, and, dividing themselves into distinct bodies, dispersed into different quarters. They first laid waste a number of villages of Syria, and then destroyed several of the adjacent cities, among which were Philadelphia, Gibonitis, Gerassa, Pella, and Scythopolis. This being done, they made their attacks on Gadara, Hippon, and Gaulanitis, proceeding from thence to Ptolemais, Gaba, and Cæsarea, and the Tyrian Cedasa; some of which places they burnt, and levelled others with the ground. In the next place, they attacked Sebaste and Askelon, which surrendered without opposition. When they had effectually reduced these places, and laid them in ruins, they destroyed Anthedon and Gaza; and, continuing their ravages, laid waste a number of villages on the frontiers, putting to death as many of the inhabitants as they could get into their custody.

On the other hand, the Syrians wreaked their vengeance on all the Jews they could find in country places, whom they put to the sword, and extended the persecution against the inhabitants of the several cities. This was done, not only from motives of policy, in the weakening of a determined enemy, but from those of revenge on an ancient animosity.

At this time, the condition of Syria was far more deplorable than language can describe; since, in fact, there were in every city two armies; nor was any safety to be expected from the one but in the destruction of the other. The whole day was spent in spilling of blood; and, on the advance of night, the fears of the parties were worse than the re-

ality. The Syrians asserted that they meant only to destroy the Jews; but there being a number of people whom they only suspected to be of the Jewish faith, they knew not how to act with regard to them. They were afraid to leave them unpunished, lest they should be Jews, and yet thought that the destroying them on surmise only would have the appearance of cruelty.

At this period, many persons who had been heretofore distinguished by their benevolence, became of savage disposition from the mere lust of gain; for those they killed they plundered, and the booty was allowed them as a reward of their courage, that man being accounted most valiant who obtained most pillage; for, in this case, the terms victory and robbery were confounded. It was a dreadful spectacle to behold the streets filled with the bodies of men, women, and children, who had been murdered, stript, and left, not only unburied, but uncovered. But still more melancholy events were to take place.

To this period the Jews had only made war on strangers, but when they approached the confines of Scythopolis, they found the Jews themselves of that district to be their enemies, so much had the latter preferred the consideration of their own interest to that of their country; the Jews of Scythopolis having actually combined with the inhabitants of that place against their own countrymen. But the Scythopolitans were suspicious of the good faith of their new allies, who had entered into the agreement with an eagerness for which they could not account. They reflected what might be the consequence if these people should unite against them with the other Jews, surprise the town by night, and then assert that what they had done arose from the necessity of their situation, or was in revenge of their own sufferings. On this occasion, the citizens proposed to the Jews of their confed-

eracy, that if they were willing to give a proof of their integrity and love of justice towards strangers, they would for the present withdraw with their families into a grove adjacent to the town. The Jews complied with this requisition, and every thing remained in peace at Scythopolis during the two following days; but, on the third night, intelligence being received of the defenceless situation of the Jews, that some of them were asleep, others in careless postures, and all of them off their guard, the people of Scythopolis attacked them unawares, destroyed them all to the number of thirteen thousand, and departed, having first seized every thing of value in the camp.

The example of the massacre at Scythopolis had spirited up the people in several other places, where also the Jews were massacred. In Askelon two thousand five hundred fell a sacrifice; in Ptolemais two thousand; and many of them were put to death at Tyre, where likewise several were imprisoned. All those who were most active at Hippon and Gadara were destroyed, and the rest thrown into prison. In other towns, where they were either dreaded or hated, they were treated with similar severity; but the Jewish inhabitants of Antioch, Sidon, and Apamia, remained in the peaceable enjoyment of their lives and liberties. It is doubtful whether this lenity arose from a belief that they were too weak to be dreaded, or from a generous view to spare a body of people who did not appear to harbour any sinister design against the state: but, in fact, this latter idea seems to have the best foundation. Those Jews who chose to remain with the Gerasenes were permitted so to do, and those who declined staying were safely conducted to the borders of the country.

In the interim, the possession of the castle of Cyprus, on the frontiers of Jericho, was

obtained by the rebels, who destroyed the place, after first putting the garrison to the sword. About the same period, the Romans of Macheras were treated with by another large body of the Jews, for the surrender of their garrison; and they accordingly agreed to the terms on which it should be given up, thinking it was better to yield it by capitulation, than to be driven out of it by force.

Cestius, remarking the antipathy in which the Jews were everywhere held, took advantage of this circumstance to prosecute the war with vigour. On this occasion, he assembled his troops, and marched towards Ptolemais, taking with him the whole twelfth legion which he commanded at Antioch, two thousand select men from the other legions, and four divisions of horse, exclusive of the royal auxiliaries; and these last consisted of two thousand horse and three thousand foot, belonging to Antiochus, all armed with bows and arrows; one thousand horse and three thousand foot of the troops of king Agrippa; and a body of king Sohemus' troops, consisting of four thousand men, about a third of which were horse, and the rest foot, and the greater number of them archers. As Cestius continued his march towards Ptolemais, the country people flocked to him as he passed. It is not to be supposed these soldiers were equal in skill to his own; but their antipathy to the Jews, and their zeal in the cause, amply compensated for what they wanted in judgment and experience.

Cestius was assisted by Agrippa both with soldiers and instructions; and, being thus provided, the general proceeded with part of his army towards Zebulon, (otherwise called Andron,) the most defensible city of Galilee, and by which Judea is divided from Ptolemais. On his arrival at the place, he found that it was amply stored with provisions of all kinds, but not a single person was visible

in the town, all the inhabitants having fled to the mountains, on which he gave his soldiers permission to plunder the city.

The general was astonished at the beauty and elegance of the buildings, which bore a great resemblance to those of Tyre, Sidon, and Berytus: yet notwithstanding his amazement, he caused them to be burned and levelled with the ground. This being done, he proceeded to ravage the adjacent country, laying waste wherever he came. When he had made all possible depredations and burnt the adjacent villages, he left them in that situation, and then returned to Ptolemais. On this occasion, the Syrians were so intent on obtaining of plunder, that they could not prevail on themselves to retire in time; but many of them remained behind: and, on the retreat of Cestius, the Jews, taking courage, fell on these plunderers, and destroyed near two thousand of them.

Cestius proceeded from Ptolemais to Cæsarea, whence he despatched a division of his army to Joppa, with directions, that if they could get an easy possession of the place, they should preserve it; but if they found that the inhabitants made preparation to defend it, in that case they should wait for the arrival of the rest of the army. However, the Romans attacked the place both by land and sea, and became masters of it with very little difficulty; for the inhabitants were so far from being able to resist the attack, that they had not even an opportunity of making their escape; but all of them, men, women, and children, masters and servants, were indiscriminately put to the sword; the number of the persons slain being reckoned at eight thousand four hundred, and the city was plundered and reduced to ashes. A body of Roman horse made similar destruction in the toparchy of Narbatane, not far from Cæsarea, where they ravaged the country, killed great

numbers of the inhabitants, took possession of their effects and burnt their cities to the ground.

The twelfth legion was now sent into Galilee by Cestius, under the command of Cæsarnius Gallus, and as many other troops were sent in their aid as were deemed sufficient for the reduction of that province. The strongest city in this country was Sepphoris, the gates of which were immediately opened to the commander, and the other towns copied the example of Sepphoris. The insurgents and disaffected people retired to the mountain of Asamon, which crosses Galilee, and is directly opposite to Sepphoris. While they were thus situated, Gallus approached; but as long as they were able to maintain the higher ground, they were more than a match for the Romans, about two hundred of whom they killed in the attack. But at length the Romans making a compass, so as to act on equal terms, the opposite party was soon put to the rout; since the men, being ill armed, were unable to withstand the assault, and the fugitives were soon cut to pieces by the horse. Some few of them saved their lives by hiding in crags of the rocks, but above two thousand of them were slain on this occasion.

By this time Gallus, being convinced that there was no further necessity for his attendance in Galilee, retired with his troops to Cæsarea, and Cestius departed with his army to Antipatris; where, when he arrived, he was informed that a great number of Jews had got into the tower of Aphec, whither he sent a number of his troops to rout them. The Jews finding themselves totally unable to sustain the shock, abandoned the place to the Romans, who first stripped it of every thing of value, then set fire to all the villages in its neighbourhood, and departed as soon as they were destroyed.

From Antipatris, Cestius proceeded to

Lydia, where he found no more than fifty men, all the rest of them having gone to Jerusalem on occasion of the feast of the tabernacles. These fifty Cestius caused to be destroyed, set fire to the town, and proceeded by the way of Bethoron to a place named Gabaoh, about fifty furlongs from Jerusalem, where he encamped.

Convinced of the excessive dangers of the war, the Jews abandoned their former scruples with regard to their sacred days, and applied themselves strictly to their arms. Imagining that their force was now sufficient to cope with the Romans, they made a desperate sally on the sabbath-day, and with a furious uproar attacked their enemies. The rage which, on this occasion, inflamed them, so as to induce them to forget their duty, was advantageous to them in the execution of the projected enterprise; for, on the first charge, they put the front of the Romans into great disorder, and penetrated so far into the main body of the army, that if a body of foot had not yet remained entirely unbroken, and a party of horse arrived to their relief in this critical juncture, it is probable that Cestius and all must have been cut to pieces. On this occasion, four hundred of the Roman cavalry were slain, and a hundred and fifteen of the infantry, while of the Jews there fell no more on the spot than twenty-two men. Those who were most eminently distinguished in this action were Monobasus and Cenedæus, two relations of Monobasus, king of the Adiabeniens; and the valour of these chieftains was well seconded by Niger of Perea, and Silas the Babylonian, the last of whom had gone over to take part with the Jews, after having been formerly in the service of king Agrippa.

The main body of the Jews now retreating in good order, went back into the city, and, in the mean time, the Romans retiring towards Bethoron, they were followed by Gloras, the son of Simon, who destroyed several of

them, and seized a number of carriages and a quantity of baggage, which he found in the course of his pursuit, and which he conveyed to Jerusalem. Cestius remained in the field three days after this action, during all which time a party of the Jews was stationed on the adjacent hills to watch his movements; and it is probable that the Jews would have attacked the Romans if they had offered to depart during that period.

Agrippa, observing that the Jews made their appearance in amazing numbers on the hills, and on every elevated situation in the neighbourhood, did not think that even the Romans themselves were safe within the reach of an enemy so powerful; wherefore he came to a resolution to try if fair words might not obtain him some advantage, flattering himself that the opposing parties might be reasoned into a better opinion of each other than they at present held; or, at least, that if he should not be able to bring them to terms of perfect friendship, he might abate something of their enmity, by promoting a change of opinion on either side.

Impressed with these sentiments, Agrippa despatched two of his friends and officers, named Borcæus and Phœbus, men of unsullied honour and reputation, to offer his opponents a league of alliance with the Romans, and full pardon and indemnity for all that was past, on the single condition that they should henceforth entertain new sentiments, and immediately lay down their arms.

This proposal was no sooner made, than the leaders of the opposition, apprehensive that the people in general might entertain thoughts of going over to the party of Agrippa, in hopes of the promised pardon, resolved on the immediate destruction of the ambassadors. Phœbus they killed without permitting him to say a word in his justification; but Borcæus

made his escape after being wounded. The atrocious wickedness of this action so incensed the multitude, that they pursued the offenders with clubs and stones, and in this manner they drove them into the town.

In consequence of this disturbance, Agrippa was furnished with the fairest opportunity imaginable of making his attack on the faction; and hereupon he advanced towards them with his whole army, attacked and routed them, and pursued them even to the walls of Jerusalem. This being done, he retired to a place named Scopus, at the distance of about seven furlongs from the city, where he pitched his camp, and remained three days and nights without attempting to make any attack upon the city, flattering himself with the expectation that the people would be induced to change their sentiments. In this interim, he did nothing but send into the adjacent country for a supply of corn and other necessaries.

On the following day, which was the thirtieth of the month Hyperberetæus, Cestius advanced with his whole army in a regular manner to the borders of the city, where the people in general were so terrified by the faction, that they were afraid to take any step of consequence; while the principal promoters of the sedition were so alarmed by the conduct and discipline of the Romans on their march, that they retired from the extremities of the city, and took refuge in the temple. Cestius proceeded by the way of Bezetha; and, as he passed forwards, burnt Cœnopolis, and a place which was denominated the wood-market. Hence he advanced to the upper town, and pitched his camp at a small distance from the palace. If at this critical juncture he had made a vigorous attack, he might have made himself master of the place, and put a period to the war; but he was diverted from this purpose by the mediation of two generals, named Tyrannus and Priscus. and several other officers,

with the prevailing argument of some of Florus' money; and this unhappy proceeding was the occasion of the present misfortunes of the Jews, and the source of many of their future calamities.

When affairs were in this situation, Ananus, the son of Jonathas, and several other men of distinction among the Jews, called aloud to Cestius, making an offer to open the gates to him; but either through diffidence or fear, he was so long in considering whether he should comply with the offer, that the intention was discovered, and the people compelled Ananus and his companions to retreat from the walls of the city, and retire to their houses for protection. After this, the Jews, with a view to defend the walls of the city, repaired to the different turrets, and for five successive days defended them against all the efforts of the Romans, though they urged the attack with the utmost impetuosity. Cestius, on the sixth day, made an assault on the north side of the temple, with a select force chosen from his troops and bowmen; but he was received with such a violent shower of shot and stones from the porch and galleries, that the Romans were not only repeatedly compelled to retire from the severity of the charge, but finally obliged to abandon the enterprise. Having been thus repulsed, the Romans had at length recourse to the following singular invention: Those in front placing their bucklers against the wall, and covering their heads and shoulders with them: they who stood next closed their bucklers to the former, till the whole body was covered, and made the appearance of a tortoise. The bucklers being thus conjoined, were proof against all the darts and arrows of the enemy; so that the Romans could now sap and undermine the walls without being exposed to danger; and the first thing they now did was to attempt setting fire to the gates of the temple. This circumstance amazed and terrified the faction to such a degree, that they considered

themselves as ruined, and many of them absolutely abandoned the town; nor were the honest party less elevated with joy, than the rebels depressed by despair. The people now demanded that the gates might be opened to Cestius, whom they considered in the light of a friend and preserver. Matters having proceeded thus far, the general had nothing more to do but to have maintained the siege for a very little time longer, and the town must have submitted. But the providence of God would not permit a war which had been undertaken with so little provocation, to end in such a manner; for Cestius, without considering the good disposition of the people in general in the town, or reflecting on the despair into which the rebels were thrown, as if he had been infatuated, drew off his men all at once; and, contrary to all common sense and reason, abandoned the siege at the time when his prospects were better than they had been at any former period. The revolvers were so much encouraged by this unexpected departure of Cestius, that they attacked him in the rear, and destroyed a number both of his cavalry and infantry. On the first night he took up his residence in a camp which he had fortified at a place named Scopus; and on the following day he continued his march, closely pursued by the enemy, who annoyed him as he went, and destroyed a considerable number of his troops. A trench with palisades on both sides of the way having been thrown up by the Romans, the Jews annoyed them exceedingly with their darts and arrows during their march across the passage, while the Romans did not offer to revenge this insult, nor even to look back in the face of their enemies. This was partly in consideration of their being unable to secure their flanks, as their numbers were very considerable, and partly in the apprehension that the order of their march might be broken, as they were themselves burdened with very heavy arms, and those of the Jews were remarkably light,

so that they were enabled to make excursions and surprises without any difficulty. On the whole, this was a very disastrous attack to the Romans, and not attended with any loss on the part of the Jews. In fact, the roads were covered with dead and wounded bodies in this retreat. Great numbers of the common soldiers were slain; and, among those of superior rank, were Priscus, a commander of the sixth legion; a tribune named Longinus; and Emilius Jucundus, a distinguished officer of horse. The Romans likewise lost great part of their baggage; but at length they arrived at Gabaoh, where they had encamped on a former occasion.

Cestius was now greatly distressed how to act; and, during two days, employed his thoughts on his next operations. On the third day, he found that the Jews were so greatly increased in numbers, that the whole face of the country was covered with them. He was now sensible that danger, as well as hinderance of time, had arisen from his delay; and that as his enemies still increased in number, more danger would arise from a further delay. Hereupon he issued orders that the army should be eased of all their incumbrances, that they might march with the greater expedition. He likewise directed that all the mules, asses, and other beasts of burden, should be killed, except only as many as might be necessary to carry such weapons and machines as would probably be hereafter wanted; and this was done likewise from motives of policy, to prevent their coming into the possession of the enemy, and being employed to his disadvantage. This was the situation of the army during its approach towards Bethoron, Cestius marching at their head. While the troops continued in the open country, they did not receive the least interruption from the Jews; but as they advanced into hollow ways and defiles, the enemy charged them in front and rear, to separate

some divisions of them from the rest of the army, and force them further into the valley; and in the interim, the Jews discharged shot on the heads of the Romans from the rocks and crags. While the infantry were thus distressed, and in doubt how they should act, the situation of the cavalry was still more deplorable; for it was impossible for them to advance against the Jews in the mountains, or secure themselves in the valleys; nor could the order of the troops be maintained amidst such a shower of arrows as descended on them. Many perished by falling from precipices, and by other accidents. In fact, they were in such a distressful situation, that they could neither fight nor fly. Reduced to this shocking extremity, the Romans gave vent to their passion by tears, groans, and lamentations; while, on the other hand, the Jews made the rocks and valleys resound with their transports of joy, triumph, and exultation. In fact, such was the situation of affairs, that, if daylight had continued some time longer, the whole army of Cestius must have been cut to pieces; but the Romans with difficulty crept to Bethoron under cover of the night; all the passes near which place were immediately secured by the Jews, to prevent the retreat of their adversaries.

Cestius, finding in what a disagreeable manner he was surrounded, and that it would be impossible to retreat within sight of the enemy, devised a scheme to favour his escape. Having stationed near four hundred of his most gallant troops on the tops of the houses, he ordered that they should act the part of sentinels, calling as loud as they were able to the watches and guards, as if the army was still in its encampment. While this plan was going forward, Cestius collected his troops, and, during the night, marched to the distance of about thirty furlongs. In the morning, when the Jews came to find that the place had been deserted by the main body of the

army during the night, they were so enraged, that they immediately attacked the four hundred Romans who had acted as sentinels, slew every one of them, and then instantly marched in pursuit of Cestius; but his troops having obtained a whole night's march on them, and proceeding with the utmost rapidity on the following day, it was not possible to overtake them. Such was the hurry and confusion in which the Romans had fled, that they dropped in the road all their slings, machines, and other instruments for battery and attack; and these being seized by the pursuers, they afterwards made use of them against the Romans. The Jews pursued their enemies as far as Antipatris; but finding it in vain to continue the chase, they carefully preserved the engines, stripped the dead, collected all the booty they could, and then returned towards Jerusalem, singing songs of triumph for so important a victory, obtained with a loss perfectly considerable. In this contest there fell of the Romans and their auxiliaries three hundred and eighty cavalry and four thousand infantry.

When the news of the defeat of Cestius had reached Damascus, the Syrians determined to provide for their safety by the massacre of their Jewish neighbours, whom they cut in pieces to the amount of ten thousand, almost without opposition.

The more moderate Jews abandoned Jerusalem, and the Christians in a body are said to have retreated to Pella. Such of their countrymen as were determined upon resistance, held a meeting in the temple, in which they appointed the officers for carrying on the war. Joseph, the son of Gorion, and Ananus, the high-priest, were constituted governors in civil affairs, having a charge to superintend the city, and especially take care of the fortifications. Jesus, the son of Sapphas, one of the high-priests, and Eleazar, the son of the new high-priest, were sent into Idumea; Jo-



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seph, the son of Simon, was made commander of Jericho; Manasses went beyond the river Jordan; and John the Essene was despatched to Thamna. The government of Gophnitis and Acrabatene was given to John, the son of Ananias; and the two Galilees to Josephus, the son of Matthias; to whom was likewise submitted the government of Gamala, the strongest place in the country.

Each of these governors discharged his trust with pleasure, and managed with great prudence. With regard to Josephus, as soon as he arrived in Galilee, he sought to ingratiate himself into the affections of the people, as an interest which would amply atone for any trivial errors they might fall into. He also reflected, that the admitting persons of rank to a share in the government, was a ready way to make them his friends; and that the most effectual method of obliging the people at large, would be the employing such of the natives as were popular in all public business. The method Josephus took was as follows: he selected a council of seventy from among the oldest and wisest men of the nation. To this council he deputed the government of Galilee, restraining them in a few particulars only. These seventy judges were distributed seven in each city, and empowered to hear and determine all common affairs, agreeably to a plan which was prescribed to them; but the determining in capital cases and matters of great consequence, Josephus reserved for himself.

The council of seventy thus disposed of, and domestic affairs regulated, Josephus began to consider how most effectually to secure himself from foreign attacks. He had no doubt but that the Romans would make irruptions into Galilee, and, therefore, immediately caused walls to be built round the defensible cities, viz., Jotapata, Bersabee, Selamis, Pereccho, Japha and Sigoh, Tarichæa and Tiberias, and

also the mountain called Itabyr. In the lower Galilee, he fortified the caves near the lake of Genezareth; in the upper Galilee, Petra of the Achabarians, Seph, Jaminth, and Mero; with Seleucir, Soganes, and Gamala, in Gaulanitis. But the Sepphorites, who were a rich people, and naturally of a martial turn, were permitted to build their own walls. Gischala was walled in, by Josephus' command, by John, the son of Levi. All the rest of the castles were fortified by Josephus' immediate aid and direction.

Having obtained upwards of one hundred thousand men in Galilee, he supplied them with arms which he had collected in various places. He next reflected on the amazing power of the Romans, and what it was that contributed to render those people so invincible; and he was of opinion that it was owing to their strict discipline and regular obedience. As it was not in his power at present to discipline his people as he wished, he determined to secure their obedience in the best manner he could; and, for this purpose, he thought the Roman method of multiplying officers would be effectual, by dividing and subdividing officers of command beneath each other. And this method he adopted. He appointed officers over tens, hundreds, and thousands, all of them still subject to the superior commands of others. He caused his forces to be instructed to understand signals; to know the points of war by the sound of the trumpet, distinguishing an alarm, a charge, or a retreat, by the different sounds; to comprehend the mode of fighting and the form of battle; the method of attack and retreat; and how to second the distressed, and relieve those that might be fatigued. He instructed them in the virtues of fortitude, to sustain mental or bodily distress, admonishing them to show themselves equally proof against trouble and danger. He made use of the Roman discipline in all his warlike instructions, as what might

produce an equal force of authority and example. He told his soldiers, that if their wish was to obtain his good opinion of their obedience in time of war, it would become them previously to decline every act of unlawful violence; to avoid all fraud, pilfering, and robbery; that they should be strictly just in their dealings with every one; and not think that what arose from defraud of another could produce any advantage to themselves. "Is it possible," said he, "for a war against the rights of conscience to prosper, when it is evident that both God and man must be our professed enemies?"

In this manner did Josephus continue to admonish and instruct his people, till he had formed an army agreeable to his own wish. He was now at the head of sixty thousand infantry, two hundred and fifty cavalry, and six hundred select men for his body-guard, exclusive of four thousand five hundred mercenaries, on whom he placed the utmost reliance. The expense of these men to the country was not considerable; for all of them, except the mercenaries, were supported by cities. These cities, while one-half of the men were engaged in the wars, employed the other half to provide necessaries for their associates; so that the men were mutual assistants to each other, as those who were in arms served to protect those who provided for them.

The emperor, on receiving intelligence of the defeat of Cestius in Judea, was thrown into the most terrible consternation; but he dissembled his alarm, ostentatiously asserting that it was to the misconduct of his general, and not to their own valour, that the Jews were indebted for victory; for he imagined that it would be derogatory to the sovereign state of the Roman empire, and to his superiority to other princes, to betray a concern at the common occurrences of life. During this contention between his fear and his pride, he

industriously sought for a man qualified to assume the important task of chastising the revolted Jews, preserving the east in tranquillity, and the allegiance of several other nations, who had manifested a disposition to free themselves from the power of the Romans. Upon mature deliberation, Nero at length judged Vespasian to be the only man possessed of abilities adequate to the important enterprise. Vespasian was now arrived at an advanced age, and, from his earliest years, he had been engaged in a continued succession of military exploits. The empire was indebted to him for the establishment of a peace in the west, where the Germans had revolted; and he completed the conquest over Britain, attributing to the emperor the glory of triumphing over that country, which had not before been entirely subdued. The years and experience of Vespasian, and his approved courage and fidelity; his having sons for hostages of his loyalty, who, being in the vigour of youth, might execute their father's commands; and his appearing to be favoured by the providence of the Almighty, determined the emperor to appoint him to the command of his army in Syria. Immediately upon receiving the commission from Nero, who accompanied it with the strongest professions of friendship, he commanded his son Titus to lead the fifth and tenth legions into Alexandria, and he himself departed from Achaia; and, crossing the Hellespont, proceeded by land into Syria, where he assembled all the Roman forces and the auxiliaries which the princes adjacent to that province had supplied.

On his arrival at Antioch, the metropolis of Syria, he found king Agrippa, attended by his troops, waiting to receive him. Hence he proceeded to Ptolemais, where the people of Sepphoris, a city in Galilee, had assembled on occasion of his expected arrival. These were a well-disposed people; and, being conscious of the great power of the Romans, and

desirous of making provision for their own safety, they acknowledged Cestius Gallus as their governor previous to the arrival of Vespasian, binding themselves to act in perfect obedience to his commands, even against their own countrymen, and, at the same time, declaring their allegiance to the state of Rome. They received a garrison from Cestius Gallus, and solicited Vespasian to grant them a number of cavalry and infantry sufficient for their defence, in case of being attacked by the Jews. With this request he readily complied; for Sepphoris being the most extensive and the strongest city of Galilee, he judged it expedient to keep so important a place in a proper state of defence.

From Ptolemais he despatched Placidus with an army of six thousand foot and one thousand horse, for the security of the city of Sepphoris, within and near which they encamped; and, by their frequent excursions, greatly incommoded Josephus and his friends. Josephus, to put a stop to these evils, determined to lay siege to Sepphoris, but soon became convinced that such a design was impracticable. Placidus now ravaged the country with greater fury than ever, putting all such of the inhabitants as resisted to the sword, and reduced the rest to slavery. He then made a fruitless attempt on Jotapata, the siege of which he was obliged to relinquish, though with small loss.

In the mean time, Titus repaired to Vespasian, his father, at Ptolemais, with much greater expedition than it was supposed a winter march would permit; and he there joined the fifteenth, the fifth, and the tenth legions, which were esteemed to be the best disciplined and most courageous of the Roman troops. These were followed by eighteen companies, besides five companies and a troop of horse from Cæsarea, and a troop of Syrian cavalry. Ten of these cohorts were composed

of a thousand men each, and the rest of six hundred and thirteen foot, and a hundred and twenty horse; and the army was strengthened by auxiliaries supplied by neighbouring princes. Antiochus, Agrippa, and Sohemus, furnished each two thousand infantry and one thousand cavalry; Malichus, king of Arabia, sent five thousand foot, most of whom were provided with bows and arrows, and one thousand horse. The army amounted to sixty thousand horse and foot, exclusive of the train of baggage, and a great number of domestics, most of whom, having been trained to the practice of war, were but little inferior to their masters in courage and dexterity.

Having formed the resolution of making an incursion into Galilee, Vespasian issued marching orders to his troops, according to the military discipline of the Romans, and departed from Ptolemais. The auxiliary forces being more lightly armed than the rest of the troops, were ordered to march first, in order to reconnoitre the woods and other places where it was supposed ambushes were stationed, and prevent surprises from the enemy. They were followed by a party of infantry and cavalry, to which succeeded a detachment formed of ten men from each company. Next came pioneers to level and make good the ways, cut down trees, and remove other obstructions; and then followed the general's baggage, and that of his principal officers, under the convoy of a strong company of horse. After these Vespasian marched, attended by a chosen body of cavalry and infantry, a number of men provided with lances, and a hundred and twenty of his own men, selected from the same number of squadrons of horse. The next in course were the engineers, with their various implements and machines of assault; and they were followed by the tribunes and other officers, escorted by a select body of troops. The imperial eagle, preceding the rest of the Roman ensigns, came next. The figure of the

eagle was considered as an omen of success in war, and as an emblem, intimating that as the eagle was the sovereign of all other birds, so were the Romans superior to the rest of mankind.

The ensigns of the Romans, which were deemed sacred, were followed by the performers on martial instruments of music, to whom succeeded the body of the army, drawn up six in front, the officers attending to keep the men in rank and file, and preserve a regular discipline in every other respect. The domestics belonging to the several legions marched with the infantry, and it was their business to take the necessary care that the baggage was safely conveyed; and the procession was closed by artisans, purveyors, and other mercenaries, who were escorted by a company of infantry and cavalry.

Having marched in the above order to the frontiers of Galilee, Vespasian there encamped his army. He might have advanced farther, but his design was to inspire the enemy with terror, by the formidable appearance of his army; and, by affording time for their passions to operate, to render them less capable of resistance, before proceeding to an encounter; and, in the mean time, he caused every necessary preparation to be made for a siege. Vespasian was not deceived in this conjecture; for the news of his approach threw the Jews into the most terrible consternation; and Josephus' followers, who were encamped in the neighbourhood of Sepphoris, deserted their leader, even before the enemy came in sight. Being thus abandoned, and finding that the spirits of the Jews were entirely depressed, the majority of the people had already joined the enemy, and that the rest seemed inclinable to their example, he declined all thoughts of prosecuting the war, and retreated to Tiberias, accompanied by a few of his people, who still maintained their fidelity.

Vespasian attacked Gadara; and as that city did not contain a sufficient number of inhabitants to make a successful defence, he with little difficulty subdued it on the first assault. The enmity they entertained against the Jews, and a principle of revenge for the defeat of Cestius, induced the Romans to put the inhabitants of the town promiscuously to the sword; and, not satisfied with setting fire to the conquered city, they burnt and utterly laid waste the neighbouring small towns and villages, and subjected the inhabitants to slavery.

Vespasian determined that his next expedition should be against Jotapata, which was the strongest city in Galilee, and the place to which the Jews had fled in vast numbers for refuge. He first, however, despatched a select party of horse and foot, attended with pioneers, to cross the mountains, and form a passage, the road being at that time wholly impassable for horse, and extremely difficult for foot. This work was completed in the space of four days, so that the whole army was able to proceed without inconvenience. The next day, being the twenty-first of the month Artemisius, Josephus escaped from Tiberias, and threw himself into Jotapata; a circumstance which much encouraged the garrison, while it stimulated the Romans to make the more vigorous attack, as they hoped, by taking the general, to reduce to submission all the Galilean revoltors.

On the next day Vespasian began his march, and arrived in the afternoon at Jotapata. He established his camp on a hill about seven furlongs to the north of the city, intending to alarm the enemy by the formidable appearance of his army. The inhabitants were so terrified, that they kept within their walls, while the Romans were too fatigued to attempt any exploit the remainder of that day. On the following morning the Romans began to assault

the city, which was defended with great bravery; Josephus, at the head of the Jews, making a furious assault upon the enemy, and compelling them to retire. The pressing necessities of the Jews provoked them to acts of the most desperate valour, while the resentment of the Romans was roused by the obstinate resistance which they experienced. On one side were to be discovered the most consummate courage and military skill; on the other the most ferocious and ungovernable rage. Night at length parted the combatants, after the Romans had lost thirteen men killed, and several wounded, and seventeen of the Jews had been slain, and about six hundred wounded. On the next day the besiegers renewed their assault, and still more extraordinary instances of valour were displayed, the Jews not merely acting upon the defensive, but making frequent sallies without regard to the numbers and strength of their enemies. Thus was the contest obstinately maintained for five successive days.

The city of Jotapata is built on a rock, and on three sides are valleys of such surprising depth, that a man cannot look down from the precipices without being seized with giddiness. It is absolutely inaccessible, but upon the north, where a part of the city stands, upon the brow of the mountain; but this quarter Josephus caused to be strongly fortified and taken into the city, thereby precluding the enemy from taking advantage of another mountain by which it is overlooked, and which, with other mountains, so entirely enclose the place, that it can be seen but at a very small distance.

Finding the place so admirably situated for defence, and that he had to contend with an intrepid enemy, Vespasian assembled a council of his principal officers, to debate on the means of obtaining victory. The issue of the deliberations was, that a large terrace should be raised

on that side of the city which appeared to be the least capable of resistance. Immediately upon this resolution being taken, Vespasian ordered his whole army to employ themselves in procuring materials for the intended work. Immense quantities of timber and stone were conveyed from the adjacent mountains, and hurdles were formed to protect the Romans from the darts and other weapons that were thrown from the city. Thus defended, they continued to prosecute their design in defiance of the innumerable darts, arrows, lances, and large stones, which were continually thrown from above. What earth they had occasion for was procured in the neighbourhood, and handed from one man to another. The whole army being engaged, the work was continued without intermission, and advanced with surprising rapidity; and the utmost efforts of the Jews to annoy the enemy proved ineffectual.

The Roman army had now sixty machines employed in throwing lances, exclusive of larger engines for casting arrows, javelins, stones, fire, &c., and these were managed by Arabian and other skilful engineers. The operations were pursued with so much vigour, that the space between the city wall and the mount could be no longer occupied. The Jews, however, made frequent sallies by surprise, destroyed the defences, set fire to all the combustible materials they could find, and, in short, did all possible damage to the works of the enemy. In spite, however, of all that he sustained from the repeated sallies made by the Jews, Vespasian caused his works to be advanced upon the interval between the walls and the terrace, and connected his troops in a close body, which answered the desired end.

The terrace being now raised nearly to a level with the city wall, Josephus considered that it would reflect dishonour upon him if he

should omit to engage in as arduous a task for the defence of the place, as the enemy had undertaken for its destruction: and, therefore, ordered the wall to be raised in proportion to the advancement of the enemy's work, and to be kept at a sufficient height above the summit of the mount. The workmen declined the undertaking, urging the impossibility of pursuing their business, since they should be continually exposed to the enemy.

However, Josephus suggested the following invention as a defence against fire, stones, and other weapons. He caused large stakes to be fixed into the ground, and the raw hides of beasts lately killed to be stretched upon them. On account of the yielding quality of the skins, they scarcely received any impression from the lances and stones, and their moisture damped the fire of the enemy. The workmen being perfectly secured through the contrivance of Josephus, continued indefatigably industrious both by day and night; and they soon erected a wall twenty cubits high, on which were formed towers and strong embattlements. The Romans, who had entertained the utmost confidence of subduing the city, were equally astonished and confounded by the depth of policy and invincible resolution of their adversaries.

Vespasian now determined to turn the siege into a blockade, not doubting that this, though it might be a slow way of subduing the enemy, would prove a very effectual one. They had an abundance of corn and all other necessities in the town, excepting only water and salt, there being neither spring nor fountain in the city, and the people having no water for their common uses but what descended in rain. Josephus soon found it necessary to limit his people to a daily allowance of water; with which they became discontented, and refused to continue their work. At length he had recourse to the following stratagem. Recol-

lecting that there was on the west side of the city a hollow or gutter in a place so little frequented, that it was not likely to have been observed by the enemy, he wrote to the Jews without the city to cause water and other necessities to be conveyed to him through this passage, enjoining them to be careful that the messengers should be covered with the hides of beasts, and instructed to walk upon their hands and feet, that in case of their being observed by the watch, they might be mistaken for dogs or other animals. An intercourse was thus maintained, till the Romans at length discovered and blocked up the avenue.

At length Vespasian, having observed that the terrace which he had been raising had almost arrived at the height of the wall, determined to make use of the battering ram, which was an engine of an immense size, resembling the mast of a ship. It had an iron head, formed like that of a ram; and, when used, its motion was somewhat similar to the butting of that animal. It was suspended by large cables affixed to cross timbers cramped together, and strongly supported. It bore upon the middle, and hung on the balance like a scale beam, and, when put in a swinging motion, it struck with such surprising violence, that the strongest wall could not long resist its repeated attacks.

Conscious that the longer the siege was delayed, the difficulty of conquest would be increased, since the enemy would be afforded leisure to make preparations of defence, Vespasian ordered the slingers, archers, &c., to advance, with their several machines, nearer the town, in order to beat off the Jews who defended the walls. This business being executed, the ram was brought forward, being covered with hurdles and the hides of beasts, for the purpose of preserving the machine from damage, and defending the men who were

appointed to conduct its operations. The first stroke of the engine threw the Jews into a most terrible consternation; and Josephus, knowing that the wall could not possibly long withstand repeated batterings in the same place, ordered a number of sacks filled with chaff to be lowered by means of ropes; and though the assailants frequently changed the direction of the machine, its intended effects were constantly defeated by means of the chaff-sacks which were interposed to defend the wall. At length the Romans affixed sharp carving irons to the ends of long poles, and therewith cut the ropes which suspended the sacks. The wall being newly repaired, had not yet acquired a hard consistence sufficient to resist the ram, which now performed its office without impediment. The Jews, who had now a most alarming prospect of speedy destruction, collected a quantity of pitch, sulphur, and other combustibles, which they set fire to in three several parts of the enemy's works, and the flames instantly communicating to the habitations, implements of war, &c., of the Romans, the whole were consumed in a very short time.

An heroic exploit performed by Samæas, who was a native of Paab in Galilee, and the son of Eleazar, deserves to be transmitted to posterity. He cast down a stone of great bulk with such surprising force, as to break off the head of a ram, and then leaping into the midst of his enemies, he seized the head of the machine, which he carried to the foot of the wall, where he remained till five arrows were fixed in his body. In this condition he remounted the wall; and without betraying the least symptom of an abatement either of constancy or courage, he remained some time an object of public admiration, till at length he fell, still grasping the trophy he had so heroically acquired.

The Romans having repaired the ram to-

wards the evening of the same day, employed it against that part of the wall which had already received damage. Vespasian received a wound from an arrow which was nearly exhausted, and, therefore, incapable of doing him an important injury. Great numbers of the Jews fell by the arrows and stones of the enemy, but the remainder continued to defend the walls with undaunted bravery. However, they fought under great disadvantages; for the town being illuminated by the fire which they used to annoy the enemy, they were exposed to open view, while they could not discern even the engines from which the Roman weapons were discharged. The violent noise occasioned by the engines, the dead and wounded falling from the walls, the shrieks and dismal lamentations of men and women both within and without the town, were rendered still more horrible by the continual echo of the mountains; the town ditch was running with human blood, and crowded with carcases, heaped high enough for an enemy to have mounted thereon, and make an assault.

An immense number of the Jews were killed and wounded; notwithstanding which, the defence was sustained during the whole night with astonishing bravery, in defiance of the enemy's machines, which were kept incessantly at work.

At break of day the wall gave way: but even in this dreadful extremity the Jews persevered in their generous endeavours to preserve the liberties of their country, by exposing themselves in the breach to prevent the enemy crossing the ditch and pursuing the advantage they had obtained. To give an adequate idea of the horrors of the night surpasses every power of description.

The Romans having received some refreshment after the extreme fatigue of the night,

early on the succeeding day Vespasian issued orders for every preparation to be made necessary for renewing the siege, and for pursuing measures for deterring the Jews from appearing in the breach. He caused a party of the most courageous cavalry to dismount, and drew them up in three divisions. These men being armed, and carrying pikes in their hands, were first to enter the town; and they were seconded by a chosen body of foot. The rest of the horse were ordered to invest the mountainous parts of the city to prevent the escape of the Jews after the conquest of the place. The archers, with their bows and arrows, and the slingers and engineers, were the next in order. A number of men provided with ladders were ordered to attempt scaling parts of the wall which had not been injured, with a view, by making a diversion, to weaken the force by which the breach was defended.

Being apprized of the enemy's design, and conscious that little danger was to be apprehended from the Romans employed with the scaling-ladders, Josephus opposed to them only such men as were enfeebled by age, or such as had not recovered from the fatigue of the preceding night. But in places where the wall had suffered, even but in a small degree, he stationed such soldiers as were of approved fidelity and resolution; and he put himself, with five of his most intrepid followers, at their head, in order to receive the first assault. He enjoined his people to disregard the shouts of the enemy, and either to defend themselves from the arrows shot by the Romans by means of their shields, or to retire a little till their quivers were exhausted. He informed them, that if the enemy should proceed to advance their bridges, every possible effort of valour must be exerted, since all considerations for preserving the country must then give place to the noble ardour of wreaking vengeance upon the conquerors. He added,

that if the Romans proved successful, it must be expected that the fathers, wives, children, and the other dearest friends and relations of his soldiers, would fall miserable victims to their cruelty and rage.

The common people, women and children, observing the adjacent mountains glittering with arms, the town surrounded by three armies, the enemy marching with drawn swords to the weakest part of the wall, and the archers preparing to discharge their arrows, joined in lamentations that could not have been exceeded, had the place been actually subdued. The outcries of these people greatly affected Josephus; and, lest they should dispirit the soldiers, he ordered them to their respective habitations, under a strict injunction of silence. He then repaired to the station he had chosen, totally regardless of the scaling-ladders; his attention being engrossed by the manner of the enemy's assault.

Upon the trumpet being sounded, the Roman troops united in martial shouts; and no sooner was the signal given, than such an immense number of arrows was discharged as to obscure the sky. In obedience to their instructions, the Jews gave no attention to the clamours of the enemy, and defended themselves with their shields. When the enemy brought their bridges forward, the Jews attacked them with surprising fury, with equal skill and intrepidity, throwing them off as fast as they mounted, and they became more undaunted in proportion as the danger increased. They were under a great disadvantage, by being kept to hard duty without any intervals of relief; while the Romans had a constant supply of reinforcements to take the places of those who were either fatigued or repulsed. The Romans collected themselves as close as possible together; and, throwing their long bucklers over them, they proceeded

to the wall of the town, appearing to be an entire and impenetrable body.

The extremity to which Josephus was now reduced, suggested to him a new means of defence. He caused a large quantity of oil, of which there was a plentiful supply in the town, to be boiled, and, with the vessels in which it was heated, cast from the walls upon the Roman soldiers beneath. The scalding fluid passing through the interstices of their armour, occasioned the Romans most exquisite torture, it having the quality of long retaining heat, and threw them into the greatest disorder. This armour being buckled and braced, they were unable to relieve themselves; and the oil, flowing from head to foot, consumed their flesh like fire. Some were thrown into the most violent contortions, others were drawn nearly double by their pains, and many fell from the bridge to the ground, and those who attempted to escape were prevented by the Jews.

During the above calamity, the Romans displayed a wonderful degree of intrepidity; nor was the policy of the Jews less remarkable. The former, notwithstanding their miserable condition, engaged in a competition for surpassing each other in pressing upon their adversaries, who availed themselves of another project for impeding their progress. They poured boiling fenngreek upon the bridge, which rendered the boards so slippery, that the Romans were neither able to stand to their arms or retreat. Some of them fell upon the planches, and were trampled to death by their own people; and others falling still lower, were exposed to the weapons of the Jews. Many of the Romans being slain, and a great number wounded, towards evening Vespasian sounded a retreat. Only six of the Jews were killed, but the number of wounded amounted to upwards of three hundred. It was on the twentieth day of the month Desius that this action took place.

The Roman general was desirous of complimenting his soldiers for the bravery they had shown, and consoling them for the ill success they had experienced; but instead of finding their spirits depressed, as he expected, they expressed the utmost anxiety for proceeding again to action; and, therefore, he ordered his platforms to be raised still higher, and towers fifty feet in height to be erected thereon; and for the purpose of keeping their towers steady by their weight, and defending them against fire, that they should be entirely covered with iron. The most skilful marksmen and engineers, provided with machines, darts, and other implements, were stationed in the turrets, whence they greatly annoyed the enemy, who were exposed to their view. The Jews, being unable either to avoid the weapons, or discern the people by whom they were discharged, were under the necessity of quitting the breach; but they still continued to maintain a most resolute defence, though the loss they daily suffered considerably exceeded that of the Romans.

The platforms were at length raised higher than the city wall; and on the forty-seventh day of the siege, a deserter communicated to Vespasian the state of the town, representing that, through the loss of men, and the hard duty which the survivors were obliged to perform, the garrison was so reduced, that it must necessarily surrender to a vigorous attack, and more especially if advantage was to be taken of a favourable opportunity for making the assault by surprise; and advised the Roman general to attempt the enterprise about daybreak, when the Jews would be unapprehensive of danger, and unprovided for defence, and the vigilance of the guard abated by fatigue and inclination to sleep.

Being sensible that the Jews possessed a remarkable fidelity to each other, which the most excruciating torments could not force them to violate, Vespasian put no confidence

in what the deserter had related. He had been witness to a recent instance of the amazing constancy and resolution of the Jews, in the case of one of Josephus' people, who being made a prisoner, and interrogated respecting the state of the city, refused to divulge a single circumstance, and persisted in that resolution till his death, notwithstanding the application of crucifixion and other excessive torments. Considering, however, that the information of the deserter might possibly be founded in truth, and that no ill consequences were likely to ensue from his appearing to believe that to be the case, he ordered the man to be secured, and every necessary preparation to be made for the attack.

The Roman army began a silent march at the appointed hour, and proceeded by the walls of the town, being led by Titus, accompanied by Domitius Sabinus, and some chosen men from the fifteenth legion. They put the sentinels to death, cut the throats of the guards, and entered the city. They were followed by the tribunes Sextus Cerealis and Placidus, with the troops under their command.

Notwithstanding it was open day when the Romans gained possession of the fort, and made themselves masters of the town, the garrison was so exhausted and fatigued by incessant labour and watching, that they entertained no idea of their danger till the enemy had actually gained their point; and even those who were awake were almost equally strangers to the misfortune, for they could not clearly distinguish objects on account of a thick fog which then prevailed and continued till the whole Roman army had gained admittance to the city.

The recollection of their sufferings in the siege suppressed every sentiment of humanity and compassion in the breasts of the conquerors, who threw many of the Jews from the top

of the fort; others who had courage and inclination to offer resistance, were either pressed to death by the immense crowds of the enemy, or forced down precipices, and killed by the ruins which fell from above. Many of Josephus' particular friends, being unwilling that the Romans should acquire the reputation of taking away their lives, retired to a remote part of the city, where they died by the hands of each other.

Such of the guards as first observed the city to be taken, fled to a turret towards the north, where they were attacked by the enemy, against whom they for some time made a good defence: but being oppressed by numbers, they offered to capitulate. Their proposals, however, were rejected, and they died with great resolution.

The Romans might have valued themselves on gaining the victory without the loss of blood on their side, had it not been for the fate of Antony, a centurion, who was treacherously murdered in the following manner. A number of Jews having fled for refuge to the caves, one of them called to Antony for quarter. The centurion immediately stretched forth his right hand, thereby indicating his compliance; when the Jews basely stabbed him in the groin with a dagger, and caused his death.

Every Jew who was met by the Romans on that day was put to instant death: and, during some following days, they carefully searched the subterraneous and other secret places for the survivors, all of whom, excepting women and children, they destroyed. The whole number of Jews slain amounted to forty thousand, and the prisoners were twelve hundred. In obedience to the orders of Vespasian, the castles were burnt, and the city was entirely laid in ruins. The Romans became masters of Jotapata on the first day of the month Panemus, in the thirteenth year of the reign of Nero.

On the third day after the termination of the siege, Josephus was discovered to have concealed himself in a large cave along with forty other distinguished Jews. He was at length prevailed upon to surrender himself to Vespasian, whose accession to the empire he pretends to have predicted, and by whom he appears to have been treated with the greatest respect.

While the main army was occupied in the siege of Jotapata, a detachment was sent under the command of Trajan to attack Japtha, a very strong city of Galilee. This was taken with great ease, and fifteen thousand of the Jews perished on the occasion. About the same time, a large number of the Samaritans collected upon Mount Gerezim, where they meditated a rebellion. The Romans first surrounded them with a trench, and then offered them mercy; on their refusal of which they were put to the sword, to the amount of eleven thousand six hundred men. Soon after these events, Vespasian proceeded to Cæsarea, the most considerable city of Judea, where he intended to remain during the winter.

A great concourse of people, composed of revoltors from the Romans, and fugitives from the conquered cities of the Jews, had now assembled, and were employed in rebuilding Joppa, which had been destroyed by Cestius. The banditti, being unable to procure the means of subsistence on account of the desolate state in which Cestius had left the country, constructed a number of vessels for the purpose of perpetrating robberies on the sea; and, by their piratical practices, they proved a great obstruction to commerce on the Syrian, Phœnician, and Egyptian coast.

Vespasian being apprized of their proceedings, despatched a body of cavalry and infantry to Joppa; and the troops found but little difficulty in gaining admittance by night to the

city, it being but indifferently watched and guarded. The inhabitants were so greatly astonished by being thus surprised, that they had not power to attempt the least resistance, but fled with great precipitation to their vessels, and remained that night at sea, beyond the reach of the enemy's weapons.

Though Joppa is a sea-coast town, it has no port. The shore is exceedingly craggy and steep. On each side of the town stands a pointed rock, projecting a considerable space into the sea; so that when the wind prevails, a more dangerous situation for shipping cannot be imagined.

At break of day, the wind, called by the people of the country the black north, arose, and caused the most terrible tempest that had been known. The vessels of those who had escaped from Joppa, by being thrown against the rocks, or dashed with great violence against each other, were broken to pieces. Some, by dint of rowing, endeavoured to avoid being foundered, by keeping in the open sea, but were tossed upon mountainous billows, and then precipitated into the most profound abyss of waters, and great numbers of the vessels sunk. During this violent contention of the elements, the noises occasioned by the dashing of the vessels, and the lamentations and outcries of the miserable people, were dismal and terrifying beyond description. Many of the people were washed away by the billows, and dashed against the rocks; some were drowned; others fell upon their swords, and several perished on board the wrecks; and, in short, the water was covered with the blood of the deceased, whose carcases were dispersed upon the coast. During this shocking scene, the Roman soldiers waited to destroy those who should be driven ashore alive. It was computed that four thousand two hundred bodies were cast upon the shore by the waves.

The Romans having obtained possession of Joppa without being under the necessity of proceeding to a battle, they soon laid the place entirely in ruins. It was the fate of this city to be twice subjected to the Roman power in a short space of time. Lest Joppa should again be inhabited by pirates, Vespasian fortified the castle, and established a garrison therein sufficient for its defence. He also left a strong body of horse to set fire to and destroy the towns and villages, and lay waste the adjacent country, which, in obedience to the command of their general, they punctually executed.

A considerable personal esteem for Vespasian, a disposition to show himself faithful to the Romans, the desire to preserve his subjects in a state of tranquility, and perhaps a secret wish to mitigate the distresses of his countrymen, induced Agrippa to cultivate the acquaintance of Vespasian, and to invite that Roman general to visit him at Cæsarea Philippi. Here Vespasian spent the term of twenty days in uninterrupted feasting and rejoicing, attended with his army. At length, having heard that Taricheæ had revolted, and that Tiberias was about to follow its example, he determined to show his kindness to Agrippa by immediately reducing these places, which belonged to the government of that prince. Vespasian having marched against Tiberias, the more numerous part of the inhabitants entreated and received his mercy; while Jesus, the son of Tobias, and the faction which he commanded, retired to the neighbouring city of Taricheæ.

Having departed from Tiberias, Vespasian encamped his army between that city and Taricheæ; and, conceiving that the intended siege would occupy a considerable time, he fortified the camp by erecting a wall. Taricheæ, like Tiberias, is situated upon a mountain, and Josephus had constructed a wall, en-

compassing it on every side, except on that where it is fortified by the lake Gennesareth, and the circuit of this wall was nearly equal to that of Tiberias. Nature and art had contributed to render the place exceedingly strong, and it was inhabited by the most desperate of the revolvers. At the commencement of the insurrection, the people collected great quantities of provisions; and, being sufficiently provided with men and money, they were under little apprehension of being subdued. They had a numerous fleet of armed vessels on the lake, in which they meant to embark in case of being repulsed on shore.

Jesus and his associates, regardless of the force and discipline of the enemy, made a violent assault upon them while they were employed in forming intrenchments and other fortifications, and dispersed the pioneers, and did considerable injury to the Roman works. The Romans pursued them to the lake, where they took shipping; and having proceeded beyond the reach of the Roman darts and arrows, they cast anchor, and ranged their vessels in order of battle.

In the interim, Vespasian received intelligence that a great number of Jews had assembled on a plain adjacent to the city; in consequence whereof he despatched a body of six thousand chosen cavalry, under the command of his son, to make discoveries. Titus marched to reconnoitre the situation of the Jews; and finding them to be much more numerous than the troops under his command, he sent intelligence thereof to Vespasian. Though many of the troops under Titus were greatly alarmed by the superior force of the Jews, the majority of them still preserved an undaunted resolution.

Antonius Silo was at the same time despatched by Vespasian, with orders to lead a body of two thousand archers to occupy a

mountain facing the town, and assault the Jews who were appointed to defend the walls; and this they punctually observed. Being desirous of rendering his army more formidable in appearance than it was in reality, Titus arranged his men in a line answering to the front of the enemy's forces; and he himself made the first assault, being followed by his people with loud exultations and military shouts. The Jews, who were astonished at the intrepid manner of the charge, made a faint resistance; but being soon thrown into disorder, many were beat down and trampled to death by the cavalry, and others fled towards the city. The fugitives were closely pursued by the Romans, who, through the swiftness of their horses, being enabled to attack them again in front, drove back many who were endeavouring to take refuge within the walls. Great numbers were slain, and but few, if any, escaped, excepting those who were so fortunate as to get into the city.

At this period a violent insurrection took place between the natives of Taricheæ and the strangers who inhabited the city. The natives urged that they had ever been averse to engaging in the war; but the advantage gained by the Romans was the principal cause of their discontent. The strangers, of whom there were great numbers, opposed the citizens in the most outrageous manner. Titus, being near the wall, soon understood that outrage and dissension prevailed in the town; and determining to take advantage of so favourable an opportunity, he mounted his horse, and being followed by his troops, he rode with great speed to that quarter of the town which is towards the lake, and he was the first man who entered the city. So astonished were the Jews at the intrepid behaviour of Titus, that they had not power to offer the least obstruction to his progress. Jesus and his associates escaped into the fields. Some of the people fled towards

the lake, and fell into the power of the Romans. Others were slain while endeavouring to get into their vessels, and many were drowned in the attempt to save themselves by swimming. Some resistance was made by the strangers who were not able to escape with Jesus; but the natives of the town readily yielded to the Romans, from whom they expected favour, from the consideration that they had disapproved of engaging in the war, and been compelled to take up arms.

The faction being subdued, Titus granted quarter to the natives of Taricheæ. The insurgents who had embarked upon the lake proceeded to as great a distance as they possibly could from the enemy. Titus despatched intelligence of the enterprise to Vespasian, to whom it afforded great satisfaction; for the reduction of Taricheæ was considered as a most material point towards a termination of the war in favour of the Romans. Titus now ordered a guard to invest the city, lest any of the Jews should effect an escape; and he went to the lake of Gennesareth on the following day, and commanded a number of vessels to be constructed for the purpose of pursuing those who had made a retreat by water. There being a great number of workmen, and a plentiful supply of materials, the vessels were completed in a few days. The vessels being prepared, Vespasian embarked in pursuit of the Jews who had escaped on the lake Gennesareth. The fugitives had now no probable views of escaping the vengeance of the enemy; for the shore being wholly occupied by the Romans, they could not disembark without meeting inevitable destruction; and their boats, beside being too small, were so slightly built, that they could not expect to prove victorious in a naval engagement. The Jews endeavoured to annoy their adversaries by casting stones, and by other means which proved equally ineffectual; for the weapons

they discharged served only to cause a noise by meeting the vessels or arms of the Romans, who were well defended against every assault they could make. When they attempted a close encounter, they were either put to death by the sword, or their vessels overset and the men drowned. Some of the Romans fought at a distance, and made great havoc with their darts and arrows. Others boarded the vessels of the Jews, and cut the men to pieces with their swords. Several of the Jewish boats were conquered by being enclosed within the two divisions of the Roman fleet. Such as attempted to save themselves by swimming, were put to death by lances and darts, or sunk by being overrun by the Roman vessels; and those who were urged by despair to attempt saving themselves by getting on board the enemy's fleet, had their hands or heads instantly severed from their bodies. At length, the Jews were driven to such extremity, that they pressed into the middle of the Roman fleet, in order to get to shore. Horror and destruction now prevailed in the greatest variety of forms; great numbers of Jews were killed on the water, but the carnage was much more terrible on shore. The lake was discoloured with blood, and the banks were covered with the bodies of the slain. In a few days the carcases putrified, and infected the air to such a degree as to render life almost insupportable; and even the Romans lamented the barbarity which had produced so terrible a calamity. The Jews who were slain when the Romans assaulted the city, and those who perished in the naval encounter, amounted to six thousand five hundred.

The engagement being concluded, Vespasian summoned a council of his principal officers to assemble in the city of Taricheæ, and placing himself upon the tribunal, he entered upon deliberations as to what measures were most advisable to be pursued in regard to the stran-

gers. The council opposed showing mercy to the strangers, urging that they would be dangerous to the princes into whose dominions they might retire, since they would indisputably avail themselves of every opportunity for promoting troubles and insurrections. Vespasian was convinced that they were unworthy of mercy, and so sensible of their abandoned dispositions, that he entertained no doubt of their attempting the destruction even of the very people to whom they might be indebted for the preservation of their lives; but what means to adopt he was at a loss to determine; for he knew that if he put the strangers to death in the city, it would prove a circumstance productive of infinite affliction to the natives, who, having surrendered to him, had received his promise of showing favour to his prisoners. The council argued that, from the nature of circumstances, he was under no absolute obligation to observe a rigid conformity to the condition, and that the case must be decided by a regard to the public welfare. Vespasian coincided in this opinion, but determined not to irritate the natives. He permitted the strangers to depart, having first commanded them to take the road to Tiberias, and stationed a number of Romans on the road to prevent their escape. When they had got within the town, the Romans made them prisoners; and, upon the arrival of Vespasian, he ordered them to be confined in the amphitheatre, where he caused those who were superannuated, as well as those who were judged to be too young to bear arms, to be put to death; and the number of those who perished in consequence of the general's order was twelve hundred. He sent six thousand of the most athletic men to Nero, to be employed in working upon the Isthmus; three thousand four hundred were sold into slavery. He presented a great number to Agrippa, to be disposed of as his discretion should dictate, and these people were sold by the king. The ro

maining part of the incendiary fugitives, whose restless disposition had prompted the revolt, were Hipponians, people of Gaulanitis, Gadara, and Trachonitis.

Gamala and Giscala yet remained unsubdued. Gamala stood on the lake of Tiberias, opposite to Taricheæ, and belonged to the government of Agrippa. It was built on the cliff of a rock rising from the midst of a high mountain. It had crags on the front and back part of it, and took its name from its resemblance to the back of a camel. Its natural strength was increased by art, and its inhabitants defended it with so much persevering valour, that king Agrippa could obtain no advantage over the place during a siege of seven months. At length, however, it was attacked by Vespasian, who entered it with a part of his troops, but was repulsed with great slaughter. The siege continued, notwithstanding the distresses of the inhabitants, who suffered much from famine and the destruction of their houses, till the twenty-second day of the month Hyperberetæus, on the night of which three soldiers having secretly undermined the tower, it fell, and thus opened a passage for the enemy.

The Romans were now induced to think of entering the town; but they had suffered so much in their late attempt, that they waited for some time undetermined how to act. In the interim, Titus arrived, and was so mortified at the disaster which the Romans had met with during his absence, that he immediately selected two hundred of his cavalry and a body of infantry, and marched quietly into the city unopposed. An alarm of this proceeding being given by the watchmen, the news of it was instantly spread through the place, and was no sooner known, than the citizens fled in the utmost confusion to the castle, taking their wives and children with them, and crying and exclaiming as if they

were distracted. The soldiers under Titus destroyed some of them, while others, who could not get into the castle, strolled about, heedless whither they went, till they fell into the hands of the Roman guards. In a word, the streets flowed with blood; nothing was to be heard but the groans of the wounded, and nothing to be seen but death in its most horrid forms.

Vespasian's business was now to attack the castle; and for this purpose his whole army was drawn towards that spot. This castle was situated on the point of a rock remarkably high and steep, surrounded by a number of precipices and crags, and almost inaccessible. This being its situation, the Romans could neither reach the Jews from below, nor avoid the stones and shot with which they were assaulted from above. But at this juncture, Providence seemed to determine in favour of the Romans, and decree the destruction of the Jews; for a violent wind drove the Roman arrows upon the Jews, and prevented their reaching the Romans, or blew them wide of the mark. This gust of wind was likewise so strong, that the besieged were unable to make their defence, or even to see the enemies with whom they had to contend. These advantages in favour of the Romans were so great, that they soon became masters of the mountain, which they instantly surrounded; and, in resentment of their former unsuccessful attack, they put to the sword all who fell in their way, the unresisting as well as their immediate opponents. Some were so driven to despair by the horror of their situation, that they threw themselves, with their wives and children, down the precipice from the castle; and in this way about five thousand perished, while only four thousand were slain; so that a greater number of the Jews were sacrificed to their own fears than were destroyed by the Romans. The latter, however, in the fury of their rage, threw the very infants down the

rocks; nor showed mercy to a single person they seized, except the two daughters of the sister of Philip, the friend of Joakim, a man of distinction, and heretofore one of Agrippa's generals.

Giscala did not make any long resistance; for the inhabitants in general were disposed for peace, most of them being husbandmen, and, therefore, desirous to preserve their farms from ruin; yet there were some among them who were less peaceably disposed, at the head of whom was John, an artful and enterprising man, who was devoid of all honour, and fond of promoting disturbances for the advancement of his own interest. This man, finding that the citizens were determined to surrender, escaped with his followers in the night, and advanced by rapid marches to Jerusalem. The reduction of Giscala put a final period to the war in Galilee.

The Jewish nation were now divided into two very opposite parties: the one, foreseeing that the war, if continued, would produce the ruin of their country, were desirous to end it by a speedy submission to the Romans; the other, who imbibed the principles of the Gaulonitish faction, delighted in nothing but havoc, spoil, and murder, and opposed all peaceable measures with an invincible obstinacy. This latter party, which was by far the most numerous and powerful, consisted of the vilest and most profligate characters, proud, cruel, and rapacious; but, at the same time, addicted to hypocrisy, they committed the most atrocious wickedness under the pretence of religion. In order to cut off every hope of accommodation, they had bound themselves by a solemn oath never to lay down their arms till they had either extirpated all foreign authority, or perished in the attempt. The contrary party opposed them with arms, but were found unequal in the conflict, and suffered more from their countrymen than

even from the exasperated Romans. Not only the same cities, but even the same villages and houses, were frequently occupied by persons belonging to the different factions; so that the horrors of civil war were extended throughout every part of the country which had not yet been subdued by the enemy.

The zealots began to exercise their cruelty in robbing and murdering all that opposed them in the surrounding country, after which they easily entered Jerusalem, with Zachariah and Eleazar at their head. Here they were at first strenuously opposed by the late high-priest Ananus, whose zeal upon this occasion Josephus highly commends. He made a pathetic speech to the people, exhorting them to take up arms against those abandoned men, who had by this time seized upon the temple and converted it into a place of defence, from which they sallied forth to commit the vilest outrages and butcheries. They followed his advice, armed themselves without delay, and, returning in great force, made a vigorous attack upon the zealots. The engagement was on both sides fierce and bloody, and lasted a considerable time. At length Ananus forced them from the outer cincture of the temple, and closely besieged them in the interior parts of the sacred edifice, where he kept them closely besieged, and would probably soon have reduced them, had it not been for the treachery of John of Giscala. He had found means to insinuate himself into the favour of the moderate party, who deputed him as an ambassador to offer the zealots terms of accommodation; instead of which he persuaded them to hold out, and to call in the Idumeans to their assistance.

The Idumeans readily accepted the invitation, and marched, to the number of about twenty thousand, to the vicinity of Jerusalem. Here they found the gates shut against them, and, therefore, encamped on the outside of

the walls. As the next night proved exceedingly tempestuous, the moderate party relaxed in their vigilance, and thus afforded an opportunity to the zealots, who were besieged in the temple, silently to unbar the temple gates, and, passing unperceived through the city, to open such of the city gates as were nearest to the camp of the Idumeans. The Idumeans now rushed in, and immediately proceeding to the temple, united with the zealots in an attack upon the guards, many of whom they killed while sleeping, and others while they were endeavouring to seize their arms. A short and dreadful contest ensued: for when it was known that the Idumeans were in possession of the place, all resistance was given over. In every street was heard the most fearful exclamations, while the women shrieked aloud for the loss of their protectors; and the violence of the thunder and winds, and the shouts of the zealots and Idumeans, rendered those clamours still more horrible. In the mean time the natural rage and ferocity of the Idumeans were increased to such a degree, by the idea of their being excluded from the city in such extremity of weather, that they spared no one, whether armed or kneeling to beg their lives. The pleas of consanguinity and religion were equally made in vain: a speedy death ensued; and such was their situation, that they could neither fight nor fly. Even the fear of death combined with the rage of the enemy to accelerate their fate; for they pressed on each other with such vehemence, that it was impossible for any of them to retire; so that their very situation was such, that their enemies dealt death among them at every blow. Distracted by their unfortunate position, some of them sought one death to avoid another; and, in their despair, threw themselves from a precipice. In a word, the whole temple was surrounded with streams of blood; and when daylight came, it was judged that eight thousand five hundred persons lay dead on the spot.

However, the insatiate appetite of the Idumeans for blood was by no means appeased; for, turning their rage against the city, they plundered all the houses, and sacrificed most of the inhabitants they met with. But they were not so intent on the destruction of the common people, as on wreaking their vengeance on the high-priests, whom they no sooner found than they beheaded them, and trampled on their bodies, insulting that of Jesus, on account of the speech he had made from the walls, and that of Ananus, on account of his influence with the people. Nay, to such a height had their impiety risen, that they denied them the common rights of sepulture, though the laws of the Jews, from reverence for the deceased, had provided that even crucified criminals should be taken down and interred before the setting of the sun.

The cruel murder of Ananus and Jesus was no sooner effected, than the zealots and Idumeans began to exercise the most horrid barbarities on the common people, whom they destroyed without mercy as fast as they could seize them: but persons of distinction, and particularly such as were in full health and vigour, they kept in prison, in the hope that they would purchase their lives by coming over to their party; but this they refused to do; and every man of them died rather than combine with the traitors. Their death, however, was made additionally dreadful by aggravated torments. When they had been whipped till their bodies were ulcerated, the period of their existence was finished by the sword. Those who were apprehended during the daytime were crowded into prisons at night. As fast as they died, their bodies were thrown out, to make room for other wretched tenants, who were treated with similar barbarity. The people were so terrified by these horrid proceedings, that they did not even dare to shed a tear, or heave a sigh, for the loss of their friends, nor even to bury their nearest rela-

tions. Nay, they were afraid even to weep or complain in their own houses or chambers, without first making a diligent search lest there should be any listeners; since any marks of compassion for the deceased would have been punished with death, so criminal was it deemed to possess the feelings of humanity. Sometimes, indeed, they would throw a handful of earth on the dead body during the night, and a few persons were bold enough to do this during the daytime. No less than twelve thousand persons of some rank fell a sacrifice to this rage of party.

The Idumeans at length so strongly condemned this indiscriminate massacre, that the zealots thought proper to set up a kind of tribunal, who should decide upon the fate of those who were brought before them. Zechariah, the son of Baruch, was one of the first who was brought before this mock court, which consisted of seventy-two persons. They brought a long catalogue of heinous crimes to his charge, which he not only repelled with the greatest ease, but so strongly represented their own crimes, that they were struck with a sense of guilt, and pronounced him innocent. The zealots upon this immediately murdered him, and expelled his judges from their seats as unfit for their purpose. The Idumeans were so shocked at their conduct, that they returned home, and left their allies to carry on the war alone.

By this time John of Giscala had swelled his ambitious views to such a degree, that he even aspired to the sovereign power, though in fact, he had for a long time entertained an idea of this kind. Wherefore, insensibly withdrawing himself from the company of his old associates, he gradually engaged in his interest a number of abandoned miscreants, and formed a resolution of embarking on his own foundation. It was a distinguished feature of the character of this man to impose his orders in an authoritative manner on others, and to treat

their opinions with the most sovereign degree of contempt: and this he practised as the most probable means of attaining the supreme authority. Some of his new adherents joined him through a principle of fear, and others from the motives of esteem and regard; for he had the art of moving the affections, and was fluent in words to a very eminent degree. Some of his followers consulted their own security by their adherence to him, imagining, or hoping at least, that whenever a scrutiny should be made into their former evil proceedings, they would, in the gross, be attributed to him, as the first inciter of the irregularities. Many of the martial part of his followers adhered to him on account of his abilities and manly resolution; while numbers of others receded from him through consideration of his pride, and disdained to submit to the authority of him who had lately been their professed enemy. But the circumstance that had more influence on them than any other, was the aversion they had to be governed by any single person; and the idea, that if he once became possessed of unlimited power, it would not be an easy matter to deprive him of it: and they also thought that those who should oppose his first pretensions could have no reason to hope for his future favour. Having deliberated on these matters, the people came to a resolution, rather to abide all the events of a civil war, than to submit to what they thought would be constructed into a voluntary slavery. After this determination, the faction divided themselves into zealots and anti-zealots, John putting himself at the head of the latter. These parties now opposed each other, and some trifling skirmishes ensued; but these skirmishes were directed more against the people than against each other; for the view of each party was to obtain the principal share of the booty by the exclusion of the other.

At this period, the city of Jerusalem was oppressed by the aggravated misfortunes of

war, tyranny, and sedition. The populace imagining that, war was the most insupportable of all calamities, fled from their habitations to seek for protection among strangers; and afterwards found that the protection which they could not obtain from each other, was to be met with among the Romans.

A fourth misfortune, not less destructive to the Jews than any of the former, immediately succeeded them. Within a small distance from Jerusalem was situated the castle of Massada, which was equally celebrated for its antiquity, strength, and magnificence. It had been erected by the ancient Jewish kings, who considered it as a royal treasury, a magazine for all the implements and necessities of war, and a retreat which might be safely used in cases of imminent danger. At this time it was in possession of a set of abandoned miscreants, called the Sicarii, whose numbers were sufficient to have totally destroyed and ravaged the country, though the acts they had hitherto done were the effects of surprise and treachery. At this period it happened that the Roman army was lying in absolute inaction, while the Jews, divided among themselves, were distressing each other by every possible means; and, on this occasion, the assassins made a more vigorous attempt than ever they had done before. The feast of unleavened bread now came on; a festival that is celebrated by the Jews in the most solemn manner, in commemoration of their deliverance from the slavery they had undergone in Egypt, and their being conducted safely to the land of promise. On the night of this festival the insurgents surprised the town of Engaddi, into which they entered, and conquered the people before they had even time to have recourse to their arms. They drove them furiously out of the town, and, in the pursuit, killed above seven hundred of them, the majority of whom were women and children. They then stripped their houses, and made

plunder of all the ripe and seasonable fruits they could find, which they carried to Massada: in their way to which place, they, in like manner, depopulated the towns, villages, and castles, and laid waste the country. A multitude of abandoned people constantly coming in to join these depredators, their numbers were daily increased. Till this period, Judea had remained in ease and quiet; but on this irruption, the whole country became the scene of every kind of violence, and every species of irregularity. As it is in the natural body, so it is when sedition prevails in the city. When the more noble parts are affected, the calamity has an influence on all the rest. In the capital, when a part is disordered, the adjacencies consent to the contamination, and suffer through the force of example. When the parties above mentioned had acquired all the plunder they could, they retired therewith into desert places, where they associated together, such numbers of the depredators joining their forces, that they had the appearance of considerable armies sufficient to destroy cities, and lay temples waste. It is reasonable to suppose that the injured parties took every possible opportunity of revenge, when they could meet with those who had insulted them: but this happened but very seldom; for the robbers were generally so diligent as to escape with their booty before their pursuers could come up with them. On the whole, so calamitous was the situation of affairs, that every part of Judea felt a share of the distress with which the principal city was affected.

All the avenues were guarded with so much strictness and precaution by the factious party, that not a single person could stir without imminent danger of his life: yet, notwithstanding this vigilant and rigorous precaution, many persons found means to desert daily, who gave Vespasian an account of the situation of the place, and entreated his assistance to relieve such as yet remained in the city; repre-

senting that their attachment to the Romans had already cost many of the citizens their lives, and that many more were in danger of sharing a like fate from similar motives. Vespasian, concerned for the unhappy situation of the inhabitants, ordered his army to advance nearer to the city, not with a view, as was imagined, to attack it by a regular siege, but with a resolution to prevent any siege at all, by reducing all the fortresses in its neighbourhood, and thereby obviating any obstruction to his future views.

Vespasian having arrived at Gadara, the most affluent and best protected town beyond the river Jordan, and the principal place in the province, the most eminent of the inhabitants sent commissioners to invite him to come to the place, and take it under his protection, which he did on the fourth of the month Drystus. This the inhabitants, who were a wealthy people, did with a view to the preservation of their own lives and fortunes. The factious multitude were unacquainted with the meaning of this proceeding, farther than by Vespasian approaching the walls. The insurgents were now totally at a loss how to act. They found it impracticable for the town to sustain itself against so many internal and external enemies: for the Roman army was at hand, and the majority of the citizens were their determined enemies. Now, therefore, they thought to trust in flight for their safety; but they conceived that they could not honourably adopt this plan till they had first revenged themselves on the authors of their destruction.

Having deliberated on this matter, they apprehended Dolesus, a person equally distinguished by his merit and his extraction, and an object of envy for having advised the embassy above mentioned. Having taken him into custody, they gave orders that he should be put to death, and then that his dead body

should be whipped; and they privately left the town as soon as these orders were carried into execution.

No sooner had the Romans approached nearer towards the city, than the inhabitants went out to meet Vespasian, whom they conducted into the place with every testimony of congratulation; and, after taking the oaths of fidelity, which are customary on such occasions, they of their own accord destroyed the walls of the city, in order to give a striking proof of their fidelity and peaceable intentions, by putting it out of their power to do any injury even if they were so disposed. This being done, Vespasian bestowed on them a garrison of horse and foot for their protection, and then despatched Placidus after the enemy with five hundred cavalry and three thousand infantry; after which he retired to Caesarea with the remainder of his forces.

The fugitives finding that they were pursued, and that a party of horse gained ground upon them, turned aside to the village of Bethennabris, before the Romans had got up to them. In this place there was a considerable number of stout young fellows, some of whom they persuaded, and others they compelled to enter into their service: and being thus reinforced, they sallied forth, and made a desperate attack on Placidus, who, at the first, receded a little, but this only with a view to get the enemy farther from the town; and this plan having answered his expectation, Placidus attacked them when they were situated so that he had an evident advantage of them, and totally routed them. The Roman cavalry intercepted those who consulted their safety by flight, while those who stood to their arms were destroyed by the infantry. In fact, they were foiled in all their attempts.

Their attacking the Romans was indeed a presumptuous enterprise. They might have

encountered a wall or a rock with equal hope of success: for the Romans stood so close and firm, that it was not possible to break their main body; and were so guarded by their arms, that darts and lances could not affect them. On the contrary, the Jews were so ill protected, that they were injured by every kind of assault, and reached by any kind of weapons; till, at length, being irritated to the most violent degree of rage, they seemed abandoned to despair, and threw themselves on the swords of their enemies, by which many of them perished; some were cut in pieces, others were trampled under foot by the horse, and others again put to flight. Placidus exerted his utmost influence that none of the fugitives should get back again to the town; and as often as this was attempted by any of them, the horse soldiers under his command interposed to prevent the carrying their scheme into execution.

They killed with their lances such of them as were within their reach, and did every thing in their power to intercept the rest. Some, however, who possessed more strength and swiftness than their companions, reached the walls; and now the guards were puzzled in the highest degree to know whom to admit and whom to exclude; for they thought it would be extremely unreasonable to open the gates to their townsmen, and shut them against those of Gadara; and, on the contrary, they were fearful that if they opened them indifferently to all, the loss of the place might be endangered; as, in the end, it had like to have happened: for the Romans having pursued some fugitives even to the wall, had nearly fallen into the town with them; but with great difficulty the gates were shut, and the ingress prevented.

Hereupon Placidus made a vigorous attack on the place, which he urged with so great a resolution, that he became master of it, and

took possession of the wall on the afternoon of the same day. The common people, who had no means of defending themselves, were put to the sword, and the others sought their safety in flight, carrying with them, wherever they went through the country, the melancholy news of what had happened. In the interim, the victorious party first plundered the houses, and then reduced the place to ashes.

It is true, that the misery hereby occasioned was sufficiently great; but the matter of fact was abundantly exceeded by the account of the reporters, who, wherever they went, circulated a rumour that the whole army of the Romans was in pursuit of them. This report alarmed the inhabitants of the country to such a degree, that almost all of them abandoned their houses, retiring towards Jericho in immense numbers, as they thought it the most safe retreat they could find, from its natural strength and its populousness. Placidus pursued the fugitives as far as the river Jordan, his forces destroying without distinction as many of them as they could overtake.

When they arrived near the banks of the above river, they found it impassable, as the waters had been swelled by an uncommon fall of rain; and it was equally impossible to fly farther: wherefore, in this situation it became necessary to abide the event of a battle. Hereupon the Jews planted themselves along the banks of the river, where for some time they maintained their ground: but their ranks being once broken, their loss, including the drowned with those who were slain, became almost incredible. It was estimated that fifteen hundred were killed on the spot, about two thousand made prisoners, and a vast booty acquired in camels, oxen, and sheep.

The Jews had never before experienced a

defeat so capital as the present, which may be more easily conceived than described. The public roads where they had passed were almost covered with the dead; and the bodies of the slain so choked up the river Jordan, as to render it impassable, while great numbers floated down the several streams that ran into the lake Asphaltites.

A series of success now attending Placidus, he proceeded to the reduction of Besemoth, Julias, Aibila, and other places, even down to the lake. In these he placed garrisons of the most able, and those he could best trust, of the deserters from the enemy. This being done, he embarked his troops, having first cleared the lake of all those who had fled thither for refuge; and this he did in so effectual a manner, that the Romans were soon in absolute possession of every place beyond the river Jordan, even down to Machæras.

While these events were taking place in Judea, Vespasian received accounts that Vindex had revolted in Gaul, and, therefore, determined to put a speedy period to the war. With this resolution, he marched with his army from Cæsarea to Antipatris, and having regulated affairs for the space of two days, ravaged the country to the borders of the toparchy of Thamna, and received the submission of Lydda and Jamnia.

He likewise took the towns of Bethabari and Caphartoba, situated in the centre of Idumea; and, in this enterprise, killed more than ten thousand men, made slaves of another thousand, and compelled the rest to seek their safety in flight.

At length having determined to attack Jerusalem on every side, Vespasian erected a fort at Jericho, and another at Adida, in each of which he placed a garrison consisting of Romans and auxiliary forces. This being

done, he despatched Lucius Annius to Gerasa with a party of cavalry and infantry, and, on the first attack, that place was reduced by storm. A thousand young men who were intercepted in their flight were destroyed by the sword: great numbers of families were made prisoners, and the plunder was given to the soldiers; after which the place was burnt, and the commander proceeded in his depredations.

Persons of property fled; but many were killed in the attempt to escape. The ravage was universal; those on the mountains and in the valleys felt equally the effects of war. With regard to those who were in Jerusalem, it was impossible that they should quit it: for they who were friends to the Romans were strictly watched by the zealots; nor did the zealots themselves dare to venture out, lest they should fall into the hands of the enemy who surrounded the town on every side.

The death of Nero, and the revolutions which rapidly succeeded it, occasioned a mighty change in the state of public affairs, and endangered the very existence of the Roman empire. The Jewish war was, therefore, now esteemed an object of but trifling consideration, and the several factions which divided the Hebrew nation were left for some time at liberty, to tyrannize over the people, and to persecute each other with relentless fury.

A fresh war now broke forth at Jerusalem. At this time there was a man, born at Gerasa, who was named Simon, who had taken possession of the city. This man was in the prime of his life, less artful and contriving than John of Giscala; but he had the advantage of him in youth, strength, and intrepidity. Now Simon was deemed so dangerous a person, that the high priest Ananus routed him from his government in the toparchy of Acrabetana, and compelled him to take refuge

among the Sicarii at Massada. These abandoned people were at first so suspicious of him, that they, for a time, compelled him to remain with the women he had brought with him on the first floor of the fortress, while the rest of the people remained above. But when they came to be better acquainted with him, and found how admirably he was adapted for their purposes, they changed their opinion of him, and deputed him to command the parties they sent out to rifle, and join the other troops in the plunder and depopulation of the district of Massada. In the mean time, Simon endeavoured to inspire them with more ambitious views; (for his own thoughts were bent on obtaining the sovereign authority;) but this was in vain, till he received advice of the death of Ananus. This obstacle to the dignity after which he aspired, being removed, he repaired to the woods, where he issued proclamations, offering bounties to all freemen, and freedom to all slaves, who would enlist under his banners. Great numbers of abandoned and desperate people were induced to join him on this occasion; and, by the assistance of these miscreants, he assailed and pillaged the villages on the hills, the number of his people daily increasing, till at length he descended into the lower countries, and spread terror through all the cities within the limits of his expedition. His credit for courage and success was such, that many persons of power and rank now came over to his interest, and the people of distinction in general made application to him, and paid him the reverence and respect due to sovereign princes; so that he no longer appeared to be a commander of slaves and vagabonds. These successes induced him to make several incursions into the toparchy of Acrabetana and the greater Idumea, and at length he fixed his retreat in the town of Nain, a place which he had before walled and fortified. He found in the valley of Pharan a number of caverns admirably adapted to his purpose; and he enlarged others, and con-

verted them into magazines, stores, and granaries, for the reception of such articles as he obtained by plunder. Thus provided with forces and provisions, it seemed to be the prevailing opinion that the principal view of Simon was to make an attack on Jerusalem. In this opinion the zealots coincided; and, thinking that ill consequences might arise from the permitting him thus daily to increase in numbers and power, they determined to make one vigorous effort to suppress him while it were yet possible to effect it. With this view they advanced in a body to attack him at the head of his forces; but he received them in a manner that equally demonstrated his skill and courage, and routed them with great slaughter.

Simon did not yet think his force equal to the attack of Jerusalem, but determined to begin with an assault on Idumea, towards the borders of which country he immediately marched with an army of twenty thousand men. Instantly hereupon, the principal people of the Idumeans assembled an army of almost twenty-five thousand select troops, leaving likewise a sufficient number to protect the country against the inroads of the banditti of Massada. With the forces above mentioned the Idumeans waited for Simon on the borders of their country; and, on his approach, a battle ensued, which continued from the morning till evening, the destruction on each side being so equal, that it was impossible to determine which party had the advantage. Both of them, however, were sufficiently weary of the contest; for Simon withdrew his forces to Nain, and the Idumeans retreated to their respective habitations.

Simon, having received considerable reinforcements to his army, took the field again in a short time, being now stronger than on any former occasion; and, having encamped near the village of Thecne, despatched one of

his associates, named Eleazar, with a message to the commander of Herodion, demanding that the castle of that name should be delivered up to him. On his first arrival, he was received by the officers with every testimony of military honour and respect; but when they became acquainted with the nature of his commission, they all drew their swords on him in a moment; whereupon, finding his escape impossible, he threw himself from the precipice of the wall, and was killed on the spot.

The idea of the courage and power of Simon had now struck the Idumeans in so forcible a manner, that they were by no means disposed to engage him, till they were first well acquainted with the strength and situation of his army. On this occasion, one of their commanders, named James, voluntarily undertook the office of a spy or informer; and this he did with a generous appearance of public spirit, but, in fact, with the most treacherous intentions. At this time, the Idumean party was encamped at Olurus; and James being commissioned to act for them, he repaired to Simon. When some conversation had passed between them, he made a solemn compact with Simon to deliver up the whole country to him, on the consideration, that, in return for this obligation, he should be considered as his first minister and favourite, and that he should likewise possess the whole country of Idumea. This infamous bargain was succeeded by Simon's entertaining James in the most splendid manner, and gratifying his ambition by the most liberal promises. This being done, James returned to those who had sent him on the embassy, to whom he magnified the situation of Simon greatly beyond the truth with regard to his numbers and strength, and the admirable disposition of his forces. This representation had a great influence on the minds of the people in general; and, at length, the officers of the army began to listen

to the intelligence, so that they determined it would be a vain attempt to contest the matter further by force of arms, but that they would surrender to Simon, lest worse consequences should ensue. At this juncture, James sent repeated messengers, requesting that Simon would advance without loss of time, and take possession of Idumea, which he would pledge himself should submit to him without bloodshed or opposition, if he would not lose the present favourable opportunity. All this was accordingly verified: for Simon advancing with his army, James immediately mounted his horse, and fled with the utmost rapidity, being followed by those who adhered to his principles. This proceeding had such influence on the people in general, that they likewise fled in the utmost confusion, each consulting his own safety; so that the whole army was dispersed, and an absolute victory gained without the least effort on the part of the enemy.

Idumea having been thus, in a most astonishing manner, subjected to Simon without bloodshed, he advanced to the city of Hebron, which he took by surprise, and found in it an abundance of corn and treasure. From Hebron he proceeded through the whole country of Idumea, being followed by above forty thousand people, exclusive of his regular forces. He destroyed towns and villages, and depopulated the whole country in the course of his progress. A flight of locusts through a wood could not have destroyed more effectually than his army; they rendered the country a perfect desert, destruction marking every part of their course. It was not possible that the necessities of life should be furnished for such an immense multitude; and the misfortunes of want were still aggravated by the natural violence of Simon's temper, and his peculiar animosity against the people of Idumea. In a word, in a country which had been heretofore fruitful and well cultivated, not a trace

was left of its former happy situation, owing to the waste and devastation made by the troops under the command of Simon.

The zealots were exceedingly shocked at the inhumanity of the above mentioned proceedings; but they were yet afraid to engage in an open war, contenting themselves with such advantages as they could gain by occasional surprises; and at length they obtained a prize which they deemed of the utmost importance; for, happening to take prisoner the wife of Simon, with a number of his domestics, they hurried her away to Jerusalem with as many tokens of triumphant joy as if Simon himself had been their captive; for they did not entertain the least doubt but that he would willingly lay down his arms on his wife being restored to him. The effect, however, was contrary to their expectation; for the violence offered to the wife transported the husband to the most extravagant degree of rage.

This extravagance was evidenced by the future conduct of Simon. He advanced without loss of time to the gates of Jerusalem, where his behaviour was as furious as that of a wild beast which is wounded, and finds himself incapable of reaching the party who has injured him. He sought vengeance on every thing that fell in his way; men, women, and children were equally the objects of his fury. Those who went from the city only to pick herbs or gather sticks, were, by his order, apprehended and whipped to death, the ancient suffering equally with the young; and it was remarked, as something extraordinary, that he did not eat the flesh of those he caused to be destroyed. The hands of many of these inoffending people were cut off as a terror to his enemies, and to prevent other persons adhering to their party. Thus maimed, he sent them into the city, instructing them to say that Simon made an oath in the name of that

God who governs the world, that if his wife was not immediately restored to him, he would make an assault on their walls, and treat all the inhabitants, old or young, guilty or innocent, with the same severity that the messengers experienced. The people in general were terrified by these threatenings, which had likewise such an effect on the zealots, that they sent Simon's wife back to him; on which his anger was so far appeased, that the cruelties which he had hitherto committed began now, in some degree, to subside.

Vespasian had not yet abandoned his determination to reduce Judea. He made such progress in this design, that Massada, Machærus, and Herodion were now the only castles which remained in the hands of the faction; and, after those, the taking of Jerusalem by Vespasian seemed to be the only circumstance necessary to the putting a total end to this horrid and destructive war.

The successes of the Romans seemed now to be threatening the destruction of Simon's authority; but an event soon after took place which raised it much higher than before. John of Giscala having wearied out with his tyranny the Idumeans and others who were not of his party, they revolted against him, killed many of his followers, plundered his palace, and forced him to retire into the temple. In the mean time, the people, entertaining an opinion that he would sally forth in the night and set fire to the city, held a council, in which they resolved upon a remedy that proved in the end abundantly worse than the disease under which they laboured. They determined to open the city gates, and to let in Simon with his troops, to oppose those of John and his zealots. Matthias, who was at that time the high-priest, against whom the zealots had set up an obscure priest for a rival, warmly promoted the design, and was appointed ambassador to Simon. Simon was

accordingly admitted into the city, where his chief care was to render his strength as great and his authority as permanent as possible. He looked indifferently upon those who had invited him, and those against whom his assistance had been requested, but made them both feel the same weight of his tyranny, though the former had received him with great honours and universal acclamations as their future deliverer. He made, however, a bold assault upon John; but meeting with a rough reception, was obliged to content himself with keeping the zealots besieged in the temple.

The Jews became more divided. Eleazar, the son of another Simon, a person of the sacerdotal order, and of great sense and courage, found means to form a new party, and to draw to himself a considerable number of the followers of John. With this new party he seized upon the court of the priests, and confined John in that of the Israelites. Eleazar kept the avenues so well guarded, that none were admitted into that part of the temple but those who came thither to offer sacrifices; and it was by these offerings chiefly that he maintained himself and his men. John now found himself hemmed in by two powerful enemies, Eleazar above and Simon below. He defended himself against the former by his engines, out of which he threw vast numbers of stones into the court of Eleazar; and when he sallied out against the partisans of Simon, he set all on fire wherever he could reach, destroying vast quantities of corn and other provisions, which would otherwise have enabled them to sustain a very long siege. Thus were these three factions perpetually watching all advantages against each other. Simon had the greatest number of troops, and the best store of arms and provisions; but he was the most disadvantageously situated of the three. To oppose the ten thousand zealots and five thousand Idumeans which were commanded

by Simon, John had only six thousand men, for whom he was obliged to provide by making sallies upon Simon. Eleazar had but two thousand four hundred followers, but his situation was much the strongest of the three, and he was constantly supplied with provisions by the offerings which were brought into the temple, and which his followers oftentimes abused by luxury and drunkenness.

While Jerusalem was in this distracted state, Vespasian was advanced to the empire, Josephus was set at liberty for having predicted his prosperity, and Titus was sent by his father to terminate the Jewish war. From Alexandria, where he parted with his father, Titus went by land to Nicopolis, where he embarked his forces in long boats, and sailed down the Nile on the banks of the Mendesian Canton, to the city of Thmuis, and landed at Tanis. Hence he proceeded to Hieracleopolis, and thence to Pelusium, where he remained two days to refresh his troops; then he marched across the desert, and encamped near the temple of Jupiter Cassius. On the following day he proceeded to Ostracine, which is so remarkable for its drought that the inhabitants have no water but what they procure from other places. Thence he went to Rinocorura, where he remained some time. Raphia, the first city on the confines of Syria, was his fourth stage, and Gaza his fifth; from which he went to Ascalon, Jamnia, and Joppa; and from Joppa to Cæsarea, in the view of adding some reinforcements to the troops under his command.

At Cæsarea he reviewed his army, and made the necessary regulations for the further prosecution of his designs. He led his forces into the country in the following order: the auxiliaries marched first; they were followed by the pioneers, to whom succeeded the troops appointed to mark out the ground where the camp was to be formed: next came the bag-

gage of the officers, attended by a convoy; and then followed Titus, escorted by his guards and other chosen troops, and attended by the ensign-bearers. These were succeeded by the tribunes and other officers, with a number of selected men under their command. The next in course was the Roman eagle, surrounded by the ensigns of the legions, and preceded by trumpets. Then marched the body of the army in rank and file, the men being drawn up six in front, and followed by the domestics with their baggage. The rear was formed by the victuallers, artisans, and other mercenaries, escorted by their guard.

Thus, according to the military discipline of the Romans, Titus led his army by the way of Samaria to Gophna, which Vespasian had formerly subdued, and therein established a garrison. On the following morning he proceeded towards a place called by the Jews the Valley of Thorns, situated near thirty furlongs from Jerusalem, and adjacent to the village of Gabath Saul or the valley of Saul, where he arrived, and encamped his army the same evening.

He had, beside the three legions which had served under his father, the fifth legion, which had been so roughly handled by the Jews in Cestius' time, and now burned with a desire of revenge. Besides these, Agrippa, Soemus, and Antiochus, (the two former of whom accompanied him in person,) and some allied cities, had furnished him with twenty regiments of foot, and eight of horse, besides vast multitudes of Arabs, and a choice number of persons of distinction from Italy and other places, who came to signalize themselves under his standard.

Titus ordered the fifth legion to take the road of Emmaus, the tenth that of Jericho, and the other two legions followed him. It was now the beginning of April, and near the

feast of the passover, to which there was a greater resort of Jews than had ever been known, even from beyond the Euphrates. Titus, having advanced so near the city, went himself to take a view of its fortifications, accompanied by only six hundred horsemen. He seemed even to flatter himself, that, upon his first appearance, the peaceable part of the Jews would open the gates to him; but, to his great surprise, the factions made so sudden and vigorous a sally against him, that he found himself quite surrounded with enemies in a narrow defile, and cut off from his cavalry. He had, therefore, now no other way left to escape their fury, but to make a desperate push, and cut his way through them; a purpose which he at length effected without receiving a wound, or losing more than two of his men. After this narrow escape, he caused his men to draw nearer to Scopas, within seven stadia of the city, that they might besiege it in form; whilst the factions within were applauding themselves for their late advantage, which they vainly interpreted as a good omen of their future success. His legion which had come by way of Jericho being arrived, he ordered it to encamp on the mount of Olives, which was parted from the town on the east by the brook Cedron; and where they were on a sudden so furiously assaulted, that they were in danger of being cut to pieces, had not Titus arrived for their rescue.

It was now that the three factions, seeing themselves besieged by so powerful an army under so brave a general, began to think of laying aside all private disputes, and uniting to oppose the enemy. This union, however, proved but short-lived; for, on the eve of the passover, when Eleazar had opened the avenues of his court to admit a great concourse which came thither to sacrifice, John found means to introduce some of his men with swords concealed under their cloaks, who immediately drew their weapons, fell upon the

party of Eleazar and the rest of the people, filled the court of the priests with blood and dead bodies, and thus impiously took possession of the place. By this cruel and perfidious stratagem, the three factions were reduced to two, Eleazar's men being all either cut off, or, after their flight, returned with their chief, and submitted themselves to John, who had now no enemy but Simon within the walls. From that time, this last leader renewed his hostilities against John with greater vigour. The whole city became one field of battle, from which they sallied forth against the enemy as occasion required, and then returned to as rancorous hostilities against each other as before. The Romans, in the mean time, were drawing nearer the walls, having levelled, with great labour, all the surrounding space for many furlongs, pulling down the houses and hedges, cutting down the trees, and even cleaving the rocks; a work which, however arduous, they accomplished in four days. We shall here insert a brief description of Jerusalem, as given by Josephus.

Three celebrated walls surrounded the city of Jerusalem on every side, except on that part which was deemed inaccessible on account of the valley beneath; and in this place there was only one wall. This city was built on two hills, the one situated opposite to the other, and a deep valley laid between them, the whole of which was likewise built on. In regard to the strength of its situation, it originally received the name of the Fortress, or Castle, from king David, the father of Solomon, who erected it; but the Upper Market was the name by which it was distinguished in more modern times.

The situation of the lower town was on the other hill, which was called by the name of Acra; round about which there was a declivity remarkably steep. Opposite to this there was formerly another hill, not so high as the

Acra, from which it was separated by an extensive valley; but, during the power of the Asmonean princes, they caused this valley to be filled up, and, detaching a part of the hill Acra, they united the town with the temple; in consequence of which it commanded and overlooked the adjacent parts.

Tyropæon was the name given to the above mentioned valley, which divided the upper from the lower town. This valley extended even to the fountain of Siloe, the waters of which were equally distinguished by their great abundance and the excellence of their flavour.

Without the city there were two other towns, which were rendered almost inaccessible by the crags and precipices which surrounded them on every side.

The most ancient of the three walls was remarkable for its extraordinary strength, being erected on a hanging rock, and protected by the depth of the valley beneath it. Exclusive of the advantages of its natural situation, it was repeatedly strengthened at an immense expense, and by all the arts of industry, by David, Solomon, and a number of other princes. Its commencement on one side was at the tower named Hippocos; and it continued to another place, named the Galleries; stretching away by the Town-house to the western porch of the temple. On the other side, reckoning from the same spot, it extended by Bethso down to the Essene-gate; and thence bending southwards by the fountain of Siloe, at which place it turned eastward towards the pool of Solomon, and was from thence continued to the east porch of the temple by way of Ophilas.

At the gate called Genatha, which belonged to the former wall, the second wall commenced, and was carried on by the north side of the city to the fort Antonia.

The beginning of the third wall being at the tower Hippocos, it extended northward to that named Psephinos, opposite to the sepulchre of Helena, mother of king Izates, and queen of the Adiabeniens; and hence it continued by the Royal Caves, from the tower at the corner, towards the place which is denominated the Fuller's Monument; after which it met the old wall in the valley of Cedron. This was the extent of the third wall, which was built by Agrippa as a protection to that part of the city which he had erected, which, before this wall was built, had been totally undefended. About this period, the city had so far increased in the number of its inhabitants, that it was unable to contain them; in consequence of which, a sort of suburbs were by degrees erected; and the buildings increased to a very great degree on the north side of the temple next the hill.

Opposite to the fort Antonia, there was a fourth mountain, but between this mountain and the fort, ditches of an amazing depth had been cut, so that it was impossible to come at the foundation of the fort so as to undermine it, and, exclusive of this advantage, the sinking of the ditches apparently added to the height of the tower. This fourth mountain received the name of Bezeth, or the New Town, being, in fact, nothing more than an addition to the former buildings. No sooner was this place well peopled, than the inhabitants requested that it might be fortified; whereupon Agrippa, the father of king Agrippa, adjusted his plan, and laid the foundation of the wall about it; but afterwards, on more mature deliberation, he thought that Claudius Cæsar might possibly be offended at his undertaking a work of such importance and magnificence; wherefore Agrippa dropped the farther prosecution of his plan after he had laid the foundations: but if he had proceeded to have completed it, the capture of Jerusalem would have been rendered totally impracticable.

Titus now took a survey of the walls, to see where they might be approached with the greatest probability of success. He found that neither horse nor foot could make any penetration by way of the valleys; and he found that it would be equally fruitless to attempt an attack by battery on the other side, owing to the strength of the wall. Wherefore, after some deliberation, he concluded that the part of the line towards the sepulchre of John the high-priest would be best exposed to an attack, for the following reasons:—the first wall was lower in that place than any other and detached from the second wall; the fortifying of it had been also neglected, the inhabitants of the new city not being yet sufficiently numerous to have attended to it; wherefore, it would not be a difficult enterprise to pass from this place to the third wall, and thence to the upper town; and, through these means, possessing themselves of Antonia, even to the temple.

While Titus was debating these things in his mind, and Josephus was exerting all his oratory to prevail on the Jews to solicit a peace, an arrow was shot from a wall, which wounded Nicanor (an intimate friend of Titus) in the left shoulder. This instance of the ingratitude of these people towards their friends, who would have advised them to peaceable measures, incensed Titus to such a degree, that he instantly resolved to make a formal attack on the town, and reduce it by force. Hereupon he ordered his soldiers to plunder the suburbs without loss of time, and to use the rubbish and ruins of what they should destroy for platforms and other works. His army he separated into three divisions, assigning to each its proper duty. On the mounts in the midst of the main body, he stationed his archers and slingers, who were provided with engines to throw stones, and other mischievous annoyances which answered the double purpose of keeping the enemy engaged on the

walls, and of repelling their attacks. No time was lost in felling the trees, and laying the suburbs bare; and the fortifications were made good with the timber thus obtained. In fact, on the part of the Romans, every hand was engaged, nor did the Jews lose their time in idleness.

The inhabitants, who had been heretofore so much exposed to the calamities of robbery and murder, finding the insurgents so earnestly engaged in defending themselves, began to conceive a hope that they should at length be at ease; flattering themselves, that if the Romans should be successful, they would enable them to do themselves justice, by revenging their own quarrel.

The forces under the command of John opposed the besiegers vigorously; while himself, in fear of Simon, dreaded to quit the temple. In the mean time, Simon, being stationed near the temple, was constantly in action. The shot and engines which he had heretofore taken from Cestius, and out of the fort Antonia, he placed along the wall: but his troops being unskilled in the use and management of these engines, made very little advantage of them: and this little arose from the knowledge they occasionally acquired from deserters.

However, the Jews used their engines to assail the enemy from the ramparts with arrows and stones, and occasionally they sallied forth and fought hand and hand with the Romans, who, on the contrary, defended their agents by jabions and hurdles.

Each of the Roman legions was provided with extraordinary machines for repelling an attack of the enemy, particularly the tenth legion, which could throw larger stones, and farther than any other.

Each stone weighed a talent, and not only

did execution on the spot, but even to the very top of the ramparts. They would destroy at a furlong's distance, and a whole file fell down before them wherever they came. The Jews had three opportunities of being informed of the approach of these stones; the first by their colour, which, being white, they were seen at a distance; the second by the noise they made in passing through the air; and the third by an intimation that was constantly given by persons that were appointed to watch them: for a number of people being stationed on the towers to observe when the engines were played, whenever they observed this operation, they constantly cried out, "A stone is coming;" by which every man had an opportunity of retreating, and securing himself from the impending danger. This becoming known to the Romans, they coloured the stones, so that they might not be seen in their passage; and, by this device, a number of Jews were frequently killed at a stroke. All this, however, did not deter the Jews from making an opposition to the Romans in the erecting of their fortifications; for they still endeavoured equally, by the exertions of courage and policy, to do every thing within their power to retard their proceedings.

The works of the Romans were no sooner completed, than they took the distance between the mount and wall by a line and plummet; for this could not be effected in any other manner, owing to the shot and darts which were thrown down in abundance. When the place was found to be properly adapted for the battering rams, Titus directed that they might play with the greater convenience. In obedience to these orders, three batteries began to play at the same time on three different parts of the wall. The noise occasioned by these engines was heard in all parts of the city, and appeared not to be less dreaded even by the faction than it was by the citizens. At length the insurgents, though divided among them-

selves, finding that their danger was general, thought it might not be improper to unite in the defence of each other. Their argument was, that while thus disputing among themselves, they were only advancing the interest of the enemy; and that if they could not agree for a continuance, it would at least be proper for the present to make a joint opposition to the Romans. Hereupon Simon despatched a herald to inform those who had enclosed themselves within the temple, that as many as were disposed to quit it, and approach to the wall, had full permission so to do. The purport of this embassy did not strike John as a circumstance that could be relied on; but he permitted his people to act as their own inclinations might direct them.

Hereupon the different factions united, and, forgetting their old animosities, marched immediately in a body to the walls, where they had no sooner taken their stations, than they co-operated with their fires and other torches on the Roman engines, plying their darts and other weapons, without intermission, on those who had the conducting of them. During the violence of this determined rage, great numbers of the Jews adventurously descended from the walls on the engines, the covers of which they tore off, and attacked the guards who were appointed to their defence.

At this juncture, Titus, who was never deficient in aiding his friends at a time of necessity, appointed a party of horse and archers to guard the machines, and find employment for the Jews on the walls, while the engineers should carry on their operations. This attack, however, had, for the present, very little effect: indeed the battering ram of the fifth legion shook the corner of a tower, which being placed higher than the wall, the tower fell to the ground without bringing any of the wall with it.

Some time having passed since the Jews had made any sally, the Romans thought they were either tired or disheartened, and thereupon wandered about carelessly as in a state of security. This inattention on the part of the Romans being noticed by the Jews who were in the town, they rushed violently from a sally-port, belonging to the tower Hippocos, set fire to the Roman works, and, during the heat of the action, drove the Romans back to their own camp. An alarm being immediately spread through the whole army, the Romans assembled from all parts to the assistance of their associates; so that the courage of the Jews was unequally matched with the admirable discipline of the Romans. The former, indeed, were for a while vigorous, making an attack on every combined company they found: but the greatest struggle was near the engines, one party seeking to burn, and the other to preserve them. The outcries of the contending parties rent the air, and many a gallant man fell a sacrifice in the encounter. The Jews behaved with the most determined courage and intrepidity.

By this time the fire had taken hold of the machines; and there is not a doubt but that they would all have been destroyed, with all those who attended them, but for the critical arrival of a select party of Alexandrian troops, whose behaviour on the occasion cannot be sufficiently applauded, since it contributed in a great degree to the honour of the day. The proceedings of the Jews were impeded by these troops, till the arrival of Titus with a body of cavalry. He killed twelve men with his own hands, and drove the remainder of the party into the city; and by this enterprise the engines were saved from destruction.

Nothing had hitherto been found so effectual for the harassing of the Jews as the turrets which the Romans had erected. On these they placed archers and slingers, and planted

various sorts of machines; while the Jews could neither carry their platforms to a level with these towers, nor pull them down, by reason of their solid construction, nor burn them, because they were plated with iron. All, therefore, that remained in the power of the Jews, was to keep at such a distance as not to be wounded by the darts, arrows, and stones of the Romans; for it was fruitless for them to think of opposing the force of the battering rams, which by degrees effected the purpose for which they were designed. The Romans were possessed of one ram dreadful in its execution, which the Jews distinguished by the name of "Nicon," or "the Conqueror," the first breach having been made thereby.

The Jews had now been at hard duty during the whole night, and were extremely fatigued by fighting and watching. Thus dispirited, they came to too hasty a determination to abandon the first wall, as they yet had two others to depend on for their security. Having formed this resolution, they immediately retreated to the second wall; on which some of the Romans ascended the breach which had been made by the battering-ram above mentioned, and opened the gates to the whole army. The Romans became masters of the first wall on the seventh day of the month Artemisius, and destroyed a great part of this wall, and also of the northern quarter of the city, which very quarter had heretofore been ravaged by Cestius.

This being done, Titus withdrew to a place known by the name of the Assyrian's camp, possessing himself of all between that and the valley of Cedron, the distance of which, from the second wall, is somewhat more than a bow-shot. From this place, he came to a resolution of beginning his attack, and immediately commenced his operations. The Jews took their stations in a regular order on the wall, where they made a formidable opposition.

John and his associates commanded the troops in the fortress Antonia, and from the sepulchre of Alexander on the north of the temple. From the monument of John, the high-priest, to the gate by which water is conveyed to the tower Hippocos, Simon and his people held the command.

A number of resolute sallies were made by the Jews, in which they came to close quarters with the Romans; but the military knowledge of the latter was more than a counterpoise to the desperation of the Jews, who were repulsed with considerable loss: yet on the walls the Jews had the advantage. Skill and good fortune equally favoured the Romans; while the Jews, from a native hardness, and an animation arising from despair, seemed insensible to danger or fatigue. It should be observed, that the Romans were now fighting for glory, and the Jews for life and security, each party equally disdaining to yield. They were continually employing themselves either in violent assaults or desperate sallies, and combats of every kind. Their labours commenced with the day, and they were separated only by the darkness of the night; and even during the night, both parties were kept watching to protect their walls, and the other their camp. They continued all night under arms, and were ready for battle by break of day. On this occasion, the Jews despised danger and death, so much that they seemed emulous who should brave them most undauntedly, as the best recommendation to their superiors. They entertained so great a fear of, and veneration for, Simon, that they would have sacrificed their lives at his feet, on the slightest intimation that such a sacrifice would be agreeable to him.

The tower on the north side of the city was the object against which the battering-ram was now directed. They who defended this tower were assailed by Titus with such



PLAINS OF JERICOHO.

repeated flights of arrows, that every man of them abandoned his post, except a crafty Jew, of the name of Castor, and ten of his associates, who concealed themselves behind the battlements. These having remained quiet for a considerable time, at length felt a shock, by the force of which the tower appeared to be shaking to its foundations. On this alarm, they quitted their present station; when Castor, assuming the language, manner, and behaviour of a supplicant, entreated that Titus would pardon all that was past, and grant him quarter.

Titus, willing to believe that the Jews were now tired of the war, directed that his archers should cease their operations, and that the battery should play no longer; at the same time informing Castor, that if he had any proposals to make, he was willing to attend to what he had to say. To this Castor said, that it was his utmost ambition to commence a treaty; and Titus replied, "I grant it with all my heart; and if all your companions coincide with you in sentiment, I am freely disposed to extend my pardon to you."

This offer being made, five out of the ten who associated with Castor pretended to join with him in opinion, while the other five exclaimed, that they would never submit to live slaves, while it was in their power to die freemen. A stop was put to all hostilities while this dispute was in agitation. In the mean time, Castor sent privately to Simon, desiring that he would make the best advantage of the present opportunity, and submit to his management the best method of amusing the Roman general, under pretence of recommending terms of peace to his associates. In a word, Castor acted his part with so much artifice, that swords were drawn, mutual blows passed, and men appeared to be killed; but the whole device was founded in falsehood and dissimulation.

Titus and his people were astonished at the

stubborn obstinacy and persevering resolution of the Jews; and, at the same time, entertained a generous compassion for their distress: but having the disadvantage of the ground, they could not be proper judges of what was done above them. At this juncture, Castor received a wound in his nose from an arrow; but immediately drawing it out, he showed it to Titus, seeming thereby to demand justice. Titus was so highly enraged at this injury, that he turned to Josephus, who stood near him, desiring that he would go immediately, in his name, to Castor, and give him all possible assurances of friendship and fair treatment.

Josephus, however, not only desired to be excused from executing this commission, but likewise dissuaded his friends who would have undertaken it, assuring them, that this apparent submission was founded in the deepest treachery.

However, notwithstanding what was said, Æneas, one who deserted to the Romans, seemed willing to undertake this expedition, to which he was the rather encouraged, by Castor's directing him to bring something in which to put a sum of money that he intended to compliment him with. Thus encouraged by the hope of advantage, Æneas advanced to accept the present; when Castor let fall a large stone from the wall, and Æneas narrowly escaped being crushed by it, while it wounded the man who stood next to him.

From this circumstance, Titus was aware of the ill consequences that might arise from benevolence ill-timed; and was convinced that determined rigour ought to be opposed to plausible pretences and fair promises. He thereupon began to ply his batteries with greater violence than heretofore, in order to revenge himself for the contumacious affront that had been offered him by Castor and his associates.

When the batteries had played some time, Castor and his people found that the tower shook under them, and appeared to be on the point of falling; on which they set it on fire, and, running through the flames, escaped into a vault. The Romans imagined that by this action they had devoted themselves to certain destruction, and were generous enough to extol their courage and magnanimity to the skies.

Titus took possession of this part of the wall at the end of five days from the time that he had become master of the first. As the passage to the second wall was now opened, he had made the Jews fly before him; and having selected a hundred of his best troops, he entered the city at that quarter inhabited by the salesmen, clothiers, and brasiers, and passed up the narrow cross streets to the wall. Titus, however, either from negligence or compassion, omitted to break down the wall, and thus, as we shall soon hear, lost the advantage of his victory.

No sooner had Titus entered the town, than he issued out his orders that not a single house should be burnt, nor even one prisoner put to the sword. He was so indulgent likewise even to those of the faction, that he offered to permit them to end their own disputes among themselves, on the single condition that they should not oppress the inhabitants. To these last, likewise, he promised that he would support them in all their legal possessions, and that what had been taken from them by violence should be restored.

These terms were highly agreeable to the majority of the people, of whom some wished that the city might be spared for their own sakes, and others, that the temple might be spared for the sake of the city. However, the abandoned part of the faction ascribed all the generous benevolence and humanity of Titus

to fear; and they argued in this manner, that Titus would never have offered such favourable terms if he had not himself despaired of accomplishing the work he had undertaken; and the faction now threatened instant death to any person who should propose a peace or a treaty of reconciliation.

No sooner had the Romans entered the city, than the Jews did all in their power to obstruct their proceedings. They blocked up the narrow passages, shot at them from the houses, making frequent sallies from the walls; often compelled the guards to abandon the towers, and seek refuge in the camp. The soldiers within the city were in the utmost confusion; and those without were agitated in the highest degree, on account of the apprehended fate of their companions. Several smart encounters ensued between the opposing parties; but the Jews being more numerous than the Romans, and likewise better acquainted with byways and secret places, they obtained repeated advantages. The breaches being likewise too narrow for any number to march out abreast, the Romans would have been pressed to such a degree that scarcely a man of them would have escaped, if Titus had not arrived in this critical conjuncture; and that gallant officer placed a band of archers at the end of every street, was himself present in every place of the greatest danger, and being seconded by Domitius Sabinus, (a gallant man, who performed singular feats of courage on the occasion,) the Jews were so annoyed by darts and lances, that the Romans had an opportunity of bringing off their men. Thus were the Romans driven from the second wall after they had gained possession of it.

This piece of success gave such spirits to the most determined of the inhabitants, that they flattered themselves that the Romans would not again venture to attack them; or that if they did, it would be totally impossi-

ble to subdue them: whereas, if these desperate men had not laboured under an actual infatuation, they must have reflected that the Romans, over whom they had at present obtained an advantage, were not to be compared with the immense numbers that were yet to be encountered. But, exclusive of this consideration, a severe famine now raged in the city, the effects of which were daily felt in a more sensible manner.

Hitherto, the ruin of the public had been the support of the insurgents, and they had almost literally drank of the blood of the citizens. In fact, the most worthy of the inhabitants were reduced to great distress, and many of them fell a sacrifice to absolute famine. The faction, however, rather pleased themselves in the loss of these people; those only who wished to continue the war with the Romans being objects of their regard. The rest they considered only as useless in themselves, and burdensome to the public.

The Romans having once gotten possession of the wall, and then lost it, they made another attempt to recover it. They made repeated and almost constant assaults, for the space of three successive days, during which period they were repulsed with as much valour as they showed in the attack. But Titus made so furious a charge on the fourth day, that his opponents were no longer able to resist his force; whereupon he took possession of the wall, the northern part of which he destroyed, and in all the towers to the southward he placed garrisons without loss of time.

The storming of the third wall was now an object that engaged the attention of Titus; but as he did not deem it a work that would be attended with much difficulty, he first considered how, by more lenient methods, he might bring the people to consider their true

interest; hoping that they might be induced to listen to him, through the dread of his power and the fear of famine; for, by this time, their plunder and provision were nearly consumed; while, on the contrary, the forces under Titus were supplied with every thing they could desire for their ease and accommodation.

This being the case, Titus issued orders, that on the day of a general muster, his troops should be drawn up, and paid within view of the enemy. On this occasion, the infantry advanced with drawn swords, and the led horses were adorned in so splendid a manner, that gold and silver seemed to prevail over all the field. This sight was equally agreeable to the Romans, as disgusting to the Jews, who had assembled in immense numbers on the old wall on the north side of the city. The houses were likewise crowded, and every part of the city was filled with people, gazing at this splendid spectacle. In fact, the courage of the bravest among the Jews was repressed by the appearance; and, in all probability, they would have now submitted to the Romans, had it not been for a consciousness that they had offered provocation of such a nature as not to be readily pardoned; and that if they abandoned the point in dispute, they must be devoted to certain destruction: wherefore, rather than submit to be sacrificed at present, they chose rather to fall in the bed of honour by the chance of war. But, in fact, Providence had so determined, that the faction was to prove the ruin of the city, and the innocent were to be involved in the consequences of the crimes of the guilty.

After four days spent without any act of hostility, in procuring provisions for the camp, Titus, on the fifth day, separated his army in two divisions; and, finding that the Jews were not in the least disposed to peace, he caused works to be thrown up against the forts of An-

tonia, near the monument of John, in the hope that from that quarter he might get possession of the upper town, and then from Antonia become possessed of the temple; for it was impossible to keep possession of the city unless the fort was taken. He made separate attacks against each of these two places; and at every rising ground he placed a legion of soldiers to defend and protect the engineers. Those who carried on their works near the monument were violently assaulted by the Jews, and the people under the command of Simon; while those who besieged the fort Antonia were still more vigorously opposed by the party of John, and the zealots in his direction; for these had the advantage of the higher ground, and were also supplied with machines, of the use of which they were now perfectly acquainted, in consequence of daily practice. The zealots had likewise possession of forty slings for stones, and three hundred cross-bows, by which the Romans were much annoyed, and a check was given to their proceedings.

Though Titus had hitherto entertained no doubt but that he should make a complete conquest of the city, yet, while on the one hand, he continued to urge the siege, he, on the contrary, joined to the power of force every effort of persuasion and advice, in order to induce the Jews to a compliance with the terms of reason. Reflecting that an appeal to the passions had sometimes a better effect than that to the law of arms, he, in the first place, personally addressed the Jews, requesting that they would have so much regard to their interest as to surrender a place of which he could make himself master at any time. This done, he committed the rest to Josephus; thinking that when they were addressed by their own countrymen, and in a language familiar to them, success would probably be the consequence of the humanity which inspired him to undertake so benevolent an office.

Agreeable to the directions given by Titus, Josephus first walked through several parts of the city, and then stopping on an elevated spot within the hearing of the enemy, though not within reach of their shot, he made a long and eloquent speech, in which he urged every argument he could think of in order to induce them to surrender.

Josephus wept abundantly at the recital of his own speech; but it appeared to make no impression on the opposing faction, who did not think that they could, with safety, agree to the terms offered by the Romans, even if they had been disposed so to have done. But of the common people, many were so impressed with that most effectual means of consulting their safety by flight; and, for this purpose, they sold all their most valuable effects, though at prices greatly inferior to their real worth, and swallowed the gold they received as the purchase money, lest they should be stripped of it in their journey. Thus provided, they repaired to the Romans, where they were supplied with what they wanted. In the interim, Titus permitted the deserters to enjoy their full liberty, which was an encouragement to others to desert, as they avoided the misfortunes of those in the city, without being subjected to the enemy. However, Simon and John, and their adherents, placed guards at all the outlets, and were not less assiduous to keep the citizens from departing, than the Romans from making an entrance. The least cause of suspicion was sufficient to deprive a man of his life; or even a pretence on which to found a suspicion had the same effect. Persons in affluent circumstances were certain to be sufferers. Those who had any thing to lose were assuredly suspected; and that suspicion ended in their final destruction.

The factions now became more tumultuous, and the famine daily increased. When corn was no longer offered to sale, they broke open

houses in search of it; and if none was discovered, the owners were tortured to make them declare where their stores were deposited; and if it was discovered, they were severely punished for concealing it. The very appearance of the wretched was constructed into the effect of guilt. If they seemed to be in health, it was inferred that they had a secret supply of provisions. Those who were in a low habit of body, were immediately killed, though it appeared to be a work of supererogation to destroy those who were already perishing for want of the common necessities of life. At length, such was the distress, that people in tolerable circumstances disposed of their whole effects for a bushel of wheat, and the poorer people for an equal quantity of barley. The purchases being made, they secluded themselves from all observation, when some of them began to eat the corn before it was ground, while others waited till it was baked, according to the different degrees of their hunger. The ceremony of setting out a table was totally dispensed with, and happy was he who could snatch a morsel of meat, half raw, half roasted, from the fire. The calamity above mentioned afforded a sight truly melancholy. The most powerful fared the best, while the weaker had only to lament their misfortunes.

Starving is certainly the most deplorable kind of death, as it deprives people of the common emotions of humanity. The wife seized the meat from the mouth of the husband; the child from that of the parent; and even the mother from that of the infant which lay perishing in her arms; thus depriving it of sustenance in the moment of the utmost necessity: yet these horrid robberies were not so privately committed, but that others robbed them of what they had pilfered from their friends.

Whenever the inhabitants saw a house shut

up, they concluded that the people in it had something to eat: wherefore breaking it open, they seized the meat even from the mouths of the persons who were swallowing it. Neither age nor sex was spared: the old men, who endeavoured to defend the provision they possessed, were violently beaten; while the women, who sought to conceal any thing, were dragged by their hair. Even children at the breast escaped not the general fury; so that the same treatment attended infancy and old age.

Among the freebooters who were continually in search of prey, nothing was deemed a more atrocious offence than for the unhappy man who was pursued to outrun him that followed, and eat his bread before he was robbed of it. No kind of cruelty was omitted in the search for food: persons were tormented in the most exquisite manner, and in those parts the most sensible of pain. Sharp sticks were thrust up their bodies; and they were otherwise so severely treated, that the recital would give horror; and all this, perhaps, in order to discover a handful of flour, or a loaf of bread, which had been concealed. These crimes, however, had been greatly aggravated by the consideration, that those who executed the tyranny, had not the plea of unavoidable necessity to urge in their behalf. In fact, it was the mere effect of barbarity, when they were provided with six days provision in advance.

Some unhappy creatures, who had evaded the vigilance of the guards, and slipped out of the town by night, in order to gather salad and herbs, were unfortunate enough to fall into their hands at a time when they thought themselves least in danger; and having been stripped of all they had procured at the hazard of their lives, were happy to receive a small part of their own property, in consequence of their earnest prayers and entreaties.

Such was the treatment that the common people received from soldiers; but persons of a superior degree were carried before the usurpers, who directed that some of them should be put to death on a charge of treason, false witnesses being continually produced to swear that they had an intention of betraying the city to the Romans: and one of the constant charges against them was, that they were disposed to have combined with the enemy. Those who had been plundered by Simon were carried to John, and the prisoners brought to John were transmitted to Simon, as if they had mutually agreed to triumph in the distresses of their fellow-creatures.

In a word, though Simon and John contested for the superiority, they appeared to entertain similar sentiments with respect to the practice and the arts of tyranny. They were partners in robbery; and he was accounted the greatest villain who cheated his accomplice of that part of the booty which each deemed to be equally his property.

Titus plied his operations with incessant assiduity, in the course of which he lost many men by shots from the walls. The Jews had a practice of quitting the city during the night in search of the necessaries of life; and, in these excursions, they were often attended by soldiers, who could not obtain within the city sufficient to satisfy the demands of nature. The people who thus went out were chiefly very poor; but they were afraid to desert absolutely, lest their wives and children, whom they left behind, should be murdered, nor did they dare to take their families with them, from the apprehension of discovery.

These circumstances being well known to Titus, he sent a party of his cavalry to wait for the Jews in the valleys; and these latter, being reduced to despair through hunger, fell into the snare laid by the enemy. When they

found their unfortunate situation, they were compelled to fight, in the dread of a punishment even worse than death in battle; and, in fact, it was now too late for them to think of demanding quarter. In a word, the Jews were subdued; and having first been put to a variety of tortures, were crucified in sight of their brethren who were besieged. The exertion of this rigour was disagreeable to Titus; but he could not spare men enough from their military duty to attend them as prisoners, nor did he think it prudent to give liberty to such a number. Exclusive of these considerations, he hoped that the terrible example might tend to influence those within the city to avoid a similar fate. The unhappy persons above mentioned were all crucified, but in a variety of forms, expressive of the hatred, contempt, or rage of the enemy; but the number of miserable wretches was so great, that crosses were wanted, and even room for executing them. Yet this horrid spectacle was so far from having its proper influence on the faction, that it wrought an effect directly contrary to what was intended: for the friends and relations of the fugitives, and all those who seemed inclined to listen to terms of accommodation, were compelled to come down to the walls, and observe what was to be expected by those who deserted to the Romans; and, on this occasion, it was insisted that the sufferers were not prisoners of war, but deserters who had made their submission and implored mercy. By this contrivance many were prevented from going off till the fact came to be known, though there were numbers who escaped to the enemy in the mere dread of being starved, which they considered a more deplorable death than that of crucifixion.

Hereupon Titus gave orders that several of the prisoners should have their hands cut off, and in this condition he sent them to John and Simon, so that it was not possible they should be mistaken for deserters: and by

these people he sent his advice, that an end might be put to the war, before he should be absolutely compelled to destroy the city, intimating that the Jews, on a proper submission, had yet an opportunity of preserving their lives, their country, and their temple. In the mean time, however, Titus did not neglect to forward his works, encouraging those who laboured on them to be indefatigable, having determined that his preparations should be followed by convincing proofs, that what was not to be effected by the laws of reason should yield to those of force.

The Romans began their platforms on the twelfth day of the month Artemisius; and after seventeen days of incessant labour, completed them on the twenty-ninth. There were four of these platforms and they were works of a very capital nature. One of them, which was near the fortress of Antonia, was constructed by the fifth legion opposite the middle of the Struthian Pool: the twelfth legion threw up another at the distance of twenty cubits from the former. Opposite to the pool named Amygdalon, another work was thrown by the tenth legion, which was more numerous than the other legions; and a fourth mount was erected by the fifteenth legion, at a small distance from the monument erected to the memory of John the high-priest.

As soon as the works above mentioned were completed, John gave directions for digging a mine under that facing Antonia, and that a number of props should support the earth from falling. This being done, the woodwork was covered with a bituminous inflammable matter; after which, John ordered that the pillars should be fired; and the props being destroyed, the whole fortification fell to the ground with a hideous crash. At first, no fire appeared, only dust and smoke, till at length the flames burst forth

to view. The Romans were astonished at the sight, and perfectly distracted to think that their views were thus defeated on the moment that they thought themselves certain of success. As their ramparts were destroyed, they conceived it would be fruitless to attempt to quench the fire.

Two days after this circumstance, Simon and his associates made an attempt on the other two mounts, where the Romans had by this time planted their battering-rams, and began their operations. Jephthæus, a Galilean of the city of Gasis; Megassarus, a domestic of queen Mariamne; and Agiras, (otherwise the lame,) the son of Nabatæus of Adiabene, greatly distinguished themselves on this occasion. They ran with torches in their hands, and, forcing their way through the troops of the enemy with as much unconcern as if there had been no opposition, they set fire to the works; and though they were opposed by darts and arrows, they resolutely persevered in their intention, till the whole erection was in a flame. These three men were esteemed among the bravest that took part in the war.

When the flames began to ascend, the Romans sent a body of troops to the relief of their brother soldiers; but, in the mean time, the Jews violently assailed them with shot from the walls; and, in total disregard of their own safety, made a vigorous attack on those who were endeavouring to stop the progress of the fire. The Romans used every effort in their power to save the battering-rams, the covers of which were by this time consumed; while the Jews advanced even into the flames to prevent them; nor would they let go their hold, though the iron work was then of a burning heat. There was now no possibility of preventing the fire passing to the ramparts; and when the Romans found that they were encompassed with flames, and that no hope

remained of saving their works from destruction, they retreated to their camp.

Such numbers from without the city now came in as reinforcements to the Jews, that this additional aid gave them such fresh spirits and courage, that, flushed with the hope of conquest, they advanced even to the camp, and made an attack on the guards. The office of the Roman guards, according to the strictness of their discipline, was to perform their duty alternately relieving each other; and the man who quitted his station, under any pretence whatever, was certain of suffering death without mercy. Thus assured, from the very nature of their station, that they must suffer the infamous death of deserters, if they did not fall like men of honour, they made so resolute an opposition, that some of those who had fled thought themselves under a necessity of returning; when they made such resistance, by means of their engines, that the excursions of the Jews from the city were stopped. These Jews had sallied forth with the utmost fury, unprovided even with weapons for their defence, attacking all they met with without distinction, rashly rushing among their enemies, and throwing themselves on the points of their pikes. In a word, the advantages of the Jews at any time gained over the Romans, were less acquired by real courage than rash precipitancy: while the Romans, little afraid of any essential injury the Jews could do them, often yielded to the violent impetuosity of their opponents.

When Titus returned from Antonia, where he had been to fix on a proper spot for carrying on the siege, he severely reprimanded his troops for permitting themselves to be attacked in their own works, when they had possessed themselves of those of the enemy, and yielding to be besieged by those who could be considered as no other than prisoners. After this, Titus made a selection of some of

his best troops, and, surrounding the Jews, charged them in the flank; while they, on the other hand, sustained the charge with astonishing resolution. When the parties met, there was such a horrid noise, and the dust flew in such clouds, that it was impossible to see or hear any thing distinctly, nor could friends be distinguished from foes. This obstinate resistance of the Jews arose more from despair than from any great idea they had of their own power. On the contrary, the Romans were so enraged, partly from a sense of military honour, and partly from a concern for the safety of their general, who was in imminent danger, that if the Jews had not retreated to the city in the very moment that they did, every one of them would have been utterly destroyed. Still, however, the Romans were hurt at the reflection of having lost their bulwarks, and that what they had been so long in erecting should be demolished almost in an hour. In consequence of this disappointment, the Romans began to despair of accomplishing their design.

During this situation of affairs, Titus issued orders that his principal officers should be summoned to a council, to advise with him how to act in the emergency. Some of the most violent among them recommended an immediate attack with the whole army, and coming to a general battle, alleging that nothing had yet been done but by way of a skirmish; but if once a vigorous assault was made, the darts and arrows alone would insure victory over the Jews. Those of more reflection gave their voices for the re-erection of the ramparts; while a third party were totally against having any fortifications, but advised that care might be taken that no provisions should be carried into the city; trusting that famine would effectually do the business, and that victory might be obtained without a blow being struck; alleging that persons driven to despair would hold their resolution even to death.

Though Titus did not think it perfectly honourable to lie inactive at the head of so large an army, yet he was not disposed to attack a people who sought their own destruction with such determined resolution. The want of materials rendered it impracticable that he should erect new ramparts; and with regard to the preventing provisions being carried into the city, he thought it would be equally impossible, on account of the extent of the place and the number of avenues. He considered, that if the common roads were to be all blocked up, yet the Jews, who were acquainted with all the secret passes in the neighbourhood, would, when driven to absolute necessity, find out some secret places of conveyance. He reflected, that if the Jews should, by stealth, convey any relief into the city, it would tend only to protract the siege, and the delay thereby occasioned would lessen the honour of the victory.

Titus directed his officers immediately to begin the erection of the wall, and let the whole army take a share in the business, assigning to each party its proper station. These orders were no sooner issued, than every soldier was animated with a wish to exceed his fellows in this work. The ground was measured out, the legions were divided, and every man was emulous who should most effectually distinguish himself. The common soldiers copied the example of the serjeants, the serjeants that of the captains, the captains that of the tribunes, and the tribunes that of their superior officers; the whole being under the direction of Titus, whose zeal for the despatch of this business was such, that he was continually taking his rounds to superintend the whole proceeding.

This wall commenced at a place named The Camp of the Assyrians, where Titus himself held his headquarters. Hence it was continued to the Lower Cænopolis, carried forward

by the way of Cedron to Mount Olivet, which was enclosed to the south as far as the rock Peristereon, and this enclosure comprehended an adjacent hill which commands the Vale of Siloah. From this place, it inclined somewhat to the west, and was carried on to the Valley of the Fountain. Its next direction was to the sepulchre of Ananus, the high-priest: after this, it enclosed the mountain on which Pompey had heretofore encamped. It then turned to the north, and was extended to a village named Frebinthonicus. It included the sepulchre of Herod on the east side; and soon afterwards was joined to that part of the wall where the building originally commenced.

Nine and thirty furlongs was the whole extent of this wall, and thirteen forts were erected on the outside of it, ten furlongs being the compass of each fort. It is somewhat extraordinary, but no less so than true, that this amazing work was completed in three days, though an equal number of months might have been supposed a reasonable time for it. As soon as it was finished, garrisons were placed in all the forts, who did duty under arms every night. On each night, likewise, Titus went the first round in person, Tiberius Alexander, the second; and the officers who commanded the legions, the third. Some persons were constantly on guard in the forts during the whole night: but some of the soldiers were allowed to rest alternately with others who were appointed to watch.

The above mentioned enclosure of the Jews within the town reduced them to the last degree of despair; for by this time the famine had increased to such a height, that whole families fell a sacrifice to its rage. The dead bodies of women and children were seen in every house: the old men were found dead in all the narrow lanes of the city: while the younger men, who were yet able to walk, ap-

peared like ghosts parading the streets. It became impossible to commit the bodies of the dead to the ground. Many of the living were unable to perform this charitable office; while others were unwilling to take it, partly discouraged by the numbers of the deceased, and partly by the reflection that themselves could not survive any considerable time. Numbers of them expired even while they were burying their fellow-citizens; and some, prompted by despair, sought their own graves, and interred themselves, that they might be certain of a place of repose. Yet miserably distressful as the present situation of these wretches was, not a single complaint or lamentation was heard; for the pangs of excessive hunger absorbed every other passion. They who last expired beheld those who had gone before them with unweeping eyes, and looks marked with the near approach of death. The most profound silence reigned through every part of the city; and, during the course of the night, heaps of dead bodies were frequently piled on each other. Yet a more melancholy part of the story (if more melancholy can be) still remains untold. This arose from the brutal insolence of a number of abandoned thieves, who broke into the houses, that at this time appeared like charnel-houses, and having stripped the bodies of the dead, they derided their situation: exclusive of which, they ran their swords into the bodies of persons who lay half expiring. When any despairing wretch called for some friendly hand to despatch him by a sword, that he might no longer endure the miseries of famine, this earnest request was constantly refused with the most unfeeling barbarity. When any of the unfortunate reached the moment of death, they turned their faces to the temple, and thus closed their eyes; lamenting, at the same time, that the vile incendiaries who had profaned the holy place should yet be left among the living. When the offensive smells, arising from the corruption of the dead bodies,

became insupportable, an order was given that all of them should be buried at the public expense. The abandoned incendiaries threw them from the walls into the valleys; a sight that occasioned so much horror to Titus, that while he was going his rounds, and found the ditches infected with dead bodies, and pestilential vapours arising from them, he extended his hands towards heaven, and made a solemn appeal to God that these misfortunes arose not from any orders that he had given

The insurgents were now so pent up within the walls, that they found it impossible for any of them to quit the place. In the mean time, they endured all the pangs of famine aggravated by the tortures of despair; while, on the contrary, the Romans lived at their ease, and passed their time very agreeably, being amply supplied with the necessaries of life from Syria and the adjacent provinces. Encouraged by their better fortune, many of the Romans advanced to the walls, and made an ostentatious display of their provisions, with a view to reflect on the necessities of those who were in circumstances of distress. All this appeared to have no effect on the unfeeling minds of the seditious multitude: whereupon Titus, in mere compassion to the residue of an unhappy people, determined immediately on the erection of new works, and resolved that no time should be lost in their completion. One considerable difficulty indeed now occurred, which was the providing the proper materials for carrying these works into execution; for all the wood in the neighbourhood of the city had been cut down for the erection of the former works: wherefore, they were under the necessity of fetching all the timber for this second supply from a place of ninety furlongs; and herewith four ramparts of greater magnitude than the former were erected at the fortress Antonia. Titus carried on this business with great assiduity, and the besieged being now at his mercy, he plainly

hunted to them that he knew their situation. Still, however, they showed no concern for what had happened: they seemed to have no regard for themselves or each other. Those who were decaying with sickness they confined in prisons, and tore the dead in pieces as dogs would have done.

The ungrateful return which Matthias received from Simon, for procuring him to be admitted into the city, was, that he first caused him to be tortured, and then put to death. The story of the event is as follows: Matthias was the son of a priest, named Boethus, whom the people held in as high esteem as any man of his function. The zealots having treated the Jews with very unwarrantable severity, and John having joined the former, Matthias recommended that Simon might be called in to their assistance, but took no previous precaution, nor made any condition with regard to his conduct. Such was the ingratitude of Simon, that as soon as he had become master of the city, he treated Matthias as one of his worst enemies, and the advice the latter had given for opening the ports was attributed to mere thoughtlessness and simplicity. On this ridiculous pretence he was brought to a trial, and charged with holding a correspondence with the Romans; and, without any kind of proof, sentence of death was passed on Matthias and three of his sons, but without permitting them to urge a single argument in their defence; but a fourth son had made his escape to the Romans. The venerable old man made it his earnest request, and the only favour he asked in return for his admitting Simon into the town, that he himself might first suffer; but even this poor favour was denied by Simon, who gave orders that Matthias should be executed the last, with the cruel resolution of prolonging the term of his sufferings. The issue of this horrid affair was, that the good old Matthias was put to death on the bodies of his sons, and

within view of the Romans, agreeable to an order which Simon gave to Ananus, the son of Barnadus: which Ananus was distinguished from all the dependents of Simon by the extreme cruelty of his disposition. Simon, however, was not contented with the simple execution of this barbarous sentence; but in the moment that Ananus was preparing to give the fatal stroke, he said to Matthias, with an air of the most insolent derision, "You had intended to have deserted to the Romans; let them now afford you assistance, if it be in their power." When the execution was over, the barbarity was carried still farther; for Simon gave express orders that the bodies should be denied the rites of sepulture.

About the same time, several other distinguished personages were put to death, the father of Josephus imprisoned, and himself wounded by a stone. At this juncture, a number of the inhabitants went off to the Romans. Some of them deserted under pretence of pursuing the enemy with stones; while others made their escape by leaping over the walls. But while they sought to avoid the distresses which prevailed within the city, they met with greater calamities without; for they contracted surfeits in the camp still more hastily destructive than the famine from which they had fled: for after long fasting, and being infected with a dropsical complaint, they durst not venture to eat freely for fear of bursting. But the most melancholy part of the history remains yet to be recounted.

Among the Syrians, a fugitive Jew was discovered, while he was searching for gold, which he had swallowed, and which had passed through his body. At the period above mentioned, there was a very great scarcity of gold in the town, and twelve attics were as valuable as twenty-five had been in former times; and the faction had

searched all the people in the strictest manner.

On the above mentioned discovery, it was immediately reported through the camp, that the Jews who had deserted had swallowed all the gold. Hereupon the Arabians and Syrians seized on the deserters, and cut open the bodies of two thousand of them in one night. This Josephus deems to have been the most inhuman butchery that ever was perpetrated on the Jews.

The horrid inhumanity of this action gave so much offence to Titus, that he would undoubtedly have ordered his cavalry to destroy every one of the offenders with darts, if their number had not been more considerable than that of those they had murdered: but as this was the case, he summoned together his officers, as well the Romans as the auxiliaries, and finding that some of his own people had been concerned in this inhuman butchery, he delivered his sentiments on the occasion in the following manner. In the first place, addressing himself to the Romans, he said, "I am astonished that any soldier of mine should be guilty of an action so unmanly, in order to possess himself of so uncertain an advantage, without blushing at the meanness to which he had been induced by his avarice." Then turning to his auxiliaries, he exclaimed "Do you think it reasonable that the insolences of the Syrians and the Arabians in a foreign war, in which they act without control, ought to be imputed to the Romans? and that the crimes of one party ought to be laid to the charge of the other?"

Titus, so far from excusing his own people, was transported to the highest degree of rage at their conduct, and threatened immediate death to any man who should be guilty of similar acts of barbarity for the future. At

the same time, he gave orders to his legions to make a strict search after every person who should be suspected, and declared that he himself would sit in judgment on his trial.

The love of money, however, will combat every danger. The cruel are covetous by nature, and avarice is the most insatiable of all our appetites and inclinations. In some cases, it may happen that a reasonable and upright conduct may be the consequence of fear: but when people are lost to all sense of moral honesty, their destruction may arise from the very efforts made to save them. What Titus prohibited publicly with such severity, was repeatedly practised in secret on the deserters from the Jews. Their mode only of proceeding was varied, for when any of the deserters were taken, the custom of the murderers was first to be assured that they were not within view of any of the Romans, and then to rip up the bodies of the Jews in search of treasure though they were seldom successful in the finding money sought after by these infamous means. However, the shocking practice had such an effect on the Jews, that they now no longer deserted to the Romans, being apprehensive of the fatal consequences that would ensue.

Joh. having obtained all he could by plunder, then proceeded to sacrilege, seizing and appropriating to his own use several cups, dishes, tables, and other necessary vessels appropriated to divine service, which had been presented as gifts, or offered as oblations, not excepting even the pieces dedicated to the honour of the temple by Augustus and the empress.

The Roman emperors had ever entertained a great esteem and veneration for the temple, though at this time it was profaned by a Jew, who stripped it of the presents bestowed on it by strangers, and encouraged his companions to make free with every thing that was sacred, saying, "It was but reasonable that those

should live by the temple who had fought for it." In pursuance of these sentiments, he made no scruple of distributing among his people the holy wine and oil, which had been reserved for sacrifices in the interior part of the temple: and as John was free of his distributions, the people were equally free of receiving them, drinking and anointing without ceremony.

The Romans were put to great difficulty in procuring the necessary materials for completing their works; but they cut down all the woods within the circuit of ninety furlongs of the city, and finished their platforms in the space of twenty-one days.

A most dismal alteration took place in this delightful part of Judea, which abounded in curious gardens, plantations, and houses of pleasure: not a building or tree was now to be seen, but the marks of devastation and ruin occupied the whole prospect. So great was the difference between the present and the former state of Jerusalem that even strangers could not refrain from tears on the comparison. So terrible was the devastation and havoc of the war, that people in the heart of the city might reasonably have inquired where Jerusalem, that place so peculiarly favoured by heaven, was situated.

The Romans having raised the mounts, the Jews became greatly alarmed; for matters were now arrived to such an extremity, that they were conscious they must inevitably surrender the city, if their endeavours to destroy the Roman works proved ineffectual. On the other hand, the Romans were exceedingly apprehensive lest the attempts of their adversaries should prevail; for the wood of the adjacent parts of the country being wholly exhausted, and the men greatly harassed by incessant and hard duty, if the mounts were destroyed, all hopes of success must end, since

there appeared no possibility of constructing other works.

Notwithstanding the enmity subsisting between the parties, the Romans were more concerned on account of the miseries of the Jews than they were themselves. In despite of all the difficulties and dangers they had undergone, and the prospect of what they had still to encounter, the Jews preserved their spirits and resolution. The disadvantage they had sustained in several combats, the inefficacy of their engines against a wall of such surprising strength, and the disappointment of divers stratagems by the superior policy of the enemy, proved highly discouraging to the Romans.

They reflected that they had to contend with people who, notwithstanding the disadvantages of intestine divisions, the miseries of famine, and the horrors of a foreign war, suffered no abatement of fortitude and courage; but, on the contrary, appeared to derive additional vigour from the difficulties in which they were engaged; and they exclaimed, "Were these people favoured by fortune, to what great undertakings would they not be equal, since in despite of the great disadvantages under which they at present labour, they conduct themselves with such surprising courage and address!" The Romans now doubled the number of their guards, and took such other precautions as occasion required.

Before the rams were mounted, no measures that were likely to prove effectual were omitted by John and his adherents, who guarded the castle of Antonia, to prevent a breach being made in the walls. They made a sally with a view of setting fire to the mounts; but they went out in small parties, and they did not act with that courage and unanimity, which was usual to the Jews. Their measures were not well concerted, nor were they carried into execution with the necessary spirit, to which

may be attributed the failure of their design.

The Romans became unusually vigilant, and lest their works should be set on fire, they planted a strict guard upon the bulwarks, and adopted such other precautionary measures as were necessary for preventing any disadvantages being taken by the enemy. Rather than submit to the irreparable injury of relinquishing their advantageous station, they unanimously resolved to die in defending the mounts.

They considered that the honour of the Roman name would incur indelible disgrace if they suffered their courage and discipline to be baffled by the headstrong impetuosity of a desperate and outrageous multitude; and to submit to the power of the Jews was a circumstance that they could not reflect upon with any tolerable degree of patience.

The Romans were prepared with darts to encounter the enemy as they advanced: and such of the foremost as were slain or wounded, obstructed the progress and damped the courage of their companions. They who pressed forward were astonished and deterred, upon observing the exact regularity of the Roman discipline; others were alarmed at the great numbers of the enemy; and they who were wounded availed themselves of the first opportunities that offered for effecting an escape. In short, all the Jews retired, each man endeavouring to preserve himself from censure by attributing the common calamity to the misconduct of his companions.

The Jews having retreated on the first day of the month Panemus, the Romans advanced their rams, in order to batter the walls of the castle of Antonia. To prevent the approach of the engines, the Jews had recourse to their swords, fire, stones, and such other means as

were likely to prove effectual; and they defended themselves with singular resolution: they greatly depended on the walls being sufficiently strong to resist the force of the machines; but still they exerted every possible effort to prevent their being advanced and placed in a manner proper for action. Hence the assailants concluded that the great activity of the Jews proceeded from a consciousness of Antonia being in danger. For a considerable time the battery was continued without effect; but despairing of being able to effect a breach by means of their engines, the Romans applied themselves to mining, carefully guarding themselves with their bucklers from the stones, lances, and other weapons discharged from above. With immense labour, they at length loosened four stones of the foundation.

The night now arrived, and both parties retired to repose. In the mean time, that part of the wall which John had undermined, with a view of destroying the former works, suddenly gave way. This unexpected event had a contrary effect upon the contending parties. The Jews, who, by a proper attention, might have prevented the accident, were but little concerned when it arrived; for they deemed the place to be still sufficiently secure. The Romans were greatly rejoiced at a circumstance so favourable to their views as the falling of the wall; but their transports abated, upon observing a wall which John had constructed within the circuit of that wherein the breach appeared. They still, however, entertained hopes of conquering the place; for the ruins of the outward wall greatly facilitated access to the other, which was not yet sufficiently settled and hard to make any considerable resistance to the force of the battering rams. The assailants judged that instant death would inevitably be the fate of those who should attempt to scale the walls; and, therefore, all thoughts of that exploit

were declined, unless by one Sabinus, who lost his life in the attempt.

Two days being elapsed, twenty of the guards of the platforms, the ensign of the fifth, two cavaliers, and a trumpet assembled; and in the dead of the night these people silently advanced over the ruins of the wall to Antonia. They marched without meeting the least obstruction; and finding the advanced guard oppressed with sleep, cut their throats; and having gained possession of the wall, the trumpeter sounded his instrument, which aroused the rest of the guard, who were thrown into so great a consternation, that they instantly fled, being ignorant that only a small number of the enemy had entered the place, but strongly possessed of the opinion that they were exceedingly numerous.

Upon receiving intimation of the state of affairs at the fort, Titus put himself at the head of his most resolute troops, and immediately marched thither over the ruins already mentioned. So astonished were the Jews at the sudden and unexpected attack, that some fled for safety to the interior temple, and others to the mine that John had formed with a view of destroying the Roman works. The factions under the command of John and Simon were convinced that every prospect of success must end, if the enemy obtained possession of the temple: and hereupon a desperate engagement ensued before the doors of the sacred building; one party fighting for the preservation of life, and the other for the honour of conquest. Neither party could use lances or darts with effect; for they were so closely engaged, that the sword was the only weapon on which the issue of the battle was to depend. Jews and Romans were promiscuously crowded together, and neither order nor discipline was observed; but the utmost confusion prevailed. The outcries were so loud and various, that, notwithstanding the difference of language, there was

no possibility of distinguishing from which party they respectively proceeded. A very considerable slaughter was made on each side, and the ground was encumbered with the bodies and weapons of the slain and wounded. The spot where the battle took place would not admit of a retreat or a pursuit; but when either party obtained an advantage, they pressed forward with shouts of triumph, while the other retired, exclaiming against the severity and injustice of fortune.

The rear of each army was so violently pressed forward, that the soldiers in front were wholly unable to retreat; and, therefore, they had no alternative but either to destroy their adversaries or surrender their own lives. The encounter was maintained for the space of ten hours, being commenced at the expiration of the ninth hour of the night, and not concluded till the end of the seventh on the following morning. The determined rage of the Jews, however, proved too powerful for the discipline and bravery of the Romans; and that this was the case, proved a happy circumstance for the former, whose last advantage being at stake, had they been vanquished in this action, utter destruction to them must inevitably have been the consequence. The Romans judged that they had reason to be satisfied with the advantage they had acquired, in gaining possession of the fort Antonia: for they had performed the exploit with only a part of the army, the legions on whom the greatest dependence was placed not being yet arrived.

Having determined to break up the foundations of fort Antonia, and form a level passage for the more convenient march of his army, Titus, before he proceeded to that extremity, commissioned Josephus to bring back the Jews to the exercise of their reason. His arguments were lost in the majority of his hearers; but prevailed with divers of those people who

composed the faction, and heartily disposed them to revolt to the Romans: but, notwithstanding they deemed it impossible that the city should escape ruin, a dread of the guards, which many of them entertained, prevented a compliance with their inclinations. Others seized the opportunity of escaping to the Romans; and in the number of these were Joseph and Jesus, the high-priests; the three sons of Ismael, who was beheaded at Cyrene; four sons of Matthias; and one son of another Matthias, who escaped to the Romans after Simon, the son of Gorias, had put his father and three brothers to death, as we have already related; and, exclusive of the above, a considerable number of other persons of rank revolted to the enemy. They experienced a most gracious and generous reception from Titus, who conceiving that it would prove both inconvenient and disagreeable to reside among people whose laws, customs, and manners, so materially differed from those under which they had been used to live, ordered them to Gophne, promising to grant them considerable possessions when the war should be concluded; and the fugitives expressed the warmest sentiments of gratitude for the liberal treatment they had received from the Roman general.

When the faction observed that the fugitives were no longer to be seen from the city, they circulated a rumour that the Romans had put them to death. For some time, this stratagem had the desired effect, by deterring other Jews from following the example of the deserters: but being apprized of the design with which the report had been propagated, Titus recalled the deserters from Gophne, and ordered them to make the tour of the walls, attended by Josephus. The calumny being thus refuted, a still greater number of the people were induced to revolt to the Romans. Being assembled on this occasion within sight of the Romans, with tears and lamentations they supplicated the faction to preserve their country by admitting

the Romans into the town; or, at least, to depart from the temple, rather than provoke the enemy to destroy it by fire, to which extremity they would not proceed, unless aggravated to adopt the measure by an inconsiderate perseverance in a fruitless opposition. This conduct served but to inflame the faction to a more extravagant degree of outrage: and having planted machines even at the gates of the temple, they assailed the deserters with darts, arrows, stones discharged from slings, and other missive weapons; so that the sacred building had a greater resemblance to a place of war and slaughter than a house dedicated to the worship of God; and the bodies of the deceased lay in such numbers in the space of ground before the temple, as to give it the appearance of a cemetery. They forcibly entered the holy sanctuary, their hands yet reeking with the blood of the murdered citizens, and were guilty of the most horrid impieties.

Titus now determined to make an assault upon the Jews; but, at the same time, consented to remain in the fort Antonia, where he might witness their operations without exposing his person. The attack commenced at three o'clock in the morning, when the Romans were deceived in the expectation they had formed of surprising the Jews while asleep. The advanced guards resolutely opposed the assailants, and, at the same time, joined in a general shout, which awakening their companions, great multitudes immediately came to their support. The Romans bravely withstood the shock made by the advanced guard; and when the other Jews came up, a scene of horror took place: through the darkness of the night, the confused sound of voices, fear, and the impulse of rage, their consternation was so great, that they destroyed both friends and enemies without distinction; and the Jews who fell by the hands of their own countrymen, were considerably more numerous

than those who were slain by the enemy. The loss on the part of the Romans was not great; for they preserved a regular discipline, carefully defended themselves with their bucklers, and had the advantage of knowing each other by means of the watch-word. Upon the appearance of day-light, the Jews discovered their error, and pursued the encounter with more regularity. Each party now employed darts, arrows, and other weapons; and, notwithstanding the contest that had been maintained in the night, they appeared to suffer no abatement of courage or strength.

The Romans, conscious that their general was posted in a station where he could form an exact judgment respecting the behaviour of his troops, and considering that their future prospects in life would depend on their conduct in the present action, fought with a noble emulation to surpass each other in martial exploits. The presence of John, who threatened and even struck those of his people who appeared to be tardy in their duty, and encouraged the rest with promises of reward, added to the consideration that their own lives and the safety of the temple were at stake, induced the Jews to exert their utmost endeavours in opposing the enemy. Neither party was able to make any considerable retreat, the place not being sufficiently large for that purpose; and the battle was mostly maintained hand to hand, victory sometimes appearing to incline to one, and sometimes to the other side.

The fort of Antonia was as a theatre, whence Titus and his friends commanded a full and perfect view of those who were actively engaged in the scene, urging the Romans resolutely to pursue the advantages they gained, and exhorting them firmly to maintain their ground when they appeared to be in danger of a repulse from the Jews, and giving such directions as circumstances required. In short, the contest continued from the ninth hour of

the night to the fifth on the following day; and when it was concluded, so resolutely had the combatants maintained their ground, it could not be decided which party had gained the advantage.

Titus ordered the foundation of Antonia to be broken up to the very bottom; and, in the space of seven days, this work was completed, and a level passage formed for admitting the legions to march conveniently up to the walls. Titus now employed his troops in erecting four mounts; the first facing the angle of the interior temple that looked towards the north and east; a second against the gallery, to the northward between the two gates; a third towards the west porch; and the fourth towards the north porch of the outward temple. The works were not completed without great difficulty and expense; for the Romans were under the necessity of conveying what materials they had occasion for from places at an hundred furlongs distant from Jerusalem; and, placing great confidence in their strength, they neglected to guard against surprises from the Jews, who, waiting for them on the way, frequently made desperate sallies from ambushes, and put them to considerable loss and inconvenience.

When the Romans went out in foraging parties, they frequently unbridled their horses, and turned them to graze; and when opportunities offered, the Jews sallied forth, seized and carried off the animals. This being often repeated, Titus attributed the loss to the negligence of his troops, rather than to the enterprising spirit of the enemy. He was not deceived in his conjecture: for having caused one of his soldiers to be put to death as a punishment for losing his horse, no instance of the like nature occurred in future.

The platforms being now raised, and the Romans having made every other preparation

necessary to the assault they had meditated on the following day, a number of Jews belonging to the faction, who, being unable to procure the necessaries of life by their usual practice of pillage, and nearly on the point of starving, formed the resolution of attacking the Roman guards who were stationed on mount Olivet; and they advanced about the eleventh hour of the day, when they imagined their attempt would be most likely to succeed, as at that time it was usual for the enemy to take some respite from the fatigue of duty.

The Romans observing the approach of the seditious multitude, collected all their force in order to repulse them. A terrible contest ensued, in which great exploits were performed by both parties. The Romans founded their hopes of success on their superior knowledge in the art of war; and the furious rage and impetuosity of the Jews induced them to believe that they were able to succeed in the most desperate attempts. The valour of the one party was excited by the dread of shame, and that of the other by the pressing exigency of their situation: for the Romans conceived that they should incur indelible disgrace if they did not revenge themselves upon the Jews for the insolent attempt they had made; and the Jews had no prospect of escaping the vengeance of the enemy but by mere dint of force.

The following exploit, which is so remarkable as almost to exceed credibility, was performed by a Roman cavalier, named Pedanius: the Jews being repulsed and pursued into the valley by the Romans, Pedanius rode after the fugitives, and overtaking a young Jew bearing very heavy arms, who, in order to preserve his life, was urging his horse full speed, he seized him by the leg, and carrying him away a prisoner, presented him to Titus. The general complimented Pedanius on his courage

and surprising strength and activity; and he consigned the Jew to death, for having been concerned in the audacious attempt to surprise the Romans in their camp.

Titus continued to direct his principal attention towards completing the mounts, by means of which he entertained the hope of becoming master of the temple.

Finding themselves considerably weakened by the losses sustained in divers combats, that the war daily raged with additional violence, and that the temple was in the most imminent danger of being destroyed, the Jews resolved to ruin a part of the sacred edifice, in order to preserve the rest, as it is usual to amputate the extremities, lest mortification should be communicated to the more noble parts of the body. They set fire to that part of the gallery extending from the north to the east, and facing the fort Antonia: and, in a short time, as much of the building as occupied a space of near twenty cubits was entirely consumed. Thus were the Jews the first who actually put the design in execution of effecting the destruction of the superb and holy structure, so deservedly celebrated throughout the universe.

Two days having elapsed, the Romans, on the twenty-fourth of the same month, set fire to the remaining part of the gallery: and when the flames had gained fourteen cubits, the Jews destroyed the roof, as well as every other matter which was likely to serve as a communication with fort Antonia, though they might, had they been so inclined, have saved the place from the rage of the flames; but they were wholly regardless as to what course the mischief took, so it tended to promote their private views. During this time daily skirmishes took place in the neighbourhood of the temple.

At this juncture the faction in the temple, soldiers on the mounts, and the rest of the Jews, devised the following stratagem on the twenty-seventh day of the month above mentioned. They placed a large quantity of dry wood, sulphur, and bituminous matter, between the timbers and the top of the roof of the western porch; and then affecting to give way, as if an attack had been made on them, they retreated with every appearance of being driven out of a place of which they could no longer hold the possession. Hereupon, a number of their opponents pursued them closely with the utmost eagerness, and put up ladders to get possession of the place, which the others had abandoned: but they who reflected on the affair, deemed it to be a mere artifice; and, therefore, did not join in the pursuit.

As soon as the Romans had crowded into the porch, the Jews set it on fire, and the whole building was immediately in flames, to the horror and confusion of those who were within, and the astonishment of those who viewed the conflagration at a distance. Some of the unhappy people threw themselves into wells and pits; others leaped from the houses, and ran for their lives: others again were smothered in the flames, while others threw themselves on their swords, to avoid a death still more dreadful.

Titus was greatly affected by this horrid sight, compassionating, in a high degree, the misfortunes arising from so fatal a miscarriage. In the mean time, he was highly offended at his soldiers for having embarked in such an enterprise without previously receiving his orders. They had, however, one satisfaction in the midst of their distress, to compensate for the loss of life; that they were pitied by the prince in whose service they suffered; for they could behold him giving his orders, and using his utmost endeavours to afford them relief; and all the evidences he gave of his

regard were deemed memorials to his lasting honour. With regard to those persons who escaped the fury of the flames, they were attacked by the Jews, and every man of them was slain, after they had made all the resistance in their power.

The fire destroyed the porch as far as the tower which John had built (during his war with Simon) on the pillars that led to his porch. After the Romans had been burnt by the Jews in the manner above recited, they destroyed the remainder of the building; and the following day the Romans set fire to the north porch, and continued this fire to the porch facing the eastward, which commands the valley of Cedron, from a precipice, to take a downward view of which affords a prospect almost distracting.

Thus unhappily were affairs situated in the neighbourhood of the temple. The extreme severity of the famine had almost depopulated the city, and the miseries consequent on this calamity are beyond all recital. If it was but suspected that there was any concealed food in a family, this circumstance was sufficient to dissolve the tenderest ties, and create a general insurrection among the parties. They who absolutely perished of mere hunger were not credited even at the hour of death, when they declared that they had no food: for no sooner had the breath left their bodies, than immediate search was made about their persons, on the supposition that they had concealed some bread. When the survivors found not what they searched for, they ranged the streets like mad dogs, reeling like drunkards, through weakness; repeatedly prying into every corner of every house, seizing whatever they could find, even such articles as a canine appetite would have refused. The skins of beasts, leather girdles, and shoes, were eaten, and even a handful of old hay bore the price of four attics.

In the village named Vetezobra, (that is, the house of Hyssop,) beyond the river Jordan, lived one Eleazar, who had a daughter named Mary. The family was rich, and their descent respectable. Now this Mary fled, in company with several other persons, and took refuge in Jerusalem, where it was their misfortune to be besieged. All the more valuable effects that this woman brought with her she was deprived of by the tyrants; and, with regard to such articles as she had concealed, whether goods or provisions, the soldiers frequently broke open her house, and stole them from her. Irritated by this treatment, she reviled the faction in terms of the utmost acrimony; but no language of which she was mistress, however severe, could provoke any of this abandoned set to put her to death, either from motives of rage or pity. At length, tormented with the excruciating pangs of a devouring famine, from which she saw no possibility of escaping, having no farther means of sustaining life, and being abandoned to the utmost rage of despair, she determined on a resolution more horrible than it is in the power of language to describe.

She killed her infant; and, having boiled it, ate the half of it; and, covering up the remainder, put it away. The circumstance of her dressing food soon came to the knowledge of the faction, some of whom went to the house of the woman, and threatened her with immediate death if she did not produce what provisions she had in the house. Hereupon she fetched out that part of the child which still remained undevoured, and told them that was all the food she possessed.

This sight had such an effect on the spectators, that they at first appeared petrified with horror, then trembled at the idea of what had passed, and were shocked at the consequences to be dreaded from it. On this the woman addressed them as follows: "Be assured that

this is my son, the half of whom I have eaten myself, and request that you will eat the remainder. I flatter myself that you will not pretend to have more delicacy than a woman, or more compassion than a mother. But if you refuse the oblation through scruples of conscience, you are welcome to leave the food where you have found it; only remember that I have eaten a part of it already." She had no sooner ended speaking, than they departed, with evident signs of terror, leaving, though against their inclinations, the remainder of the child with the unfortunate mother; the only circumstance of their whole conduct attended with any degree of delicacy.

This shocking deed became immediately the subject of conversation throughout the whole city; and every man appeared to detest the crime as much as if he himself had been immediately concerned in it.

The famine now raged with such violence that the people wished for immediate death in the mere fear of starving; and they who remained alive envied those who had died before the calamity increased to such an alarming degree. The melancholy tale soon spread from the Jews to the Romans, some of whom commiserated the calamities of the Jews, while others hated them the more for their misfortunes, and a third sort gave no credit to the recital.

In the mean time, Titus solemnly declared his innocence respecting the whole matter, vowing, in the presence of God, that he had exerted his utmost influence to render the Jews easy and happy in their fortunes, lives, and liberties. "But," said he, "if the Jews were determined rather to destroy each other, than to live in the bands of fraternal affection, if they preferred war rather than peace, and famine rather than plenty, it was not in my power to prevent them. As they were

determined to set fire to the temple with their own hands, while I did every thing in my power to preserve it, the flesh of their own children is as good food as such parents deserve. For my own part, I am resolved that their iniquities shall but be the forerunners of their ruin; for I will not longer permit the existence of a city in which mothers feed on their own children, and the fathers, with a still more horrid degree of impiety, continue the war, after such plain and evident demonstration that the so doing is contrary to the will of Almighty God." Having said this, and reflected on the amazing obstinacy and incurable stubbornness of the faction, he looked on them as a people devoted to destruction; for he thought that the miseries they had already endured would have changed their sentiments, if it had been in nature that such an effect could be wrought.

Two of the legions having completed their platforms, Titus directed his battering-rams to be planted against the western gallery of the outward temple, on the eighth day of the month Lous. For the space of six days successively, he played his best piece of battery against this place, but without effect; for the engines could make no impression on the work. In the interim, some of the troops were employed in sapping the foundations on the north side; but after a prodigious labour, they found that they could only move the outward stones, the porch still remaining firm. Wherefore, finding that mines and batteries were ineffectual to answer the purpose, the Romans had recourse to the use of their scaling-ladders.

Though the Jews were unable to prevent their enemies fixing their ladders, yet they made an obstinate resistance in every part where it was possible to be made. Those who ascended the ladders were attacked immediately, before they had time to put themselves

in a posture of defence; others they threw down as they were ascending; some they destroyed as they were advancing with relief; and sometimes they overturned the ladders with the men upon them. On the whole, the Romans sustained a very considerable loss in this attack, especially in those contests which happened for the defence or recovery of their colours, which military people deem to be an affair of the utmost consequence. In the end, however, the Jews killed a number of the ensign-bearers, keeping such ensigns as they got possession of; a circumstance which so discouraged the rest of the assailants, that they thought it prudent to retreat.

However, to do justice to the besiegers, it must be acknowledged that not a single man among the slain disgraced the character of a Roman. Their opponents of the faction who had behaved well on former occasions, lost not their character for intrepidity; and Eleazar, the nephew of the tyrant Simon, was distinguished by his courage.

Titus now finding that his own men were only devoted to ruin by his wishes to spare the temple of the enemy, he issued orders that his troops should set fire to the gates without loss of time.

At this juncture, two deserters from the Jews repaired to Titus, flattering themselves that their abandoning the faction at the time they had some advantage in their favour would secure them the better reception. One of these deserters was Archelaus, the son of Magadathes; and the other Ananus of Emmaus, one of Simon's guards, and deemed the most inhuman of all his attendants. The character of these men for cruelty was so well known to Titus, that he entertained some thoughts of putting both of them to death, notwithstanding their pretended attachment to his interest, being convinced that it was

not an affection for his service, but the consideration of their own safety, that influenced their conduct. He thought that those who had first inflamed their country, and then abandoned it, were unworthy to live; but having reflected more seriously on the affair, he came to a resolution to spare them.

By this time the gates of the temple were burning furiously, the timbers being all on fire; and the silver work above the gates melted, while the flames extended even to the adjacent galleries. The Jews were so much surprised by this unexpected event, that finding themselves encompassed by the flames, they regarded each other with looks of the most extreme astonishment, not even attempting to preserve what yet remained uninjured, or affecting any concern for what was already destroyed. In a word, they were totally dispirited for any kind of enterprise; so that the fire continued to increase all that day and the succeeding night, till at length the galleries were totally burnt to the ground.

On the following day, Titus issued out orders for the suppression of the fire, and that the roads might be levelled for the march of his troops. His next step was to summon a council of his general officers, to concert the best mode of proceeding. These officers were Tiberius Alexander, his lieutenant-general; Sextus Cerealis, the commander of the fifth legion; Lorgius Lepidus, of the tenth; and Titus Tigrius, who presided over the fifteenth; and to these were added Eternius Fronto, a captain of two of the legions of Alexandria; and Marcus Antonius Julianus, governor of Judea; exclusive of colonels and other officers, whose opinions it was thought proper to take, on the mode of proceeding requisite to be pursued with respect to the affair of the temple. Of these, some recommended a strict adherence to the laws of arms, urging, that while the temple remained, and the Jews continued

their frequent associations in it, they would never desist from their opposition. Others gave their votes for sparing the temple, on the condition that the Jews should abandon it, and that it should be no longer considered as an object of contention; but that if possession of it should be acquired by dint of the sword, in this case, that they should not hesitate to burn it, not considering it as a temple, but as a castle; since the blame would then rest with those who compelled the burning it, not with those whom necessity urged to the deed. Hereupon Titus gave his opinion, saying, "If the obstinacy of the Jews will convert a temple to a citadel, shall I take vengeance on their perverseness, by wreaking my wrath on the stones of the building, and burn to ashes the most magnificent structure in the world on their account? Indeed, I am of opinion, that the robbing the empire of so distinguished an ornament would be a disgrace to the characteristic majesty of Rome." Alexander, Cerealis, and Fronto, hearing the sentiments of Titus, coincided with him in opinion, on which the council was dismissed.

Orders were now issued that the army should be allowed to rest and take refreshment, in order to be better prepared for future enterprises. In the mean time, some select battalions were directed to observe the ravages made by fire, and to make proper passages through the ruins.

The courage and strength of the Jews beginning now equally to fail them, they remained at peace during this day; but on the following day, about the second hour, having by that time recruited their spirits and acquired fresh resolution, they made a desperate sally through the eastern gate on the guards of the outward temple. At first the Romans, under the protection of their bucklers, sustained the shock with the utmost resolution, it making no more impression than it would have done

against a stone wall; but all their courage and perseverance would not have enabled them long to hold out in opposition to so fierce and numerous an enemy, if Titus (who beheld the action from Antonia) had not instantly come to their relief before they had yielded to their antagonists. On this relief, some of the Jews fell back; and the Romans breaking in on their front, the main body fled with precipitation. After this the Romans retreated in their turn, while the Jews rallied and advanced in order of battle. Thus they continued alternately advancing or retreating, one party having now the advantage, and then the other, till about the fifth hour of the day, when the Jews were compelled to retreat into the temple, and there enclose themselves. Hereupon Titus retired to Antonia, having come to a determination to make an assault on the temple on the following day with his whole army.

But it seemed evident that divine providence had originally destined this place to be destroyed by fire, and that the period was at length arrived, that is to say, the tenth day of the month Lous, being the return of that day on which it had been heretofore burnt by Nebuchadnezzar, king of Babylon. Of this last conflagration, however, the Jews themselves were the evident occasion: for no sooner had Titus left them at their repose, than the insurgents made a violent sally on his guards, while they were engaged, by the general's orders, in extinguishing the fire. But on this occasion, the Romans routed the Jews, and compelled them to retreat to the temple for refuge.

An event happened at this period, which took rise from the conduct of a private soldier, who thought himself actuated by a divine impulse, without pretending to any other authority for what he transacted. Having got on the shoulders of one of his comrades, he

threw a fire-brand into the golden window that was opposite to the apartments on the north side of the temple. This action was no sooner done, than the place was in flames, which occasioned so violent a tumult among the Jews, that their countrymen hastened as fast as possible to their relief; for the present juncture, when every thing dear to them was at stake, was not a period in which to think of saving their lives or indulging themselves.

Titus was just now lying down to repose himself in his tent, after the fatigue of the action, when intelligence of the conflagration was brought to him; on which he immediately arose, and, ordering his chariot, proceeded to the temple to use all his authority towards the extinction of the fire. He was followed by his principal officers, and the legions; but in a confused manner, as may be supposed of such an immense number who had not received regular orders for their proceeding. Titus exerted himself to the utmost of his power, both by words and signs, in giving directions to stop the progress of the flames; but all his efforts were vain; the lesser noise was lost in the greater, nor were his words more heard than the signs and motions of his hand attended to. The soldiers were not to be governed by commands or threatenings, but, following the impulse of their rage, some were trodden on and pressed to death by the crowd, while others were suffocated by the smoke arising from the ruins of the galleries over the porches. The common soldiers who were in the temple urged, in excuse of their disobedience of the general's orders, that they could not hear what he said; while those who followed them gave orders that they should throw fire. In a word, the faction had no way to prevent what happened, and on which side soever they turned, destruction stared them in the face. The poor people, the sick, and the unarmed, were destroyed by the sword wherever they were found: numbers of unhappy wretches were left streaming

in their own blood; dead bodies were piled in heaps around the altar, and the stairs were floated with deluges of blood.

The fury of the soldiers had now arisen to such a height, that Titus, finding it impossible to restrain it, and that the fire continued to make additional ravages every day, immediately proceeded, with some of his officers of the first rank, into the interior temple, where, on a careful survey of the place, he found that its splendour and magnificence greatly exceeded what common fame had reported, and were, at least, equal to the very account propagated respecting them by the Jews.

Titus having now remarked that the fire had not reached the sanctuary, and being of opinion that it might not yet be too late to preserve the holy place, instantly exerted himself, and entreated the soldiers, in the most earnest manner, to use their utmost endeavours to stop the progress of the flames; at the same time issuing strict orders to Liberalis, a centurian of the guards, to urge the accomplishment of this business, and to punish those who refused their assistance. But so violent was the rage of the soldiers for revenge, that they were not restrained within the bounds of their duty, either by the motives of respect or fear.

At the very time that Titus was exerting his utmost endeavours to preserve the temple, one of the soldiers set fire to several of the door-posts; on which Titus and his officers were obliged to retire to such a distance, that their services could no longer avail: so that, in the end, the temple was destroyed, notwithstanding every generous effort Titus had made for its protection.

During the time that the temple was in flames, the soldiers seized every person they could find; and, having first plundered, they

slew them, without paying the least attention to age, sex, or quality. The slaughter on this occasion was immense: the old, the young, those of the priesthood, and those of the laity, persons of all ranks and all degrees, whether they sued for quarter or otherwise, were all involved in the general calamity of the war.

As the fire continued to increase, the noise of the flames was heard, intermixed with the groans of persons in the agonies of death; and to those at a distance, the whole city appeared to be on fire, owing to the extent of the conflagration, and the depth of the hill. The confusion and disorder occasioned by this event were so great, as it is not in the power of language to describe them. The Roman legions made the most horrid outcries; the rebels, when they found themselves at the mercy of the fire and sword, screamed in the most dreadful manner; while the unhappy wretches, enclosed between the enemy and the fire, lamented their situation in the most pitiable complaints. Those on the mountain, and those in the city, seemed mutually to return the groans of each other. Those who were already on the point of expiring through famine, acquired fresh spirits to deplore their misfortunes, when they saw the dreadful effects of the raging flames. The complaints and lamentations from the city were repeatedly echoed from the adjacent mountains and places beyond Jordan; but the calamity exceeded in reality all that could be expressed by the bewailings of the sufferers. The flames of fire were so violent and impetuous, that the mountain on which the temple stood resembled one large body of fire, even from its foundation.

The blood of the sufferers flowed in proportion to the raging of the flames; for the number of those who were slain exceeded that of their executioners. Dead bodies strewed the ground on every side, and the Roman soldiers

trampled on the bodies of the slain in pursuit of the survivors. At length, however, a body of the insurgents repelled the Romans; and, having forced a passage into the outward temple, effected their escape into the city, while the outward porch was gained by the remainder of their number.

Many of the priests who had engaged in this contest with the Romans made use of the spits belonging to the temple instead of darts; and, in the place of stones, they threw their seats, which had lead in them; but, at length, finding that all the efforts of their resolution were fruitless, and that fire pursued wherever they attempted to fly, they took refuge for some time under a thick wall that was not less than eight cubits in breadth. Among the principal persons who exerted themselves on this occasion, were Meirus, the son of Belgas, and Joseph, the son of Dalæus, who might have preserved their own lives, if they would have taken part with the Romans; but they rather chose to adhere to their associates, and plunging themselves into the fire, were buried in the conflagration that destroyed the temple.

The Romans, now finding that the temple was reduced to ashes, were less anxious as to the preservation of any particular buildings: wherefore they set fire to most of the gates and galleries at the same time, sparing only one on the east side, and another on the south: in a short time afterwards these underwent the fate of the former. They likewise burnt the treasury and the wardrobe, containing an immense treasure in jewels and money, and rich habits to a very large amount; for, in fact, the Jews had made this place a repository of every thing that they deemed most valuable.

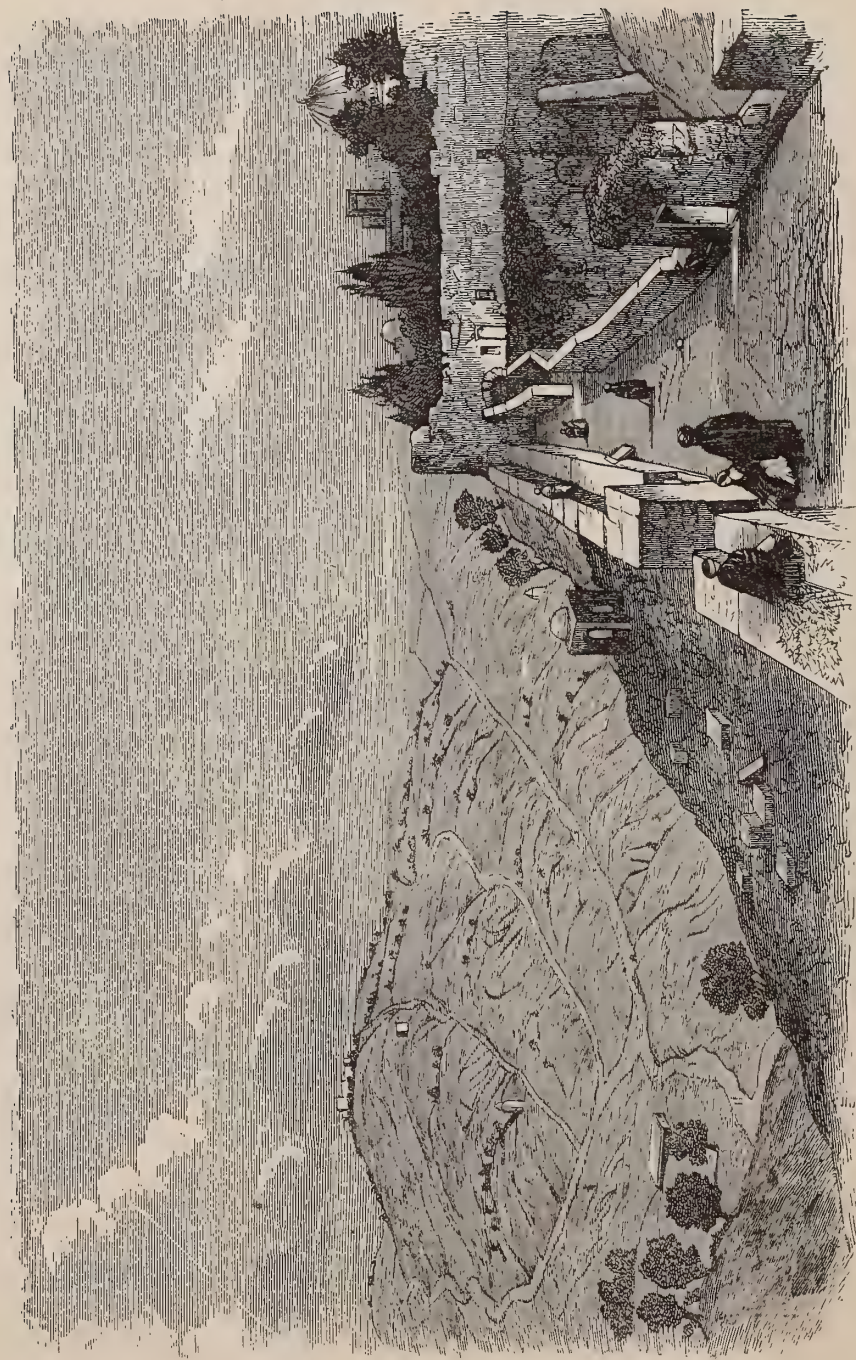
There was yet standing one gallery on the outward part of the temple, to which had resorted a very great number of women and

children, with a variety of persons who had fled from the multitude, the whole number amounting to almost six thousand. The soldiers, enraged to the utmost degree of fury, set this place on fire before Titus had an opportunity of giving any directions concerning it; and they continued their operations against it with such vehemence, that not a single person escaped with life, numbers throwing themselves precipitately from the ruins, and all the rest being consumed in the flames.

This melancholy event happened through the artifices of an impostor, who, on that day, pretended to be commissioned by Almighty God to declare his will, which was, that they should immediately go up to the temple; and he accompanied this order with an assurance that the divine favour and protection would be manifested by an infallible sign. It was no unusual custom with the faction to pretend to have received revelations of the will of God, in order to prevent their people from deserting, and to induce them to encounter every kind of danger. Persons in circumstances of distress, when they are flattered with relief, are generally inclined to believe that their real misfortunes have been magnified by their fears.

By this time, the insurgents had fled into the city. The Roman army now placed their ensigns against the eastern gate, where they made sacrifices of thanksgiving, and proclaimed Titus emperor with every possible demonstration of joy. So large a treasure in gold was now obtained in Syria, that it was reduced to half its accustomed value.

Among the priests on the wall, there happened to be a child, who requested the Romans to give him a draught of water to quench his thirst: this, on the promise of good faith on both sides, they readily did, in compassion to his tender age and great necessity. On



MOUNT OF OLIVES, FROM JERUSALEM.

going down to drink the water, he took with him a flagon, which he filled, and ran off with it to his friends with such expedition, that the guards found it impossible to catch him. On this the Romans accused the boy with having forfeited his word; but, in his defence, he alleged that he had only contracted with them for permission to fetch the water, but not to remain with them when possessed of it, and of course had not violated his agreement. The Romans submitted to the imposition, in consideration of the innocence of the fraud.

The priests having continued on the wall yet five days longer, an extremity of hunger at length compelled them to go down and surrender themselves prisoners: whereupon the guards conducted them to Titus, before whom they humbled themselves, and entreated his merciful regard. To this the emperor replied, that they were too late in their application; for as the temple was now destroyed, it was not unreasonable that the priests should share its fate, since they ought to perish with the temple to which they belonged; and hereupon he ordered them to be put to death.

The leaders of the faction, now finding how they were beset on all sides, and surrounded so that there was no possibility of their escape, proposed to enter into a treaty with the emperor: to which he, with his wonted benevolence of disposition, lent a favourable ear, partly, indeed, on the recommendation of his friends, and partly with a view to spare the city, in the hope that the insurgents, by their future conduct, might deserve his mercy.

Titus took his station on the west side of the interior temple, near the gates which led to the gallery; and between the temple and the upper town there was a bridge of communication by which the Romans and Jews were at this time separated. On each side, the soldiers crowded round their commanding offi-

cers; the Romans, on the one part, eager to see how Titus would receive the supplicants; and the Jews, on the other, equally eager to learn what chance there was of its being pardoned.

Titus having ordered his men to forbear making any acclamations, and to keep the strictest peace and most profound silence, intimated to the Jews by an interpreter that it was his province to speak first, addressed them in a speech, in which, after reproaching them for their crimes, he promised that all, unless their leaders, should receive his pardon on submission.

To this address, the faction returned an answer, importing that they could not surrender on any promise or assurance of safety that the emperor could make, as they were solemnly sworn not to make any submission; but, with his permission, they were ready to retire with their wives and children into the desert, and leave to the Romans the possession of the city. Enraged by the idea of prisoners giving law and prescribing terms to the conqueror, Titus caused proclamations to be immediately made, intimating that, for the future, no Jew should presume to apply to him for quarter or protection. but they now might have recourse to arms, and defend themselves in the best manner in their power; for that the laws of war should hereafter determine his conduct towards them.

Hereupon the soldiers had immediate permission to attack them with fire and sword, and to apply the plunder they could obtain in the city to their own use. On the present day no step was taken; but, on the following morning, they set fire to the council-chamber, the castle, the register-office, and a place named Ophlas, whence the flames spread to queen Helen's palace in the middle of the mount, destroying wherever they came, and burning

a great number of dead bodies which crowded the streets and houses in every part.

The next proceeding of the insurgents was to advance to the royal palace, a place of great strength and security, in which treasure to an immense amount was deposited. From this palace the Jews routed the Romans, of whom they killed about eight thousand four hundred, and made prize of all the treasure to an immense amount. In the course of this engagement, two of the Roman soldiers were made prisoners, one of them of the cavalry, the other of the infantry. The latter was first put to death, and then dragged through the streets of the city, as if the intention had been to deride the whole nation by the insult offered to one unhappy wretch. The other prisoner, pretending that he had a circumstance of some consequence to disclose, was immediately conducted to Simon; but, on his arrival, he had nothing to mention that was deemed of the least consequence: wherefore Ardalis, one of Simon's officers, received orders to put him to death. Hereupon his hands were bound behind him, a cloth was tied over his eyes, and he was conducted from Simon's presence to be beheaded within view of the Romans: but just in the instant that the executioner was drawing his sword to perform his duty, the prisoner slipped from him, and effected an escape to the Romans. This circumstance being made known to Titus, he considered the case, and would not adjudge him to death for deserting from the enemy in so critical a situation: but deemed it so disgraceful for a Roman soldier to be taken prisoner, that he ordered him to be disarmed and cashiered, a punishment even worse than death in the opinion of a man of honour.

On the following day, it happened that the Romans routed the Jews from the lower town, on which occasion they set fire to all the buildings as far as Siloah, and were happy to

see the destruction occasioned by the conflagration; but they acquired no treasure; for the insurgents had already safely deposited this in the upper town. It is worthy of remark, that the rebels were not of a disposition to lament any calamities their vices had occasioned; and they comported themselves with their accustomed pride, even when fortune appeared to be their determined foe. They seemed to behold the burning of the city with a degree of pleasure, and publicly said, that as affairs were then situated, the approach of death would not create in them the least degree of concern or regret. They had seen the destruction of the people almost to annihilation, they had been witnesses to the temple being burned to the ground, they had viewed the city in flames, and were now pleased that the Romans, who were to succeed them, could not take possession of any thing that might afford them satisfaction.

While affairs were in this situation, Josephus exerted his utmost endeavours for the preservation of the few remaining inhabitants of a ruined and almost depopulated city. He applied himself to the passions of the people, by every art of invective, complaint, advice, and encouragement: but all he could say tended to answer no valuable purpose: the Jews were not only bound by the sacred obligations of their oaths, but almost subdued by the superior numbers of the Romans, exclusive of which they were inured to blood, and familiar with destruction.

In this unhappy situation of affairs, they dispersed themselves throughout the city, searching all the ruins, vaults, and other places of secretion, for such as had deserted. Great numbers of these being seized, they were all put to death; for they were so weak that they could not seek their safety by flight, and the dead bodies were thrown to the dogs. Still, however, famine threatened a death

more dreadful than any other. Many of the Jews now deserted to the Romans in mere despair; for they could not entertain any other expectation than they might be immediately put to death to prevent the miseries of starving. The insurgents likewise shared the same fate, having been instigated by the same motives. There was not a single street but what was bestrewed with the bodies of the dead, some of whom had been starved, and the rest falling a sacrifice to the rage of the pestilence.

The insurgents placed their last hope in concealment. They sought every private place of retreat, vainly hoping that they might remain concealed till the contest should be at an end, and the Romans had abandoned their place. They then imagined that their escape might be safely effected, without reflecting that the all-seeing eye of justice could penetrate into the most secret recesses. The Jews who had taken possession of the subterraneous retreats were the authors of more calamity than the Romans in setting fire to the place. They first robbed and then murdered all who retired for safety to these places. The famine now raged to such a degree that violent contentions arose respecting the coarsest and most loathsome food. I am of opinion, that if the famine had continued for any considerable time longer, they who survived would have made no scruple of feeding on the bodies of the deceased.

Such was the situation of the upper town on crags and precipices, that Titus thought it would be an impossibility to get possession of it without the erection of new mounts; wherefore he ordered that these works should be commenced on the twentieth day of the month Lous. It has been heretofore remarked that carriage was very expensive, and attended with great trouble; for to the distance of one hundred furlongs from the town, the materials

had all been cut down for the construction of the works heretofore erected.

The four legions now threw up a mount on the west side of the city opposite the royal palace; while the auxiliaries and the other forces threw up another mount near the gallery and the bridge, and fortified the place known by the name of Simon's tower, which had been constructed by Simon during his war with John.

At this period some of the Idumean officers held a council together concerning how their whole body should go over to the interest of the Romans. Having fixed on their plan, they despatched five deputies to Titus to make an offer of their services; and by these they sent a petition, imploring the emperor's mercy in the name of their whole people. It must be acknowledged that this application was made very late in point of time; but Titus, thinking that Simon and John would make no further resistance after so capital a desertion, dismissed the deputies with an answer importing that he would grant the petitioners their lives; for the truth was, that he deemed the Idumeans to be the most formidable of his opponents.

The above-mentioned plot having been discovered, Simon gave orders that the five deputies should be instantly put to death, and that imprisonment should be the lot of those from whom they had received their directions, of whom James, the son of Soas, was deemed to be the principal.

As the leaders were now in subjection, no great mischief was apprehended from the common soldiers; notwithstanding which, a stricter guard was kept over the remainder of the Idumeans than had been heretofore thought necessary; but every effort that could be devised proved ineffectual to prevent their

deserting to the Romans. It is true that many of them were slain in the attempt, but still greater numbers effected their escape, all of whom were received by Titus, who had so much generosity and benevolence that he declined to press the rigorous execution of his former orders; while even the common soldiers, partly satiated with the blood that had been spilt, and partly in the hope of obtaining booty, began now to conduct themselves with more lenity and moderation than they had heretofore done.

By this time, there were none remaining but the inferior kind of people; and these, together with their wives and children, were publicly sold like beasts in the market; and at very low prices too, for the purchasers were but few in number. Titus, now reflecting on this circumstance, and on the proclamation which he himself had issued, directing that no more of the Jews should desert to him singly, thought it his duty, as a man of humanity, to preserve as many of them as possible; and, therefore, determined to revoke his former order, and to receive as many of them as should come to him separately; but he would not receive any number together. He appointed proper persons to inquire into their characters, to discriminate between the worthy and the unworthy, and to treat every man according to his deserts.

At this period, there was a priest named Jesus, the son of Thebuth, who compounded for his life with the emperor, on the condition of his delivering up several of the ornaments belonging to the temple, with some vessels and other articles that had been presented thereto. In pursuance of this contract, he conveyed out of the temple, and handed over the wall, several tables, goblets, and cups, with a pair of candlesticks, all made of the finest gold. He likewise presented the emperor with a considerable number of the ves-

sels used in sacrifice, with precious stones, veils, and the habits used by the priests.

About this time, likewise, Phineas, the keeper of the sacred treasure, being taken prisoner, he gave up a vast number of the habits and girdles belonging to the priest, together with scarlet and purple stuffs which had been carefully laid by for future use. He likewise made a discovery of a quantity of cinnamon, cassia, gums, and perfumes, which were used for incense daily offered, together with a number of sacred ornaments and effects which were the property of private persons. Now though Phineas was a lawful prisoner, taken regularly in open war, yet, in consideration of these discoveries, he was treated with as much lenity as if he had made them through the mere effect of his own inclination.

After the expiration of eighteen days, the erection of the mounts was completed on the seventh day of the month Gorpæus, (answering to September,) at which time the Romans advanced with their engines for battery. Many of the insurgents, now despairing to hold possession of the place any longer, abandoned the walls, and retired to the castle, while others concealed themselves in vaults and subterraneous passages. Still, however, there were some more obstinate than the rest, who were determined to oppose those who had the management of the batteries. In the mean time, the enemy was greatly superior to them in numbers and strength; and the Romans had the farther advantage, that their troops were in full health and spirits, and animated with the success they had obtained over an enemy that, having been unfortunate in their undertakings, were dejected by their losses, and almost abandoned to despair.

As often as any of the Jews observed a flaw

in the wall, or that any of the turrets yielded to the impression made by the battering engines, they sought their safety by immediate flying from the place of apprehended danger; till at length even Simon and John were terrified even to the borders of despair, and fled before the Romans were advanced within such a distance as to be able to do them a personal injury; for their fears operated to such a degree, that they were frightened at danger, whether real or apprehended. Though these men were some of the most abandoned of the human race, yet the extreme calamity they endured could scarcely fail of exciting pity in the breasts of those who so lately knew them boasting of their imagined consequence, and triumphing in all the height of presuming arrogance. The change in their affairs was, indeed, very great, and distressing in the highest degree.

John and Simon now made an attempt on the wall which had been erected round the city by the Romans. They succeeded, in fact, so far in this attempt, as to make a breach in the wall; and their intention was to have attacked the guards, and by that means to have effected their escape. But when they expected to have been properly supported in this attack, they found that all their friends had abandoned them: wherefore they retreated in confusion, as they were led by their fears and apprehensions.

In this distracted state of affairs, every man told such a tale as was inspired by his own apprehensions. While one brought intelligence that the whole of the wall to the westward was overthrown, others asserted that the Romans were at the foot of this wall; and a third party declared that they had entered the city, and that some of them were in actual possession of the towers. Their imaginations appeared to realize their fears: they fell prostrate on the ground, lamenting their unhappy

fate, bewailing their follies, and remained in a state of desperation of which no language can convey an idea.

The goodness and the power of God were remarkable, and likewise equally conspicuous on this occasion: for the tyrannical leaders of the opposition were eventually the occasion of their own destruction, by abandoning those forts of their own accord, which could never have been taken unless the besieged had been starved out; and this they did after the Jews had in vain spent much time on other erections of inferior strength. By this providential turn of affairs, the Romans became masters of three impregnable forts, which they could never have acquired in any other manner; for the three towers were absolutely proof against battery of every kind.

No sooner had Simon and John, influenced by the impulse of a judicial frenzy, abandoned the towers above mentioned, than they hurried away to the vale of Siloah, where they reposed themselves for a short time after the fatigue they had undergone. Having refreshed themselves, and recalled their scattered ideas, they assaulted the new wall at the above mentioned place; but their efforts were so feeble, that they were easily repulsed by the guards; for their misery, despair, and fatigue, had so reduced them, that they had no strength remaining, and were glad to creep away with their adherents, and conceal themselves in vaults and caverns.

The walls being now in possession of the Romans, they hoisted their colours on the towers, and exulted with the most cheerful acclamations at the happy conclusion of a war which promised so little in the commencement, for they were compelled to believe that the war was at length ended, unless they had been disposed to discredit the evidence of their own senses.

By this time the soldiers had spread themselves into every part of the city, ranging through the streets with drawn swords, and sacrificing to their rage every one they saw without distinction. They set fire to the houses, and burnt them and all their contents to the ground. In many houses into which they entered in search of plunder, they found every person of the families dead, and the houses in a manner filled with the bodies of those who had perished through hunger: wherefore, shocked at such a sight, they frequently returned without seizing their intended booty. Yet, notwithstanding this apparent respect they showed to the deceased, they gave no proof of their humanity to the living; for they put every man to the sword who fell in their way, till at length the bodies of the dead filled up all the alleys and narrow passes, while their blood flowed to such a degree as to run down the channels of the city in streams. Towards night they gave over the practice, but renewed their depredations by means of fire.

The conflagration of the city of Jerusalem ended on the eighth day of the month Gorpæus. Jerusalem was a city that must undoubtedly have been the envy of the universe in all the prosperity that attended it from its original foundation, had it borne any proportion to the misfortunes and calamities which befel it in the course of the siege above mentioned; and what aggravated these judgments was, that her own sons proved her destruction, and that she had nursed a race of vipers to prey on the body of the parent.

Titus employed himself in taking a survey of the ruins of this distinguished city: while admiring the works and fortifications, and particularly the fortress which the usurpers, in the extravagance of their folly, had abandoned—while he was contemplating the situation, dimensions, and elevation of the towers,

with the elegance of the structures, the curiosity of the design and workmanship, and the masterly execution of the whole, he expressed himself in the following manner: “If our military operations had not been aided by the immediate interposition of heaven, it would have been impossible that we should ever have possessed ourselves of these fortresses. In a word, it was God who fought for and aided us against the Jews; for a deed has been accomplished, which the hands of men or the force of engines could never have effected.”

Titus having delivered himself to this effect, and said much more to the same purpose, his next business was to restore to liberty all those prisoners whom the oppressors had left in the towers. This being done, and the razing and demolition of the city completed, these towers alone excepted, he gave orders for sparing them as a memorial of his good fortune and success; for unless they had been abandoned, this success could never have arisen.

By this time the soldiers were perfectly fatigued with the work of slaughter, notwithstanding much appeared yet to be done. However, Titus commanded his men to desist so far as to the sparing all who should not be found in arms, or offer to make resistance: yet, notwithstanding these directions, the soldiers exceeded their orders, and put to death the sick and the aged without pity or remorse. They who appeared to be in full health, and fit for service, were imprisoned in the temple, and in that quarter heretofore destined to the use of women. Fronto, one of the freed men and friend of Titus, was deputed to inquire into the cases of the prisoners, and to treat them according to their deserts. The abandoned, the seditious, and those who mutually charged each other with crimes, were put to death without mercy: but Titus preserved the young and healthy, particularly those of a comely appearance, to grace his

triumph on his entry into Rome. All those who remained after this selection, and were above seventeen years of age, were sent in chains into Egypt to be employed as slaves; and those who were under seventeen exposed to sale, some only excepted, who were sent into the various provinces of the empire to be engaged as gladiators in the several theatres.

In the interim, no less than eleven thousand of the prisoners, who were under the care of Fronto, were starved to death; partly owing to their obstinacy in the refusal of provisions, and partly to the severity of their overseers, who neglected to supply them in a proper manner: but one great cause which aggravated this calamity was the want of sufficient provisions for such an immense number.

Thus ended the important and melancholy siege; and the Roman soldiers having no living object on which to wreak their further vengeance, (for if they had, that vengeance would have been continued,) Titus gave orders that they should reduce the city and temple to a level with the ground, and not to leave any building standing, except the three distinguished towers so often mentioned, which bore the names of Hippocos, Phasael, and Mariamne; and a part of the wall to the westward of the city, on which he intended to erect a garrison. The towers were ordered to remain as an evidence to future times of the skill and power of the Romans in becoming possessed of them. This order was executed with the utmost strictness, and the rest of the city totally demolished and razed even to the ground; so that it scarcely appeared to have been the residence of human creatures. Thus the factious multitude, whose seditions had created all the misfortunes, were reduced; and thus, likewise, was reduced the most distinguished city on the face of the earth.

About this period, Simon, the son of Giaras,

was made a prisoner, in consequence of the following singular circumstance: When Jerusalem was so closely besieged, that Simon was compelled to take refuge in the upper town, and when the Romans had actually got into the city, he was almost distracted to know how to dispose of himself; and at length he adopted the following plan. Having sent for a number of stone-cutters, miners, smiths, and persons well skilled in iron works; and having provided a great number of tools and materials proper for their purpose, and provisions for a considerable time, they descended all together into a dark and private vault. In this place, they worked their way as far as they were able; but, finding the passage too narrow to answer their intentions, they began to dig and mine, with a view to open a passage through which they might effect their escape; but though they managed their provisions in the most frugal manner possible, they fell short before they had made any considerable progress in their work, by which means the whole plan failed. Reduced to the utmost necessity, Simon had recourse to a singular device to terrify the Romans. In pursuance of his plan, he dressed himself in a white garment, which was buckled round him, over which was thrown a purple cloak. Thus habited, he ascended from the ground, under the ruins of the late temple, to the astonishment of the soldiers, and others who beheld the apparition. As he advanced towards them, the soldiers assumed sufficient courage to demand his name and business; but Simon refused to answer their questions, and demanded to speak with the captain of the guard. Hereupon, they immediately sent to Terentius Rufus, who at that time had the command; and he soon discovered who Simon was, ordered him to be immediately put in chains, and then related all the particulars of the affair to Titus.

Simon was presented to Titus bound in

chains: whereupon he gave orders that he should be detained a prisoner to grace his triumphant entry into Rome. Some short time after his arrival, he appointed a day for the celebration of the nativity of his brother Domitian, with the utmost grandeur and magnificence: on this occasion, a great number of condemned persons were sacrificed to the splendour of the ceremony, for of those who were destroyed by beasts, by fire, or in combats with each other, it was calculated that not less than two thousand five hundred perished; yet such was the inveteracy of the Romans against the Jews, that they thought even this number too small.

Some time after this, Titus went to Berytus, a city of Phœnicia, and one of the Roman colonies. In this place he continued some time, and there celebrated the anniversary of the birth of his father Vespasian, even with a greater degree of pomp and splendour than he had done that of his brother, both with respect to the articles of expense, and the public shows exhibited.

From Berytus, Titus proceeded to Antioch, where he rejected some frivolous accusations which were brought by the citizens against the Jews. Thence he continued his journey to Egypt, and embarked at Alexandria for Rome, having previously to his embarkation despatched the two legions that attended him to their former stations, that is, the fifth was sent to Mysia, and the tenth to Hungary. Simon and John, with seven hundred of the most comely of the prisoners, were ordered to be sent into Italy, that they might dignify the triumph of Titus on his entry into Rome.

Titus had a most favourable and agreeable voyage, and was received with as great honour and respect as his father had been before him; and, exclusive of this general respect from the

people, Vespasian went out in person to meet and congratulate him; a circumstance highly grateful to the public, who now beheld the father and his two sons meeting together in circumstances of the most auspicious nature.

In a short time after this, the senate passed a decree for two separate triumphs, the one in honour of the father, the other in that of the son; but notwithstanding this determination, Vespasian and Titus resolved that the solemnity to their mutual honour should be jointly celebrated. When the day was fixed on which it was to take place, there was hardly a single person in the city who did not attend as a spectator; so that when the whole multitude was assembled together, there was scarcely room enough left for the emperor and his son to pass. Before the break of day, the soldiers marched to the palace-gates, a short distance from the temple of Isis, in regular order, preceded by their officers, to wait the arrival of the princes, who had lodged the preceding night in the temple above mentioned.

Soon after the dawn of the morning, Vespasian and Titus came forward, being clothed in purple robes, according to the custom of their country, and having on their heads crowns of laurel. They proceeded to the Octavian walks, at which place the senate, nobility, and knights of Rome, waited for their arrival. Before the portal there was erected a tribunal, on which they ascended, and reposed themselves on seats of ivory, which had been placed there on the occasion; and being thus situated, orations were made in their praise; while the surrounding multitudes testified their joy by the loudest acclamations. On this occasion, the princes wore no arms; and while the orators were rapidly declaiming in their praise, Vespasian made a signal for silence, which being strictly obeyed by every

person present, he stood up; and having thrown his robe over a part of his head, he offered up certain prayers agreeable to the custom on such occasions; and in this Titus followed his example. This being done, Vespasian addressed the company in a concise speech, and then dismissed the military people to regale themselves at his expense. In the next place, Vespasian and Titus proceeded to the triumphal gate, which received its name on account of the grand procession passing that way. Here they took some refreshment; and, being then arrayed in their triumphal habiliments, they offered up sacrifices at the gate, and then proceeded in great pomp and solemnity through the midst of the crowd, that all the people might be gratified by a sight of them.

It is impossible for language to convey any adequate idea of the splendour and magnificence of this public exhibition, whether the expense and contrivance of it, or the novelty of its ornaments, be considered. On this occasion, all the most valuable curiosities which the Roman nation had been collecting through a long succession of ages, were combined to furnish the splendid triumph of one day, and displayed as a monument of the national grandeur. So great a number of curious performances in gold, silver, and ivory, equally valuable for their cost and their admirable contexture, were now exhibited to the public view, that they seemed rather a confusion than a regular display of riches. There likewise appeared such an amazing variety of purple garments and Babylonian embroideries, together with jewels and other stones of great value, which were disposed into the forms of crowns, and other devices, that what was used to be accounted curious was now no longer deemed so. Images of the gods of the Romans were carried in procession, which were extraordinary for their size and construction; and besides these, there were resem-

blances of various sorts of living creatures, which were dressed so as to answer their characters.

A great number of people dressed in cloth of gold and purple carried these pageants through the streets; and they who were more immediately appointed to attend the pompous train were habited in garments of a singularly splendid appearance. Even the very prisoners that made a part of the train were dressed with unusual decency, to hide the misery of their condition, and conceal the marks of slavery that appeared in their countenances: but in all the procession, nothing was so extraordinary as the carrying of the machines; many of them were three or four stories in height, so that it is astonishing how the bearers could support them. The expense of these was proportioned to the contrivance of them; for the furniture and hangings were embroidered with gold, ivory, and other things of high value.

In the procession were likewise the most lively and picturesque representations of war and all its attendant circumstances. In one place was to be seen the appearance of a fruitful country totally laid waste; in another, the destruction of armies; some being killed, some flying, and others taken prisoners: there were the resemblances of walls levelled with the ground, forts destroyed, fortified cities entered through breaches, towns taken by surprise, and streets streaming with blood, while the vanquished were imploring for mercy. Houses appeared to be falling on the heads of their owners, while temples were apparently in flames, and rivers found their course through the conflagrations, instead of supplying water to man and beast, and refreshing the fields and meadows with their streams. Nor was this any other than an admirable representation of the suffering Jews, so finely contrived by the ingenuity of art,

that to those who were acquainted with the fate of Jerusalem, it might seem to be a well told story of the destruction of that celebrated city.

On each of the pageants was a representation of the manner in which some town or city was taken, with a figure of the governor of the place. To these succeeded a view of the shipping, and then were exhibited the spoils that were taken in various places, of which the most considerable were the golden table and the golden candlestick which were found in the temple at Jerusalem. The first of these weighed several talents, and the latter was never applied to the use for which it had been designed. This candlestick consisted of a large foot, from which there ascended a sort of pillar, and from that pillar, as from the body of a tree, there arose seven branches, the top of each branch resembling a lamp; and the number was seven, in reference to the esteem in which the seventh day is held by the Jews. The next, and indeed the last trophy exhibited of the conquest which the Romans had made, was the code of Jewish laws, which was followed by figures of ivory and gold, intended as an emblematical representation of victory; and the procession was closed by Vespasian, Titus, and Domitian, all mounted on fine horses, elegantly caparisoned, and appearing with a dignity becoming their high rank; and in this splendid manner they proceeded together to the temple of Jupiter Capitolinus, and thus put an end to the procession.

When they arrived at the temple, they remained there for a short time, in conformity to an ancient custom, which rendered it necessary that they should stay in that place till they received advice of the death of the general who had commanded the army of the enemy. This general on the present occasion was Simon Gioras, (who had been led in tri-

umph through the streets,) round whose neck a rope being fixed, he was drawn through the market-place, those who drew him putting him to death, agreeable to the laws and usages of the Romans in the case of notorious offenders. Intelligence being brought that Simon was dead, the very air was rent with the shouts and acclamations of the multitude.

The people then offered up vows and sacrifices: and this solemn business being discharged, Vespasian and his sons returned to the palace, where they gave a most magnificent entertainment on the occasion. Indeed the whole city exhibited one general scene of joy and festivity, and public thanks were everywhere offered for the final victory which had now been obtained over their enemies; a victory which seemed to promise a lasting tranquillity, while it redounded to the immortal honour of the heroes who had acquired it.

As soon as the triumphs were ended, and the peace of the empire was secured, Vespasian caused a temple to be erected and dedicated to Peace. This edifice was remarkable for its richness and elegance, and still more so for the short space of time in which it was constructed. It was adorned with a great abundance of curious pieces of painting and sculpture, which had been collected at an immense expense; and it was, on the whole, so magnificent and elegant a building, that persons came from all parts of the world to obtain a sight of it. The golden table and the candlestick, as articles of inestimable value, Vespasian caused to be placed in this temple. With regard to the code of Jewish laws, and the purple vestments of the sanctuary, they were deposited with the utmost care in the royal palace.

The emperor having granted a commission to Lucilius Bassus, appointing him to be lieutenant-general of Judea, he thereupon suc-

ceeded Cerealis Petilianus in the command of the army, and soon rendered himself master of the castle of Herodion by treaty. This being done, he collected his troops which were stationed in different parts of the country, proposing, by the assistance of the tenth legion, to reduce Machæras, as a work of indispensable necessity, since that place was so remarkably strong, that it was a kind of incitement to acts of rebellion; and its situation was such as to inspire those in possession of it with fresh courage, though, on the other hand, it was calculated to repress the ardour of an assailant.

Machæras is situated on a mountain of immense height, and is of so strong a nature that it is rendered almost impregnable. It is likewise, in a manner, inaccessible; for nature has surrounded it with valleys that are almost impassable, and cannot be filled up. These valleys are of such a depth as not to be surveyed from the mountain without horror. The mountain stretches sixty furlongs to the west, and approaches almost close to the lake Asphaltites, and the castle commands a very extensive view of the district on that side.

To the north and south the valleys are very extensive, and appear to be equally well calculated for the defence of the place. On the east, the depth of the valley is not less than a hundred cubits; and opposite Machæras is a mountain to which this valley extends. This place was originally fortified by Alexander, king of the Jews, who built a castle on it; but this castle was afterwards destroyed by Gabinius, when he made war on Aristobulus; but Herod the Great, thinking this mountain well worthy of his attention, particularly in case of any dispute with the Arabians, who were remarkably well situated to annoy him, caused a strong wall, fortified with turrets, to be built round it, and erected a handsome city, in which he placed a colony

of inhabitants; and from the city he made a passage up to the castle.

Round the castle, at the top, he built another wall, at the angles of which were turrets sixty cubits in height; and in the midst of the enclosure he caused a large and elegant palace to be erected, which was supplied with water from a variety of cisterns; so that the situation and conveniences of this place seemed to have arisen from a happy conjunction of nature and art, each contributing in a liberal manner to its improvement. Herod likewise deposited in the castle an immense store of military arms, engines, arrows, &c., and stocked it with a great quantity and variety of provisions; so that there could be little danger of the garrison being reduced, either by famine or force.

When Bassus had taken a careful survey of Machæras, he came to a determination to besiege the place; and, for this purpose, he intended to have filled up the valley to the eastward of the town, and to make his approach from that quarter. His first proceeding was to throw up a mount opposite the castle with all possible expedition, as the readiest way to insure his success. The Jews, who were natives of the city, now divided themselves from those who were strangers, whom they dismissed as persons who were unworthy a connection with them, and sent them into the lower town to sustain the first shock, themselves taking possession of the castle, which, from its strength, they thought would be the most defensible, and a place from which, in case of necessity, it was probable that they might make the best terms with the Romans. In the mean time they exerted their utmost industry to repel the attacks of the besiegers. There was not a day passed in which the Jews did not sally forth in a determined manner, when violent skirmishes ensued, and both parties lost a considerable

number of men. The advantage lay sometimes on one side, and sometimes on the other; the Jews being successful when they attacked the Romans by surprise, and the latter being the victors when they were properly advised of the advance of the enemy, and had time to prepare for their reception. But it appeared evident that the siege was not to end in this manner, since a most singular accident reduced the Jews to the disagreeable necessity of surrendering the castle.

In Machæras there was a young man of spirit, remarkably bold, daring, and enterprising. His name was Eleazar, and he exerted himself in a very extraordinary manner, both by advice and example, to check the progress of the Romans, and encourage his countrymen to oppose their proceedings. This Eleazar frequently sallied forth in a most determined manner, and was constantly the first man to begin an encounter, and the last to retreat, when retreat became absolutely necessary. Now it happened, after the conclusion of a skirmish on a particular day, when both parties were retired, that Eleazar determined to evince his utter contempt of danger; and to prove that he was incapable of fearing any man, stopped without the gate of the city, and entered into an idle conversation with some of the Jews that were on the walls, seeming to pay no kind of regard to any thing that might pass around him.

Eleazar being now within view of the Romans in their encampment, an Egyptian soldier, named Rufus, took an opportunity to run to him unnoticed, and, seizing him with all his accoutrements, conveyed him to the enemy. The prisoner was no sooner brought than Bassus directed that he should be stripped, laid on the ground, and publicly whipped within view of those in the city. The distressful situation of this youth afflicted the Jews to such a degree, that the generality

of them burst into tears, and lamented his unhappy fate. Bassus finding how exceedingly concerned the people in general were for the misfortunes of this one man, a thought struck him that he hoped to improve it to his advantage; for he conceived that if he could but increase the ardour of their passions, they might be induced to purchase the life of Eleazar by a surrender of the place. The scheme succeeded to the height of his expectation: a cross was erected, on which it seemed to appear that Eleazar was to be immediately crucified; but no sooner was this cross fixed, than the whole garrison exclaimed, as with one voice, that they could no longer bear their sufferings. Immediately hereupon, Eleazar entreated them to consider their own situation, and that of himself, who was sentenced to an ignominious death; and conjured them to desist from contending against the superior courage and success of the Romans, to whose dominion all the world had submitted.

Eleazar being of a distinguished family, and having many friends and relations in the castle, their interest was exerted in support of his earnest supplication; so that, in the end, the besieged, compassionating his case in a high degree, despatched deputies to the Romans, who were commissioned to offer the surrender of the castle on condition that Eleazar's life and liberty should be granted him, and that the garrison should be permitted to dispose of themselves as they thought proper.

Bassus readily consented to these terms; but the people in the lower town, enraged to think that they had not been consulted before the agreement was made, determined to secure themselves by privately retreating in the night. Those who were in the castle gave notice of this to Bassus as soon as the gates were opened, partly lest themselves should be suspected to have been concerned in the plot, and partly through envy of their associates.

Hereupon Bassus attacked them; but the most gallant of those who first got out, made their escape, while the rest, in number no fewer than seventeen hundred, were slain, and their wives and children made slaves. Notwithstanding the above mentioned circumstance, Bassus gave Eleazar his liberty, and dismissed the garrison, agreeably to his contract.

The transactions above mentioned being at an end, and Bassus having received information that great numbers of the Jews who had effected their escape during the siege of Jerusalem and Machæras, had assembled together and retired to the forest of Jardus, he marched with his army immediately to that place; and, on his arrival, found that the intelligence which had been brought him was true; wherefore he issued orders that his cavalry should instantly surround the whole wood, which were so punctually obeyed, that not a single Jew could make his escape. In the meantime, the infantry were employed to cut down the trees and bushes which formed those thickets under which the Jews had taken shelter; so that by this means they were deprived of all possibility of concealment, and had no hopes of safety but in cutting their way through the forces of the enemy.

Being reduced to the alternative of perishing or taking this desperate step, they united in a body, and made a violent attack on those who surrounded them, who received the assault with the utmost bravery. In a word, the rashness excited by despair on the one side, and determined courage on the other, combined to render the engagement equally obstinate and violent. In the end, however, the Romans obtained the advantage, with the loss of only twelve men slain, and a small number wounded; whereas every man of the Jews was killed in the action, amounting in the whole to the number of three thousand.

Among these was the commander in chief, named Judas, the son of Jair, of whom mention has been made in a former part of this work. This Judas was an officer during the siege of Jerusalem, from whence he effected his escape through a subterraneous passage.

At this juncture, the emperor sent a letter to his officer Tiberius Maximus, commissioning him to expose the lands of the Jews to sale; and declaring that he would not rebuild any of their cities, but seize them all to his own use. Tiberius was directed to leave eight hundred soldiers in Emmaus, which is situated about sixty furlongs from Jerusalem. The emperor likewise issued orders that the Jews should pay a poll-tax of two drachmas annually; and this money was to be paid into the capital, as similar taxes had been formerly paid at the temple.

The death of Bassus, which happened in Judea, made room for the advancement of Flavius Silva, who succeeded to his government. Silva being informed that all the country was in due subjection, one castle only excepted, he collected all the forces he was able, with the determination to make an attack on it. The name of this castle was Massada, and it was under the command of Eleazar, the leader of the Sicarii, who had obtained possession of this fortress.

The Roman general, Silva, now marched to lay siege to Massada, in which was a garrison of the Sicarii, commanded by Eleazar, who was the chief of the people bearing that name. Silva soon possessed himself of the adjacent country, and with very little difficulty: he then disposed of his troops in the most commodious manner possible, and ran up a wall round the castle, at once to secure his soldiers, and to prevent the escape of the enemy. He now looked out for a place the most convenient for the station of his camp, which he

found to be on the spot where the adjacent mountain communicated with the rock on which the castle stood. One great inconvenience now attended Silva: for the provisions with which his army was supplied by the Jews were brought from a very great distance; and as there was no fountain near the place, the procuring of water was likewise attended with very great difficulty.

As soon as the above mentioned disposition of affairs had taken place, Silva prepared to commence the siege, which, as will appear from the situation of the castle, was likely to cost much time, and to be attended with great difficulty. This castle was situated on a large and high rock, which was surrounded by deep and craggy precipices. They who stood at the top could not see the bottom, on account of the higher rocks hanging over those that are beneath. Even the beasts could not climb this rock, so difficult was the access, except by two passages; one of which is from the east side from the lake Asphaltites, and the other from the west side, the former being much more dangerous than the latter. One of these passages bears the name of the Snake, from the number of turnings that there were in the ascent; for in many parts of it the stones so intersected each other, that passengers were obliged to go backwards and forwards to pass them; and the road was so narrow, that the traveller could not keep both his feet on the ground at the same time. Exclusive of all things, one false step would have plunged a man to the bottom of a most horrid precipice. This road was deemed thirty furlongs from the bottom to the top of the mountain; and on this eminence there was a plain, on which the high-priest Jonathan caused a castle to be built, to which he gave the name of Massada, and claimed the honour of being the founder of this castle, which was afterwards fortified and adorned, with immense labour, and at a large expense, by Herod the Great; a wall be-

ing also built round it by Herod, eight cubits in breadth, and twelve in height, with white stones of considerable value. Herod likewise caused seven and twenty turrets, each of fifty cubits high, to be erected; and made a communication between these turrets and the buildings on the interior side of the wall. The nature of the soil of the plain being found to be extremely rich, Herod gave order that it should be well cultivated, with a view that those who might in future times have occasion to take refuge in the castle, might be certain of being supplied with the necessaries of life.

Within the limits of the castle, he caused a sumptuous and magnificent palace to be erected for his own accommodation. The entrance of this palace was situated so as to front the northwest. The walls of it were of great strength, and remarkably high; and at each of the four corners was a tower of the height of sixty cubits. The variety, decorations, ornaments, richness, and splendour of the several apartments, baths, and galleries, exceeded all description. The whole was supported with pillars, each of one entire stone, and so disposed as to give proof of the strength of the structure and the judgment of the architect. The pavement and the walls were diversified with stones of a variety of colours. A great number of large cisterns, hewed out of the rock, for the preservation of water, were dispersed in the different quarters of the palace to the castle, which was quite invisible from the outside, and, as hath been heretofore observed, the other passage was rendered altogether impassable; and, with regard to the western passage, it was totally blocked up by a tower that was erected in the narrowest part of it, at about the distance of a thousand cubits from the castle. This will serve to show how strongly the place was fortified by art as well as nature, and how difficult the conquest of it must have been even with the slightest opposition.

Thus fortified, this castle had the appearance of being proof, not only against force, but was unlikely to be subdued by famine; for, when it was surprised by Eleazar and the Sicarii, there were found in it great treasures of corn, wine, oil, pulse, dates, &c., equal to the consumption of many years; and these articles were said by Josephus to be as fresh as if they had been but newly deposited, though they had been treasured up an hundred years.

Perhaps this circumstance might be owing to the extreme purity and salubrious quality of the air in so elevated a situation. Agreeably to the king's order, there was likewise laid up a magazine of various kinds of arms, for the accommodation of ten thousand men, and also an immense quantity of unwrought iron, brass, lead, and other articles, which it is presumed were intended for some capital enterprise.

The Jews being now so closely pent up within the walls of Massada, that it was utterly impossible that they should effect an escape, Silva advanced with his machines to the only place which he could find up, in order to raise a mount. Beyond the tower which blocked up the western passage to the palace and castle, there was a large rock, which bore the name of Leuce: this rock was larger than that on which the castle of Massada stood, but not so high by about three hundred cubits. Silva had no sooner taken possession of this rock, than he issued orders to his soldiers to raise a mount upon it; and they were so diligent in this business, that they soon got it up to the height of two hundred cubits; but finding that it was not of sufficient strength to support the machines, they raised on it a kind of platform composed of large stones, fifty cubits in height, and of the same breadth. On this platform they built a tower of the height of sixty cubits, which they fortified with iron. Exclusive of their common ma-

chines, they had another kind which had been invented by Vespasian, and were afterwards improved by Titus.

From the tower above mentioned, the Romans assailed the besieged with such impetuous showers of stones and flights of arrows, that they were afraid to appear on the walls. In the interim, Silva directed his battering-rams against the wall, till at length it was damaged in some places. In consequence hereof, the Sicarii instantly ran up another wall behind it, which was composed of such materials as to deaden the shock, and sustain no kind of damage. This wall was built in the following manner: A row of large pieces of timber was mortised into another of equal size, and a space was left between them equal to the thickness of the wall. This space was filled with the earth of the nature of clay, and boards were nailed across the frame to prevent the earth from falling. Thus prepared, it was as strong as the wall of a house; and the more violently it was battered, the stronger it became, the earth being more firmly closed by each stroke it received.

Silva, finding that the battering with his machines did not produce the consequence he expected, ordered his soldiers to provide themselves with fire-brands to destroy the works of the enemy. The new wall being hollow, and chiefly composed of timber-work, it immediately took fire, and the flames raged with the utmost violence; but the wind being in the north, it drove the fire with such rapidity on the Romans, that they expected the almost instant destruction of their machines: but, just at this juncture, the wind veered to the south, and beat so violently on the wall, that the whole of it was in flames in a moment. The Romans, grateful for this providential stroke in their favour, returned to their camp full of spirits, and with a fixed determination to attack the enemy by break of day on the

following morning; and, in the mean time, to place strong guards, that their opponents might not escape in the night.

However, Eleazar had no idea of departing himself, or of permitting any of his people to evacuate the place; but as the wall was now totally consumed, and there appeared to be no longer any chance either of relief or security, it became necessary to consider how their wives and children might be most effectually preserved from the violences to be expected from the Romans on their taking possession of the place. Having seriously reflected on this affair, Eleazar determined in his own mind that a death of glory would be greatly preferable to a life of infamy; and that the most magnanimous resolution they could form would be to disdain the idea of surviving their liberties. His own sentiments being thus formed, he resolved to endeavour to inspire others with the same; and, for that purpose, he summoned a number of his friends and associates, whom he addressed in a speech strongly recommending suicide.

This was received in a very different manner by his different auditors, some of whom were charmed with his proposal, and ready to execute it, deeming death an object of desire in their present situation; while others, from the tenderness of their nature, were equally terrified at the thought of destroying their friends, or becoming their own executioners. They regarded each other with looks of the utmost anxiety, while their flowing tears testified the sentiments of their minds. Eleazar was greatly chagrined at what he deemed a weakness, that degraded the dignity of his plan, and might tempt those who had appeared to be determined to abandon their resolutions. He, therefore, pursued his plan of exhorting the people, but in a different manner; for he now discoursed on the immortality of the soul, addressing himself particularly, and with

the utmost earnestness, to those who were weeping.

Eleazar would have proceeded long on this subject, but that the people interrupted him with the warmest expressions of their readiness to adopt the plan he had recommended, each being ambitious to excel the other in giving this distinguishing proof of his wisdom and courage; thus passionately were these people devoted to the destruction of themselves and their families. It was very extraordinary, that when they came to give proof of their resolution, not a man of them failed in the arduous trial. They retained their kindest affections for each other to the last moment, conceiving that they could not render a more acceptable office, or give a more perfect proof of their regard. While they embraced their wives and children for the last time, they wept over and stabbed them in the same moment, rejoicing, however, that this work was not left to be performed by their enemies. They considered the necessity of the action as their excuse, and reflected that they only destroyed their dearest friends to prevent their falling by the hands of the Romans. In a word, there was not one man who wanted the necessary courage on the occasion, and they killed their dearest friends and relations without distinction; and they thought the destruction of their wives and children far preferable to the evils to which they would otherwise be exposed.

They who had been the principal agents in the slaughter above mentioned, penetrated as they were with grief for the necessity that had occasioned it, resolved not to survive those they had slain; and immediately collecting all their effects together, set them on fire. This being done, they cast lots for the selection of ten men out of their number to destroy the rest; and these being chosen, the devoted victims embraced the bodies of their

deceased friends, and then ranging themselves near them, cheerfully resigned themselves to the hands of the executioners. When these ten men had discharged the disagreeable task they had undertaken, they again cast lots which of the ten should kill the other nine, having previously agreed, that the man to whose lot it might fall should sacrifice himself on the bodies of his companions; so great was the trust that these people reposed in each other. The nine devoted victims died with the same resolution as their brethren had done, and the surviving man, having surveyed the bodies, and found that they were all absolutely dead, threw himself on his sword among his companions, but not till he had first set fire to the palace.

This melancholy scene, which happened on the fifteenth day of the month Xanthicus, was now concluded; and the deceased had imagined that not a single Jew would fall into the hands of the Romans: but it afterwards appeared that an old woman, and another woman who was related to Eleazar, together with five children, had escaped the general massacre, by concealing themselves in a common sewer. Including women and children, no less than nine hundred and fifty persons were slain on this occasion.

On the dawn of the following morning, the Romans prepared their scaling-ladders in order to make an attack; but they were astonished in the highest degree on not hearing any noise but the crackling of the flames, and were totally at a loss what conjecture to form. On this they gave a loud shout, (such as is customary when a battery is played off,) in expectation of receiving an answer. This noise alarmed the women in their place of retreat, who, immediately coming out, related the truth to the Romans as it really had happened. The story, however, appeared so extraordinary, that they could not give credit

to it: but they exerted themselves in extinguishing the fire; and being employed in this service till they came to the palace, there they found the bodies of the deceased lying in heaps. Far, however, from exulting in the triumph of joy that might have been expected from enemies, they united to admire what they deemed the steady virtue and dignity of mind with which the Jews had been inspired, and wondered at that generous contempt of death by which such numbers had been bound in one solemn compact.

The temple and holy city thus destroyed and levelled with the ground, and the whole nation either miserably buried under its ruins or dispersed into other countries, might, one would think, have opened the eyes of the poor remains of that once favoured people, and crushed at once all hopes and expectations of any other deliverer but him whom they had rejected and crucified. Many of them were indeed moved: but the far greater part remained in their infatuated state, and, according to Christ's own prediction, have been dispersed ever since over all the world, to attest his truth and their own obdurate blindness, till the happy time comes when the veil shall be taken off their eyes. When that will be, is one of those secrets which God hath been pleased to leave as yet unrevealed, and which it would be vain and presumptuous to search too curiously after.

After the reduction of Jerusalem and Judea, Agrippa and his sister retired to Rome, probably with Titus, who was excessively fond of both, but especially of Berenice. We have seen, through the course of this last war, how serviceable the brother had been to that general, accompanying him in person, and assisting him with men and ammunition, for which we were told Titus got his kingdom enlarged by the emperor, and procured him prætorian honours. But his extraordinary friendship



“SOME OF THE WATCH CAME AND SHOWED UNTO THE CHIEF PRIESTS
ALL OF THE THINGS THAT WERE DONE.”

for that prince flowed chiefly from his special fondness for his sister, as if she had been his real wife. Titus, nevertheless, had promised her marriage, and would in all probability have kept his word, had he not found that the Romans were wholly averse from it, partly on account of her being a Jewess, and partly on that of her royal descent. To pave himself, therefore, the way to the empire, he was forced to discard her, in opposition to both their inclinations. What became of her afterwards is not worth inquiring. As for Agrippa, he was the last of the Herodian race that bore the royal title, and is supposed to have died at Rome about the seventieth year of his age, and in the ninetieth of Jesus Christ. Josephus has this remarkable saying on the Herodian line, that they all failed within a hundred years, though they were at first so numerous, as we have seen them in the genealogy of Herod the Great.

We have already had occasion to mention the number of the slain, as well as of the prisoners, according to Josephus. A curious author has since taken the pains to make a fresh computation out of him of all that perished in the several places throughout that kingdom, and out of it, from the beginning to the conclusion of the war, in which we believe our readers will be glad to see the whole amount of the several bloody articles, as it were, at one view. They are as follows:

At Jerusalem, by Florus' orders	-	630
By the inhabitants of Cæsarea in hatred to the Jews	- - - -	20,000
At Scythopolis in Syria	- -	30,000
By the inhabitants of Ascalon in Palestine	- - - - -	2,500

By those of Ptolemais	- - -	2,000
At Alexandria in Egypt, under Alexander, the apostate Jew	- -	50,000
At Damascus	- - - -	10,000
At the taking of Joppa	- - -	8,400
In the mountain of Cabulo	- -	2,000
In a fight at Ascalon	- - -	10,000
In an ambush	- - -	8,000
At the taking of Aphec	- - -	15,000
Upon mount Gerazim	- -	11,600
Drowned at Joppa by a sudden storm		4,200
Slain at Taricheæ	- - - -	6,500
Slain or killed themselves at Gamala, where none were saved but two sisters	- - - - -	9,000
Killed in their flight from Giscala	-	2,000
At the siege of Jotapata, where Josephus commanded	- - - -	30,000
Of the Gadarens, besides a vast number that drowned themselves	-	13,000
In the village of Idumea	- - -	10,000
At Gerasium	- - - -	1,000
At Macheron	- - - -	1,700
In the desert of Jarden	- - -	3,000
Slew themselves at Massada	- -	960
In Cyrene, by the governor Catulus		3,000
Perished at Jerusalem by sword, famine, pestilence, and during the siege	- - -	1,100,000

According to this account, the whole amounts to 1,337,490; besides a vast multitude that died in the caves, woods, wildernesses, common sewers, in banishment, and many other ways, of whom no computation could be made; and ten thousand that were slain at Jotapata more than our author has reckoned. For Josephus mentions expressly forty thousand, but he only thirty thousand.



THE POOL OF BETHESDA.

PICTURESQUE PALESTINE.

THE HOLY LAND: ITS MOUNTAINS, HILLS, LAKES, VALLEYS, STREAMS,
AND TOWNS.

BY M. LAIRD SIMONS.



SHILOH, IN THE TIME OF SAMUEL.

CANAAN or Palestine is the most wonderful country on the face of the globe. Expressly prepared, as it was, to be the sheltering camp of the chosen people, till in the fulness of time the *oracles of God* to them entrusted should receive a complete development in the birth and life of Him who spake as never man spake, it exhibits in all points its remarkable adaptedness to the slowly-accomplishing purposes of the Almighty.

1. In it an unwarlike people were to be preserved from invasion and conquest by power-

ful and unscrupulous neighbors. What impregnable ramparts were constructed for defence! On the south, Israel was guarded from the attacks of Egypt by the great and terrible wilderness of Shur, Paran, and Edom, as well as by the rocky fastnesses from which Moses recoiled with his hosts. From the Assyrian empire on the east, it was even more effectually shielded by the outlying desert of Arabia, the more immediate mountain ranges of Moab, and the huge chasm of the Dead Sea and Jordan valley. The Great Sea or Mediterranean formed the entire western boundary, upon

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which fronted a rocky coast having only one fair harbor at Acre, and affording no lodgment for inroads from ancient galleys. The two grand ranges of Lebanon and the snowy peaks of Hermon on the north were only vulnerable through the valley of the river Leontes, which might have been defended against Syrian and Assyrian incursions, as were the passes of Thermopylæ and Marathon in Greece. Wilderness, desert, cloud-capped mountains, the sea, and the turbulent torrent of Jordan, made Palestine the Switzerland-fastness of the world. Had the Jews not rebelled against their covenant with Jehovah, they could have withstood the assaults of the entire ancient world.

2. This very isolation of Palestine cut off Israel from contamination by outside nations, and was a necessary adjunct to the exclusiveness of the Mosaic dispensation. Herein were they settled to fulfil their covenant: *The Lord our God will we serve, and His voice will we obey.* Josh. xxiv. 24. Had the idolatrous inhabitants been extirpated from the land, as originally commanded by the Lord, the Hebrews would have remained a faithful witness against the depravities of all heathen peoples: *A light to lighten the Gentiles.* This was to have been the glory of Israel.

3. No equal diversity of landscape, climate, and vegetation, within the like narrow limits of territory, exists elsewhere. Although on both sides of the Jordan comprising an area of scarce twelve thousand miles, and as Palestine proper not equal in size to the State of New Hampshire, it shows the distinctive features of the arctic, temperate, and torrid zones. Mount Hermon lifts its head, crowned with unmelting snows, ten thousand feet above the level of the sea; and from its slopes fall the unfailing mountain cascades. In striking contrast, the dreary Dead Sea is shut in between huge limestone cliffs thirteen hundred feet be

low the level of the Mediterranean, the lowest bed of water in the world, and its bordering vegetation is parched by the rays of a tropical sun. Intermediate stretches the temperate clime of hills, valleys, streams, lakes, and fertile plains. In former times, of like diversity were the growths of its teeming soil, and the animals which it harbored. These are elsewhere described. In this way, be it reverently said, God taught those whom He selected to be the inspired writers of the Scriptures: *Precept upon precept, line upon line, line upon line, here a little, and there a little.* Isa. xxviii. 10. About them lay objects and scenes of nature big enough in scope to appeal to the sympathies of human beings in all countries and ages. These first became emblems of spiritual truths to their countrymen, and have been divinely perpetuated in the books of the Holy Bible unto our days. A knowledge of the characteristic features of Palestine as thus alluded to, makes clearer and sweeter the teachings of God's Word.

4. In the Bible times, Palestine was peculiarly a centre of commercial and civil life, although only a passive spectator itself. By its geographical position, it was the connecting link between Europe, Africa, and Asia. Its coast plains were the highways along which caravans from the East, West, and South journeyed with precious merchandise, as did the merchant-men of Midian in the lifetime of Jacob. Gen. xxxvii. 28. Jerusalem was the key of empire in the East, and Palestine was the battle-field of contending nations. Here Assyria, Egypt, and Syria fought each other for generations with varying success. Here Alexander paused, on his march of conquest into Africa and Asia; and here in later centuries the idolatrous standards of imperial Rome were set up firmly. In the Old Testament, its history has only to do with the nations of the East, North, and South. But the West—Europe, and the adjacent peninsula of Asia

Minor—exercised a controlling power over Palestine when the words of the New Testament were living acts. Thus, though isolated and made a peculiar people unto Jehovah by adoption, the Jews were subjected to ages of tuition in order to become the evangelists of the world. But as they, in their self-right-

xl. 15; *the land of Israel*, 2 Kings vi. 23; 2 Chron. ii. 17, and *the land of Promise*, Heb. xi. 9, were terms to denote its possession by the posterity of Abraham. *The land of Judah* became the title of the southern district after the secession of the ten tribes, and *Judea* was thus applied in the lifetime of our



PLAN OF THE TERRITORY OCCUPIED BY ASHER, NAPHTALI, AND ZEBULON.

eousness, scornfully rejected the redemption mercies of Jehovah as a people, they were rooted up as a worthless branch, and cast out of their land of inheritance.

The names of this country have varied with its history. Till the time of the kings, it was generally called *the land of Canaan*, from the low region along the coast, in contrast with *Aram*, the mountainous district east of the Jordan. *The land of the Hebrews*, Gen.

Lord. Zechariah called it *The Holy Land*, ii. 12; Daniel, *the glorious land*, xi. 41; and Hosea *the land of Jehovah*, ix. 3. *Palestine* was given in the Bible to Philistia, on the southwest coast, but is now extended to the whole country.

The length of Palestine from Dan southwest to Beersheba is about one hundred and forty miles. Its narrow breadth at the north scarcely exceeds twenty miles, while its widest

(across from Gaza to the Dead Sea) only reaches ninety miles. West of the Jordan, it thus contains about seven thousand square miles. Its territory is strikingly contracted. Within eight hours a traveller can ride from Hebron through Bethlehem to Jerusalem, and another day's journey will carry him half through Samaria. Its mere delineation shows it to be the mountain sanctuary of Asia, and attests the truthfulness of the patriarchal

mel. This coast district held the garden-spots of the country. To these the original possessors always clung with desperation, so that Israel *did not drive them out*. Judges i. 32. For this cause, as well as to shield themselves from the incursions of the plundering Bedouin tribes of the outlying deserts, the towns and cities of the Jews were noticeably built on the hill-tops and high plateaus.



GRAND RANGE OF LEBANON.

statements to *go down into Egypt, to go up into Canaan*. Through the centre, interrupted only by the broad plains of Esdraelon, stretches the hill-country, a mass of mountain groups, made up of bare rounded hills of gray limestone. Once these were terraced to their summits with vineyards and olive groves; but now they are mostly naked of wood, and their sides are deep-ploughed with the water-beds of winter torrents. Eastward descends precipitately the deep valley of the Jordan. Westward extends the level plain of the sea-coast, broken into sections by the hills of Car-

Having thus taken an outline glance at the Holy Land, we are prepared to consider its mountains, hills, lakes, streams, valleys, and towns in more detail. The noticeable features of the country will be considered in accordance with four enlarged maps of the Tribes, printed in the text, which cover the entire territory east and west of the Jordan.

To the tribe of Asher ("happiness")

was allotted the northwestern coast of Canaan, from Carmel towards Zidon. In accordance with the prophecy of Deut. xxxiii. 24, 25, this land was fruitful in grain, oil, and minerals. These rich mountain and coast valleys contented the hearts of this tribe. Thus isolated, it, like its northern brethren, was not loyally attached to Judea and Jerusalem. Anna, *of the tribe of Aser*, Luke ii. 36, is the only prominent descendant mentioned in Scripture. Zidon (Sidon), the wealthy and ancient city of Phœnicia on the Mediterranean, was never occupied by Asher. In the early times it was

more influential than the neighboring and more modern Tyre. Its once spacious harbor is now almost closed with stone and earth.

Naphtali ("wrestling") terminated northward at the rich valley of the Lebanon. This tribe mainly occupied the highlands, and had a noble inheritance, with goodly prospects: *satisfied with favor, and full with the blessings of the Lord.* Deut. xxxiii. 23. Its great hero was Barak of Kadesh-naphtali. In common with the neighboring tribes, Naphtali was overcome and depopulated by Assyria; but under the name of Galilee, this district attained its truest distinction in the days of our Saviour.

Zebulon ("habitation") possessed from the Lake of Cinne-roth to Carmel. Of Zebulon and Issachar it was said: *They shall suck of the abundance of the seas, and of treasures hid in the sand.* Deut. xxxiii. 19. Elon, a judge of Israel, and the prophet Jonah, were the noticeable natives of this tribe. Many of its towns were highly favored by the instructions of Christ.

Immediately beyond the northern boundary of Palestine lie the two lofty ranges of Lebanon, the grand "white mountains" of Syria. Enclosed between them is the fertile valley of the Lebanon, or Cælo-Syria, which is the northern extension of the Jordan valley. It is from five to eight miles wide, and ninety in length. Lebanon's snowy tops, and sides girt with magnificent cedars, furnished sublime images to the Hebrew prophets. As the pine is the tree of Lebanon, and the poplar

characterizes Antilebanon, these two upland districts differ much in the character of their foliage. *Lebanon towards the sun-rising,* Josh. xiii. 5, is the name of Antilibanus in Scripture. Although the whole mountain



MOUNT TABOR.

range was assigned to the Israelites, it was never conquered by them. Hermon is the lofty northeastern landmark of the Israelites. It lifts its snowy peak conspicuously above the border city of Dan, and the fountains of the Jordan. Fitly spoke an Arab poet of this highest peak of Antilebanon: "The Sannin bears winter on his head, spring upon his shoulders, and autumn in his bosom, while summer lies sleeping at his feet." This mount, it is said, can be seen from the southern end of the Dead Sea.

Southward extend two great mountain chains, nearly parallel with each other, and determining the configuration of the country. The groups west of the Jordan, the principal of which are the mountains of Galilee, of



MOUNT CARMEL.

Ephraim, and of Judea, terminate on the Sinai peninsula. Those of Bashan, Gilead, and Abairim, on the east bank, run down to the southwest coast of Arabia. Between these two lines of mountains are the valley and stream of the Jordan, the Sea of Tiberias, and the Dead Sea.

Two mounts in the south of Galilee are especially noticeable from their connection with Scriptural history. These are on the eastern and the western limits of the plain of Esdraelon. Their names are Tabor and Carmel.

Tabor, an isolated mountain five miles southeast of Nazareth, and nearly midway between it and the Sea of Galilee, is a strange and beautiful elevation. As viewed from the northwest, it towers like a dome. Seen from the east, it is like a long, arched mound; and from the southwest it resembles the segment of a sphere. From the west and northwest ascends the ancient road to the summit, where is found an oblong plain of shade and lawn. It affords an admirable prospect. The eye can roam

fifty miles at will to Hermon in the north, Carmel and the Mediterranean at the far west, the hills of Bashan and Gilead on the east, while the ridges of little Hermon and Gilboa close up the south. On this eminence Barak gathered his forces at the command of Deborah, to defeat the hosts of Sisera. Judg. iv. Tradition connects Tabor with the transfiguration scene of our Lord. More probably the heights of Hermon in Cesarea Philippi witnessed this glorious manifestation of the Godhead through the veil of the flesh. The Psalmist in singing of the mercies of the Lord grouped together the most graceful mountain and the

loftiest as representatives of all in Palestine, and said: *Tabor and Hermon shall rejoice in thy name.* Psa. lxxxix. 12.



BRIDGE NEAR TYRE.

Carmel ("garden"), the only sea promontory of Palestine, is a projecting ridge of limestone, eighteen miles in length. Its highest elevation is fifteen hundred feet. Into the bay of Acre at its base empties the river Kishon, which takes its rise at the foot of Tabor. Carmel has many crystal brooks, is covered with rich pasturage and woodlands, and enjoys a



BANKS OF THE JORDAN.

balmy atmosphere. It is a lovely mountain, decked with blossoms, flowering shrubs, and fragrant herbs. To its beauty Solomon fitly compared his bride: *Thine head upon thee is like Carmel. . . . How fair and how pleasant art thou, O love, for delights!* Song vii. 5, 6. In its sides are over a thousand caves. Tradition calls a large one the refuge of Elisha. Jeremiah in predicting the sure overthrow of Egypt by Nebuchadnezzar, linked its fame with that of Tabor: *As I live, saith the King, whose name is the Lord of hosts, Surely as Tabor is among the mountains, and as Carmel by the sea, so shall he come.* Jer. xli. 18. And in the times of great desolation the prophet's threat is: *The top of Carmel shall wither.* Amos i. 2. At the southeastern foot of Carmel, by the ever-flowing fountains of the Kishon—looking out over broad Esdraelon, with Ahab's palace and Jezebel's temple plainly visible—Elijah fearlessly confronted and confounded the eight hundred and fifty idolatrous priests of Baal and Ashta-

roth. Here the gathered Jews, conscience-stricken, put the idolaters to death, and the Kishon yet bears the name of the River of Slaughter. The smallness of the mountain streams of Palestine is shown by the drawing, made on the spot by an American traveller, of a bridge spanning a river near Tyre.

On the road from Nazareth to Tiberias, lies Kurin Hattin (the "Horns of Hattin"). This height overlooking the Lake tradition calls Mount of Beatitudes. Its nearness to the Lake, low height of sixty feet, central and isolated position, and level place near the summit, induce Stanley to accept it as the site of the Sermon on the Mount.

The river Jordan and the several lakes into which it flows, are the only inland waters of Palestine deserving of mention. Jordan is well named the "descender." Issuing in a large fountain at the foot of Mount Hermon, it



THICKETS OF THE JORDAN.

plunges on downward nine hundred feet through the waters of Merom—a broad, impassable swamp—descends, after another ten miles' passage, three hundred feet into the Sea of Galilee; thence reissues, and having fallen one thousand feet more, through twenty-seven rapids, multiplies a direct course of sixty miles into two hundred by its windings, and finally falls into the Dead Sea, never to find another outlet. It was at Lake Merom that Joshua fought his third and last conflict with the Canaanites, conquering the territory of these four northern tribes from its original possessors. Josh. xi. The lower valley of the Jordan has an average width of five miles, and is shut in between two ranges of hills one thousand to two thousand feet high. At Jericho its breadth

enlarges to ten or twelve miles, and so continues generally along the Dead Sea. It is excessively hot and parched. This river has a swift and strong current, varies in width from seventy-five to two hundred feet, and in depth from three to twelve feet. The crossing of this turbulent stream, during its annual swelling, was unquestionably an act of miraculous power. Josh. iii. 15. Its banks are bordered by numerous thickets, from which the wild beasts anciently lurking therein were driven out by the freshet: *He shall come up like a lion from the swelling of Jordan, against the habitation of the strong.* Jer. xlix. 19. Lieut. Lynch, of the United States Navy, explored the Jordan through its entire course in 1848. He speaks of the sacred river as having "its banks fringed

with perpetual verdure, winding in a thousand graceful mazes; the pathway cheered with songs of birds, and its own clear voice of gushing minstrelsy; its course a bright line in this cheerless waste. Yet, beautiful as it is, it is only rendered so by contrast with the hard calcined earth around."

The Sea of Galilee has received its various names from the plains and towns on its western shore. *Sea of Chinnereth*, Num. xxxiv. 2; *Sea of Gennesaret*, Matt. xiv. 34; *Sea of Galilee*, Matt. iv. 18; *Sea of Tiberias*, John vi. 1. Its length is twelve miles, and its breadth six. Its bed is depressed seven hundred feet below the level of the ocean, and it forms a lower section of the great Jordan valley. About it circle rounded hills from five hundred to one thousand feet high. Their outlines are softened by graceful grassy slopes, and they are clad with rich growths of grain and flowers. A level beach runs along the lake's edge. This is formed of smooth sand and shells in the central part, but is strewn with black and white stones of volcanic origin at the southern end.



MAP OF THE SEA OF GALILEE.

Its water is sweet and clear, and abounds in fish. "If the southern lake is the Sea of Death, the northern is emphatically the Sea of Life." Its depressed position exposes it to gusts of winds and to tempests, such as occurred in our Lord's ministry. Mark iv. 36-41. In His days the lake had many boats of fishermen, and populous cities were about its shores; but now the latter are decayed, and travellers have found only one small boat on its surface. How intimately are associated this smooth beach and these placid waters with the teachings and life of Jesus of Nazareth! He dwelt at Capernaum, and shared His mighty works with Bethsaida and Chorazin, towns also on its western shores. These are now deserted. Tiberias, the luxurious capital of Galilee under Herod Antipas, and a great resort



LAKE AND CITY OF TIBERIAS.



NAZARETH, LOOKING SOUTH-SOUTHWEST.

of the Gentiles in summer, was never visited by our Lord. It was the seat of the Sanhedrim after the destruction of Jerusalem, and the Mishna was here compiled. Modern Jews reverence Tiberias and Safed almost equally with the holy cities of Jerusalem and Hebron in the south. They expect Messiah to land at the former and to reign at the latter. Safed or Safet is built upon a lofty hill on the extreme border of upper Galilee, two thousand seven hundred and seventy-five feet above the sea. To it the Saviour is supposed to have pointed in his allusion from the neighboring Mount of the Beatitudes: *A city that is set on a hill cannot be hid.* Matt. v. 14.

Nazareth derives all its celebrity from the fact that our Saviour lived within it till the commencement of his ministry: it was the city of Jesus. The village lies on the southwestern slope of a rich and beautiful valley, enclosed by fifteen undulating hills, six miles from Mount Tabor. Its inhabitants were despised by the Jews for their contact with the Gentiles, and for their rudeness of manners. Nathanael's words were a common proverb of his countrymen: *Can there any good thing come out of Nazareth?* John i. 46.

In a green open space at the northwest extremity of the town, is an ancient spring or well. It is called Fountain of the Virgin, from the tradition that here the angel saluted Mary with tidings that she was to be mother of the Messiah. Looking on this scene of our Saviour's childhood, Dr. Robinson wrote: "He must often have visited the fountain near which we had pitched our tent; his feet must frequently have wandered over the adjacent hills, and his eyes have doubtless gazed upon the splendid prospect from this very spot. Here the Prince of Peace looked down

upon the great plain where the din of battles so oft had rolled, and the garments of the warrior been dyed in blood; and he looked out, too, upon that sea over which the swift ships were to bear the tidings of his salvation to nations and to continents then unknown."

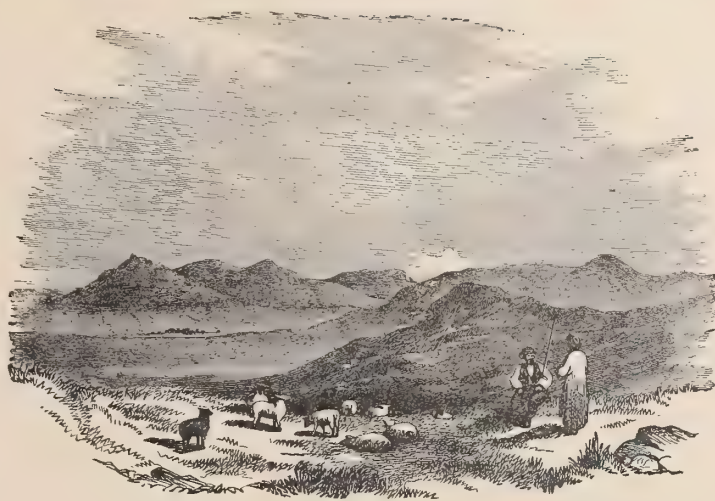


FOUNTAIN AT NAZARETH.

Esdraelon is an uneven, triangular plain, fifteen miles in breadth on the east, twelve long on the north, and eighteen on the south. It stretches eastward from the Mediterranean to the valley of the Jordan. Mounts Gilboa and Little Hermon break it into three narrow valleys. Of these the central branch is the

valley of Jezreel, where Gideon triumphed over the Midianites, (Judg. vii.), and Saul with Jonathan were overthrown. 1 Sam. xxix. Unlike almost all other localities in Galilee, Esdraelon is associated with the events of the Old and not of the New Testament. Peculiarly has it been the battlefield of Palestine. Here Deborah and Barak, having descended from Tabor, overcame the hosts of Sisera and his *nine hundred chariots of iron*. Judg. iv. 13-17. Here the Israelites under Ahab defeated the Syrians, who thirsted for plunder. 1 Kings 20. Near Megiddo the pious Josiah was slain in his attack on the Egyptian forces. 2 Kings xxiii. 29. From Carmel to Jezreel, across this wide plain, Elijah ran before the chariot of Ahab. 1 Kings xviii. 46. The wonderful richness of this plain by nature and its present desolation, are its most noticeable features.

South of Tabor and upon the ridge of Little Hermon, are the neighboring villages of Endor and Nain. The former is elevated on the hill,



PLAIN OF ESDRAELON, LOOKING NORTH.

into which numerous caves are excavated. Probably in one of these the apparition of Samuel appeared to the affrighted Saul and the witch, even before she began her incantations. Nain lies where the hill descends to the plain of Esdraelon; and on its west side the rock is full of caves used as sepulchres. Here Christ restored to life the only son of a widow, and gave him to his mother. Luke vii. 11-17.

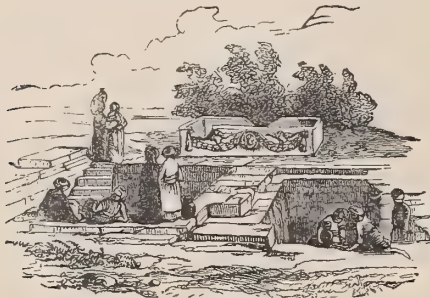
Cana was the birthplace of Nathanael, and the scene of our Saviour's first miracle. Its site has been usually identified with the modern Kefr Kenna, a village four miles northeast from Nazareth. Here, enclosed with a wall, is a large spring, from which, it is claimed, the water was drawn that was changed into wine. Dr. Robinson prefers another site, that of Kana-el-Jelil, *Cana of Galilee*, eight miles north of Nazareth. Its houses are now in ruins.

The boundaries of the western half-tribe of Manasseh cannot be



ENDOR AND NAIN, LOOKING SOUTH.

clearly defined, and it will therefore be considered within the description of Issachar. The territory of Issachar ("reward") included the richest land of Palestine, and much of the plain of Esdraelon. Its people were a



FOUNTAIN OF CANA.

sluggish rural population. They were content to enjoy their possessions at the sufferance of the warlike tribes about them, save during the oppressive rule of Sisera. Judges iv. *Issachar is a strong ass couching down between two burdens: and he saw that rest was*

good, and the land that it was pleasant; and bowed his shoulder to bear, and became a servant unto tribute. Gen. xlix. 14, 15. This territory was separated from Ephraim by the Mountains of Samaria, and formed a part of Galilee. At Jezreel, in the east, was the palace of Ahab, which Jezebel enlarged by the seizure of Naboth's vineyard. 1 Kings xxi. Here, also, the Queen's body was afterwards tramped upon by Jehu's horses, and eaten by the dogs. 2 Kings ix. 36.

The tribe of Ephraim, ("double fruitfulness,") which was inferior only to Judah in power and influence, occupied the territory from Jordan to the Mediterranean between Manasseh and Benjamin. It was nearly co-extensive with the later district of Samaria. This central mass of the hills of Palestine was occasionally broken up into wide plains, having running streams and fertile tracts. This tribe was blessed with the chief things of the ancient mountains and the lasting hills, the



PLAN OF THE TERRITORY OF ISSACHAR, MANASSEH, EPHRAIM, DAN, AND BENJAMIN.

precious things of the earth, and the fulness thereof. Deut. xxxiii. 13-17. The fertile plains and well-watered valleys of Ephraim were secure from attack by the Jordan valley and the seacoast; for they could only be invaded by a laborious ascent through steep and narrow ravines, which a few men could defend against a host. Joshua was the great hero of this tribe, and the prophet Samuel was a native of Mount Ephraim. The Ephraimites were a proud and jealous people. They were honored with the guardianship of the Tabernacle for many generations. The establishment of the royal government at Jerusalem, and its selection by David as the seat of Divine worship, alienated their affections. Their dissatisfaction eventually culminated in the secession of the Ten Tribes, having their capital at Samaria. Even after this revolt the prophets often applied the title of Ephraim to the kingdom of Israel: *How shall I give thee up, Ephraim? how shall I deliver thee, Israel?* Hosea xi. 8. Shiloh, Shechem, Samaria, Mounts Ebal and Gerizim, are the chief points of Ephraim.

Shiloh ("place of peace") was the resting-place of the Tabernacle for over three hundred years, from the time of Joshua till the capture of the Ark of the Covenant by the Philistines in the time of Eli. Thus it was one of the earliest and most sacred of the Jewish sanctuaries. Here it was that Canaan was divided among the tribes; here the *daughters of Shiloh* were seized by the Benjaminites for wives, Judg. xxi. 19-23; here Eli judged Israel,

and Samuel was trained as a prophet. The site of the city of Shiloh was unknown for centuries, but was identified by Dr. Robinson in 1838. It is in a retired valley ten miles south of Shechem, and twenty-four north of Jerusalem.

The city of Samaria (from Shomeron, "watch-post"), the capital of the kingdom of Israel, is near the centre of Palestine, six miles northwest of Shechem. It is beautifully and strongly built on an insulated hill, surrounded by a broad deep valley. Omri, king of Israel, founded it about B. C. 920. Ahab erected



SEBASTIE, THE ANCIENT SAMARIA, FROM THE EAST-NORTHEAST.

here a palace of ivory, and a temple to Baal, which Jehu destroyed. It withstood the assaults of the Syrians, and was only captured by the Assyrians under Shalmanezar after a siege of three years (B. C. 720). Herod built here a palace, and the temple of Augustus, giving the Greek synonym Sebastie in honor of the Roman emperor. "The long colonnade of the broken pillars of Herod's city, still lines the topmost terrace of the hill. But there is no place of equal eminence in Palestine, with so few great recollections. Compared with Shechem or Jerusalem, it is a mere growth of

pleasure and convenience—the city of luxurious princes, not of patriarchs and prophets, priests and kings.”

Between the ridges of Ebal on the left and Gerizim on the right, lies the narrow valley of Shechem, at some places only a few hundred

wood and mountain streams in all the magnificence of undisturbed originality. Carmel, with its wilderness of timber trees and shrubs, of plants and bushes, still answers to its ancient reputation for magnificence. But the Vale of Shechem differs from them all. Here there is no wilderness, here there are no wild thickets,

yet there is always verdure; always shade, not of the oak, the terebinth, and the caroub tree, but of the olive grove—so soft in color, so picturesque in form, that for its sake we can willingly dispense with all other wood. Here there are no impetuous mountain torrents, yet there is water—water, too, in more copious supplies than anywhere else in the land; and it is just to its many fountains, rills, and water-courses that the valley owes its exquisite beauty.”



RUINS OF SAMARIA.

feet in breadth. Of this M. Van de Velde says: “The awful gorge of the Leontes is grand and bold beyond description; the hills of Lebanon, over against Sidon, are magnificent and sublime; the valley of the hill of Naphtali is rich in wild oak forest and brushwood; those of Asher present a beautiful combination of

the Holy Land. Gen. xii. 6, 7. Nearly two centuries later Jacob bought here *a parcel of a field*, and erected an altar to *God the God of Israel*. Gen. xliii. 22. In Shechem were buried the bones of Joseph; and it became the inheritance of his descendants. Josh. xxiv. 32. John iv. 5. Here Israel re-

Thirty-four miles north of Jerusalem is the city of Shechem, called also Sychar (John iv. 5), and Sychem. Acts vii. 16. Many sacred associations cluster about this lovely spot. At “Sichem” Abraham rested, and built the first altar to Jehovah in



VALLEY OF SYCHAR, LOOKING SOUTHEAST.

newed their covenant with Jehovah on entering Canaan, when the blessings of the Law were heard from Gerizim, and its curses from Ebal. Josh. ix. 33-35. Shechem was the principal city of the Samaritans, and Mount Gerizim was their sanctuary, as it yet continues to be. At the mouth of the valley, a mile east of the city, a few fragments of stone attest the site of the now neglected and choked up well of Jacob. Its bottom was sounded by Rev. H. S. Osborn, and found dry at a depth of 83 feet. It lacked the ever-flowing *living water*, which the Saviour of mankind, sitting upon its curb over eighteen centuries ago, urged the woman of Samaria to drink and never thirst again. John iv. "Of all the special localities of our Lord's life, this is almost the only one absolutely undisputed."

Sychar ("falsehood") seems to have been a nick-name of derision

given by the Jews to this Samaritan city, and Stephen uses its historical name. Acts vii. 16. It is now called Nabulus, from the Roman Neapolis. At present the population is about eight thousand, including five hundred Greek Christians, one hundred and fifty Samaritans, and one hundred Jews.

Mounts Gerizim and Ebal stand over against each other at an average distance of five hundred yards. The separating plain of Shechem is three miles long. Ebal is on the right hand, and Gerizim on the

left, to a traveller approaching Shechem from Jerusalem. In length, height, form, they are much alike, and rise about a thousand feet above the valley. They are equally rugged and bare, having bold bluffs and precipices of limestone. Their broad summits have no trees, but are scantily clothed with dwarf shrubbery. Here, in the centre of the Promised Land, and close to its oldest city, was enacted the solemn ceremony of blessings and



SHECHEM, OR SYCHAR.



MOUNT GERIZIM AND ITS SAMARITAN TEMPLE.

cursings. These were read by Joshua, repeated by the Levites, and responded to by the double array of tribes with unanimous *Amen*. Deut. xxvii; Josh. viii. Although Ebal was the

mount of cursing, yet upon it was erected the altar to Jehovah, on which the peace offerings were burned. The Samaritans have altered their copy of the Pentateuch, so as to assign these sacrificial observances to Gerizim, and thus pay that mount additional honor.



MOUNTS GERIZIM AND EBAL.

After the captivity, the Samaritan temple was built on Gerizim; but it was destroyed by John Hyrcanus (B. C. 130). Yet all its ancient sanctity is upheld to this day by this peculiar remnant of the Jews, of whom Jesus testified: *Ye worship ye know not what*. Of Gerizim Stanley writes: "It is in the highest degree probable that here, and not at Jerusalem, was the point to which the oldest recollections of Palestine pointed as the scene of Abraham's en-

counter with Melchizedek, and the sacrifice of Isaac; that the smooth sheet of rock on the top of the mountain, with the cave beside it, was from the most ancient times a seat of primitive worship, and is the most authentic remnant of such worship now existing in Palestine. Gerizim, the oldest sanctuary in Palestine, retained its sanctity to the end. In their humble synagogue, at the foot of the mountain, the Samaritans still worship—the oldest and the smallest sect in the world; distinguished by their noble physiognomy and stately appearance from all other branches of the Jewish race. In their prostrations at the elevation of their revered copy of the ‘Pentateuch,’ they throw themselves on their faces in the direction, not of Priest or Law, or any object within the building, but obliquely towards the eastern summit of Mount Gerizim. And up the side of the mountain, and on its long ridge, is to be traced the pathway by which they ascend to the sacred spots where they yearly celebrate, alone of all the Jewish race, the Paschal Sacrifice.”



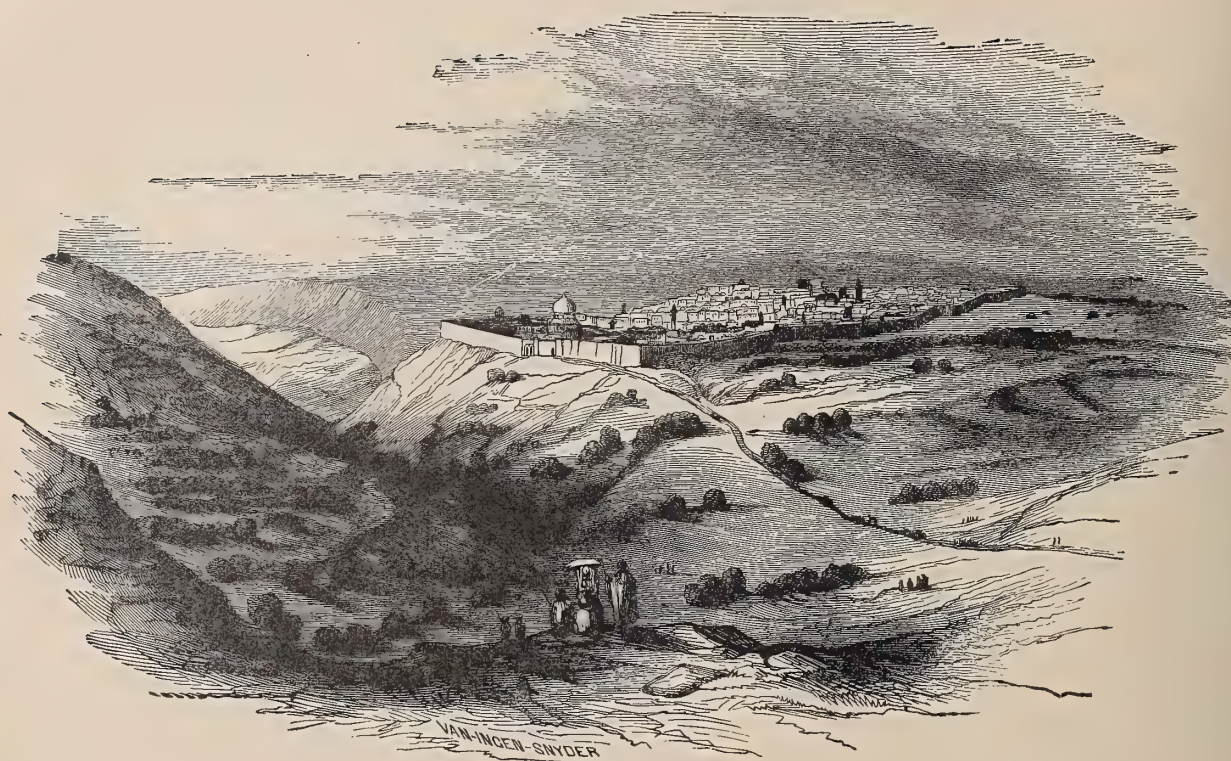
RAMLEH, OR ARIMATEA.

The tribe of DAN (“judge”) received the smallest district in Canaan; but it embraced a section of the fertile plains of the Mediterranean, extending from the luxuriant Valley of Sharon on the north to Ashdod of the Philistines on the south. But the Amorites coveted these best corn-fields of Palestine. They *forced the children of Dan into the mountain, for they would not suffer them to come down into the valley.* Judg. i. 34. Accordingly a part of the tribe conquered another home on the extreme northeastern outskirts of Palestine, at the foot of Mount Hermon. Samson was the deliverer of his kinsmen in the south from the attacks of their enemies. Judg. xiii. 16. The towns of Arimathea or Ramleh and Joppa are the chief points of interest in Dan.



MOUNTAIN PASS AT JERICO.

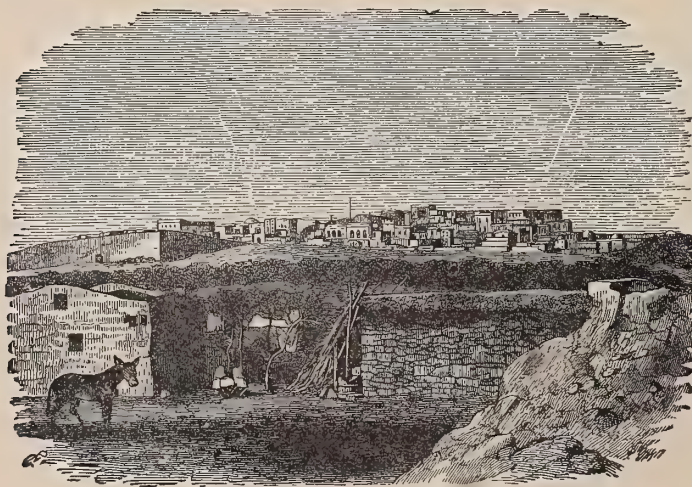
Ramleh is a prosperous town in the rich valley of Sharon, twenty-four miles northwest of Jerusalem. It is identified with Arimathea, the birthplace of the wealthy Joseph who gave his own new tomb to be the sepulchre of our Lord. Here passes the great caravan road be-



JERUSALEM.

tween Egypt and Damascus. In the view the minarets of Ramleh are shown on the left, while rich olive groves cluster on the right about the foot of a symmetrical tower of

an ancient church built in the time of the Crusades.



JOPPA, OR JAFFA.

Joppa, eight miles from Arimathea, was the ancient port of Jerusalem in the time of Solomon, although a dangerous one. Here were landed the cedar beams and other timbers from Lebanon, for building the first and second Temples. Here *Jonah took ship to flee from the presence of the Lord*, and on one of its house-tops, *by the seaside*, Peter had his vision of tolerance. Acts x. The engraving shows the town from the south, with the wall of the present Turkish barracks. North of this city was the port of Cesarea, which Herod the Great embellished and fortified. It is noticeable as the place of Paul's imprisonment.

onment for two years. Ruins now mark its site.

The territory of the tribe of Benjamin was contracted, and formed a parallelogram of twenty-six miles in length by twelve in breadth. In the reign of Rehoboam, it became the border line between the kingdoms of Israel and Judah, although it remained loyal to the latter. This district was peculiarly important for controlling the mountain passes—the torrent beds and ravines which formed the only defiles by which an enemy could penetrate the country. Those leading to the deep valley of the Jordan on the east were steep and precipitous in the extreme, while the declivity was more gradual to the plains of Philistia and Sharon. Thus Benjamin was well named, *son of my right hand*. Through these intricate passes, having bided his time, he could suddenly spring upon his prey, rend it, and return in safety to his fastnesses. Thus were fulfilled the dying words of Jacob: *Benjamin shall raven as a wolf; in the morning he shall devour the prey, and at night he shall divide the spoil*. Gen. xlix. 27. This tribe was almost exterminated by its brethren in the time of the Judges, xix. 20, 21. Benjamin afterwards gave the first king to the Jews, Saul, as it did the great apostle Paul to the Gentiles. Jerusalem, Jericho, Ramah, Bethel, and Emmaus are its most noticeable places.

Jericho, *the city of palm trees*, was eighteen

miles northeast of Jerusalem, and seven miles from the Jordan. Advancing from Gilgal, their first camping ground after crossing the river, the Israelites captured and destroyed this city. Five hundred years later it was rebuilt by Hiel. Josh. vi. 26. 1 Kings xvi. 34. A school of the prophets was established in it; and Elisha made this town his residence. Here the Saviour healed the blind men, and met with Zaccheus. Luke xviii. 35–xix. 9. West of Jericho is a range of dreary limestone hills, to one of which is given the traditional name



MODERN JERICO.

of *Mount of Temptation*. The present town contains about forty mean dwellings.

The little village of Bethany, to which Jesus often resorted, to visit Lazarus, is on the eastern side of Mount Olivet, two miles from Jerusalem. It is now in ruins, and shelters twenty families.

Ramah, the official residence of Samuel, is identified by Dr. Robinson with the modern village of El-ram, six miles north of Jerusalem. This is distinct from the place of Sam-



BETHANY.

uel's birth, death, and burial, Ramathaim-Zophim, or Ramah of the Zuphites. The same authority places this much-debated site at Soba, five miles west of Jerusalem.

Bethel, ("the house of God,") where Jacob dreamt, Samuel judged at times, and Jeroboam sat up one of his golden calves to be worshipped, lay between Shiloh and Ramah. It was called by Hosea Bethaven, *house of idols*. iv. 15.

Emmaus lies south of Bethel, about seven miles from Jerusalem. It is famous as the scene of our Lord's interview with his disciples on the day of his resurrection.

The tribe of Simeon, ("hearkening,") like their brethren of Levi, were scattered and dispersed among the nation of Israel in fulfilment of Jacob's curse for the murder of the Shechemites. Gen. xlix. 5-7. *Out of the portion of Judah was the inheritance of the children of Simeon; for the part of the children of Judah was too much for them.* Josh. xix. 9. The Philistine cities of Askelon and Gath were on its western border, and it contained no places of note.

Judah ("praise") was the royal tribe of Israel,

and the sceptre departed not from it until Shiloh, the promised Messiah, came. Gen. xlix. 9. The southeastern section of Canaan was allotted to the tribe. Its average length was forty-five miles, and breadth fifty. After the revolt of the ten tribes, the kingdom of Judah included the territory of Benjamin, with part of Simeon and Dan. On the south, between the mountains and the hills, was an undulating pasture land. West of the foot of the hills, to the Mediterranean, lay the fertile lowland—an immense plain of cornfields.

Eastward to the Dead Sea was the *wilderness of Judea*, a most dreary and desolate region, where John baptized and Jesus was tempted. The *hill country of Judah* was the central and most important district. From these



RAMATHAIM-ZOPHIM.

gray hills the *Lion of Judah* guarded the southern passes of Palestine. *He stooped down, he couched as a lion, and as an old lion—who shall rouse him up?* Gen. xlix. 9. These hills were terraced, watered, and fruitful with vineyards and olive groves. Besides the bordering city of Jerusalem, its promi-

ment features are Bethlehem, Hebron, the Dead Sea, and the wilderness of En-Gedi.

In a very fertile district six miles south of Jerusalem is the town of Bethlehem, the birth-place of David and of our Lord. From the fruitfulness of the adjacent country was de-

distinguished by size or situation from any amongst 'the thousands of Judah.' All the characteristics of Bethlehem are essentially of this nature. Its position on the narrow ridge of the long grey hill which would leave 'no room' for the crowded travellers to find shelter; the vineyards, kept up along its slopes

with greater energy, because its present inhabitants are Christian; the cornfields below, the scene of Ruth's adventure, and from which it derives its name, 'the house of bread;' the well close by the gate, for whose water David longed; the wild hills eastward, where the flocks of David and of 'the shepherds abiding with their flocks by night' may have wandered; all these features are such as it shares more or less in common with every village of Judah." The modern town contains a population of three thousand. Its most conspicuous object is the convent



OUTSKIRTS OF BETHLEHEM.

rived its title Ephrath ("the fruitful"), while Bethlehem signifies "house of bread." Kitto states that the present luxuriance and beauty of its northern valley are unrivalled in Palestine. "The steep hillsides by which it is bounded are terraced with great labor and care, and covered with fine fruit trees. This delicious spot may perhaps be taken as a specimen of the general appearance of the hill country in the prosperous days of the Jewish state, and of what it might once more become under the fostering care of a good government, and of an industrious civilized population."

Stanley writes of this town: "Its very claim to notice is founded on the fact that it was but the ordinary type of a Judæan village, not

of the Nativity, which covers the traditionary *cave* or grotto which is falsely alleged to have been the birth-place of our Saviour.

Three miles southwest of Bethlehem are the



BETHLEHEM.

three ancient and largest reservoirs of Palestine, called "Solomon's Pools." They are built of large hewn stones, and are placed on different levels, so that the bottom of one is higher than the surface of the next. The



SOLOMON'S POOLS NEAR BETHLEHEM.

largest is 582 feet long, 207 broad, and 50 feet deep, of which 6 were found by Dr. Robinson to be water. An aqueduct anciently conveyed water from these to Jerusalem and Bethlehem.

These reservoirs are mainly supplied from a sunken fountain a few hundred yards distant. A large round rock, heavy enough to take the strength of several men to move, closes the mouth of a shaft of masonry which leads to a subterranean, rock-hewn room containing the fountain. Tradition asserts this to be the fountain to which Solomon compares his bride: *A spring shut up, a fountain sealed.* Song iv. 12. Maundrell thus describes it: "Through this hole you descend directly down, but not without some difficulty, for about four yards; and then arrive at a vaulted room fifteen paces long and eight broad. Joining to this, is another room of the same fashion, but somewhat less. Both these rooms are covered with ancient stone arches, very ancient, and perhaps the work of Solomon himself. You

find here four places at which the water rises. From these separate sources it is conveyed by little rivulets into a kind of basin; and from thence is carried by a large subterranean passage down to the pools."

A half hour's walk north of Bethlehem is the sepulchre of Rachel, the beloved wife of Jacob. The present stone building is of modern erection, and is falling to decay. Within it is another tomb of Mohammedan form. The prophet, foreseeing the slaughter of the babes of Bethlehem, touchingly represents the dead mother in Israel as mourning their untimely fate: *A voice was heard in Ramah, lamentation and bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they were not.* Jer. xxxi. 15.



THE FOUNTAIN SEALED.

Hebron, the capital of David during the seven years he reigned over Judah only, was the ancient city of Ephron the Hittite, from whom Abraham bought the cave of Machpelah as a burial-place for Sarah. Here also were

laid the bodies of the patriarchs Abraham, Isaac, and Jacob. The deep valley in which Hebron lies was the famed Eschol ("cluster"). It is yet the rich valley of vineyards. The site of Machpelah is covered by a Turkish mosque, within whose enclosure neither Jew nor Christian is permitted to enter. Of this Monro says: "Immediately on the right of the door is the tomb of Sarah, and beyond it that of Abraham, having a passage between them into the court. Corresponding to these, on the opposite side of the mosque, are the tombs of Isaac and Rebekah, and behind them is a recess for prayer, and a pulpit. These tombs resemble small huts, with a window on each side and folding-doors in front, the lowest parts of which are of wood, and the upper of iron, or of bronze plated. Within each of these is an *imitation* of the sarcophagus which lies in the cave below the mosque, and which no one is allowed to enter. Those seen above resemble coffins, with pyramidal tops, and are covered with green silk, lettered with verses from the Koran. In the mosque is a baldachin, supported by four columns, over an octagonal figure of black and white marble, inlaid, around a small hole in the pavement, through which passes a cord from the top of the canopy to a lamp, which is kept continually burning in the cave of Machpelah, where the actual sarcophagi rest. At the upper end of the court is the chief place of prayer, and on the opposite of the mosque are two large tombs, where are deposited the two large sarcophagi of Jacob and Leah."

Hebron lies twenty miles south of Jerusalem and the same distance north of Beersheba, the southerly station of Palestine. Of this border

station of Beersheba, having yet its two deep wells, Dr. Robinson writes: "Here, then, is the place where the patriarchs Abraham, Isaac, and Jacob dwelt. Here Abraham dug perhaps this very well; and journeyed from hence with Isaac to Mount Moriah to offer him up there in sacrifice. From this place Jacob fled to Padan-aram after acquiring the birth-right and blessing belonging to his brother; and here too he sacrificed to the Lord, on setting off to meet his son Joseph in Egypt. Here Samuel made his sons judges; and from here Elijah wandered out into the



MOSQUE AT HEBRON.

southern desert, and sat down under a shrub of Relim, just as our Arabs sat down under it every day and every night. Over these smiling hills the flocks of the patriarchs once roved by thousands, where now we found only a few camels, asses and goats."

Ain Lifta, the spring source of Nephtoah, is believed to be the dividing *fountain of the water* between Judah and Benjamin. Josh. xv. 9; xviii. 15. It is two and a-half miles northwest of Jerusalem, and lies embosomed in delightful groves of orange,

almond, pear, apricot, and pomegranate trees.

Directly west of the Dead Sea extends the wild wilderness of En-Gedi, among whose rocks of the wild goats David and his men were hunted as partridges by the infuriated Saul. These heights were 1,500 feet above the sea. "On all sides the country is full of caverns, which might then serve as lurking-places for

David and his men, as they do for outlaws at the present day." On its edge stood En-Gedi, or Hazeron-Tamar, *the city of palm trees*. A fine fountain breaks from the rocks 400 feet above the shore, and waters a little oasis whose fertility was celebrated by Solomon: *My beloved is unto me as a cluster of cypress in the vineyards of En-Gedi*. Song i. 14.

The Dead or Salt Sea is the most remark-

able body of water in the world. Its surface is the deepest depressed, being 1,300 feet below the Mediterranean, and covers the country once occupied by the districts of Sodom and Gomorrah. Its basin has been described as a steaming caldron which can never be filled to overflowing, as the torrid temperature produces rapid evaporation. It is 40 miles long, 9 broad, of an average depth of 1,080 feet, and lies between bare limestone cliffs rising upward 1,200 to 2,000 feet. The water is of a greenish hue, intensely salt, and leaves a nauseous, bitter taste. Not the slightest trace of animalcula life can be detected in this water by scientific test. Dean Stanley states the prevailing characteristic of the Sea of Death as not gloom, but desolation. "Along the desert



PLAN OF THE TERRITORY OF GAD, REUBEN, AND MANASSEH, BEYOND JORDAN.

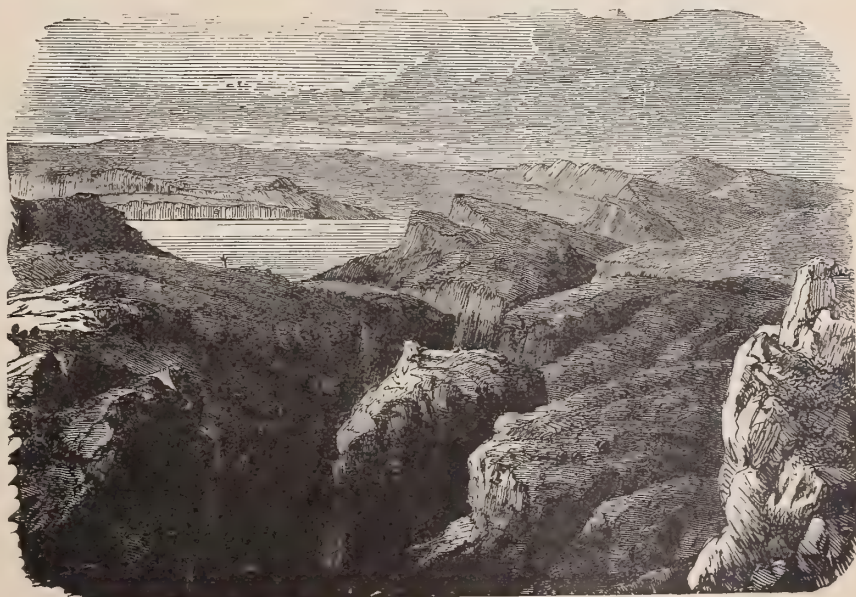


AIN-LIFTA—NEPHTOAH.

shore, the white crust of salt indicates the cause of its sterility. Thus the few living creatures which the Jordan washes down into the waters, are destroyed. Hence arise the unnatural buoyancy and the intolerable nausea to taste and touch, which raise to the highest pitch the contrast between its clear, bitter waves and the soft, fresh, turbid stream of its parent river. Strewn along its desolate margin lie the most striking memorials of this last conflict of life and death; trunks and branches of trees, torn down from the thickets of the river-jungle by the violence of the Jordan, thrust out into the sea, and thrown up again by its waves, dead and barren as itself. The dead beach—so unlike the shell-covered shores of the two seas between which it lies, the Sea of Tiberias, and the Gulf of Akaba—shelves gradually into the calm waters. A deep haze—that which to earlier

ages gave the appearance of ‘the smoke going up for ever and ever’—veils its southern extremity, and almost gives it the dim horizon of a real sea. In the nearer view rises the low island close to its northern end, and the long promontory projecting from the eastern side, which divides it into its two unequal parts. Beyond, at its southern end, rises the mountain of rock-salt.”

Here, on a hill at the west side of the lake, rises a pillar of salt; but not the one of Lot’s wife, as she fled from Zoar, in the plain on the east side. Lieut. Lynch describes it as “a lofty, round pillar, standing apparently detached from the general mass at the head of a deep, narrow, and abrupt chasm. The beach was a soft, slimy mud, encrusted with salt, and a short distance from the water covered with saline fragments, and flakes of bitumen. We found the pillar to be of solid salt, capped with carbonate of lime, cylindrical in front, and pyramidal behind. The upper or rounded part is about forty feet high, resting on a kind of oval pedestal, from forty to sixty feet above the level of the sea. It slightly decreases in



WILDERNESS OF EN-GEDI AND THE DEAD SEA.



PILLAR OF SALT BY THE DEAD SEA.

size upwards, crumbles at the top, and is one entire mass of crystallization. Its peculiar shape is attributable to the action of the winter rains." This explorer concludes his "Narrative" with the testimony: "We entered upon this sea with conflicting opinions. One of the party was sceptical, and another, I believe, a professed unbeliever of the Mosaic account. After twenty-two days' close investigation, if I am not mistaken, we are unanimous in the conviction of the truth of the Scriptural account of the destruction of the cities of the plain. I record with diffidence the conclusions we have reached, simply as a protest against the shallow deductions of would-be-unbelievers."

To the tribes of GAD ("fortune"), REUBEN ("pity of God"), and the half-tribe of MANASSEH ("forgetting"), were allotted the country east of the Jordan previously contained in Bashan, Gilead, Ammon, and Moab. Of this district our information is only vague; and indeed the Scriptural references thereto are comparatively unimportant. "The mountains rise from the valley of the Jordan to the height, it is believed, of two or three thousand feet, and this gives them, when seen from the western side, the appearance of a much greater actual elevation than they really possess; as though they rose high above the mountains of Judæa on which the spectator stands. As approached from the Ghor, the horizontal outline which they always wear when seen from a distance is broken; and it is described, that when their summits are attained, a wholly new scene

bursts upon the view, unlike any thing which could be expected from below—unlike any thing in western Palestine. A wide tableland appears tossed about in wild confusion of undulating downs, clothed with rich grass throughout, and in the northern parts, with magnificent forests of sycamore, beech, terebinth, ilex, and enormous fig-trees. These downs are broken by three deep defiles, through which the three rivers of the Jarmuk, the Jabbok, and the Arnon fall into the Jordan. On the east they melt away into the vast red plain which, by a gradual descent, joins the level of the plain of the Haurân and of the Assyrian desert. This is the general picture given of the trans-Jordanic territory."

THE CITY AND ENVIRONS OF JERUSALEM.

BY M. LAIRD SIMONS.

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BEAUTIFUL *for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the Great King.* *Psa. xlviii. 2.* Thus sang David exultingly of the city he had founded on the rocky fortress conquered from the Jebusites. But nearly five centuries later the captive Ezekiel spoke another message, and the last one of warning to this hotbed of idolatry and iniquity: *Thus saith the Lord God unto Jerusalem: Thy birth and thy nativity is of the land of Canaan; thy father was an Amorite, and thy mother a Hittite. And thine elder sister is Samaria, she and her daughters that dwell at thy left hand; and thy younger sister, that dwelleth at thy right hand, is Sodom and her daughters. Thou wast corrupted more than they in all thy ways.* *Ezek. xvi. 3, 46, 47.* Between these two periods was the prime of the power and pride of Jerusalem.

After its speedy conquest and destruction by Nebuchadnezzar, Jerusalem remained a heap of ruins for seventy years, and never fully regained its former splendor. Herod the Great, who reigned over Judea in the generation immediately preceding the ministry of our Saviour, expended vast sums in beautifying the city and rebuilding the Temple.* Less than forty years after the crucifixion of the Messiah, Jerusalem and its Temple were

*The descendants and successors of Herod the Great, as connected with the New Testament, were:

Herod Antipas, his son, tetrarch of Galilee and Perea, Luke iii. 1; Mark vi. 14, who took Herodias from her husband and his brother, Herod Philip; put John the Baptist to death, Matt. xiv. 9; was called *that fox* by our Saviour, Luke xiii. 32, and took part with Pilate in

completely destroyed by the Romans under Titus, after more than a million Jews had perished in the siege; and the name of the city was blotted out of memory for generations. Literally was fulfilled the prediction of the Saviour, who wept as he spoke of the desolation to come upon this apostate city: *There shall be great distress in the land, and wrath upon this people, and they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.* Luke xxi. 23, 24.

Jerusalem is emphatically the mountain sanctuary of Palestine, guarding the wild defiles that are the only approaches into Judea. It is built on the southern edge of one of the highest table-lands, twenty-five hundred feet above the Mediterranean; and to it the ascent is continuous in all approaches except from Hebron. The Mediterranean is thirty-two miles west, and the Jordan eighteen east; Samaria is thirty-six miles north, and Hebron

the condemnation of our Lord. He was banished to Gaul A. D. 39.

Herod Agrippa I., grandson of Herod and a strict observer of the Law, was made king of Palestine, east and west of the Jordan, A. D. 38-43. He put James to death and imprisoned Peter; but he soon after died miserably at Cesarea, A. D. 44. Acts xii.

Herod Agrippa II., son of the preceding, was made king over his father's possessions, A. D. 52. In the New Testament he is called Agrippa, and before him Paul was brought by Festus. Acts xxv. 26. He took part with Rome in the war against his people. After the overthrow of Jerusalem, he lived in splendor at Rome.



twenty south. On its western and northwestern sides it has room for growth; but on the south and east the sloping ground terminates abruptly in precipitous heights overhanging two deep valleys or ravines.

On the east the valley of Jehoshaphat, a

deep and narrow defile, one and a half miles long before it turns to the south, separates the city from the Mount of Olives. In the Bible this is called the *brook Cedron*, ("black valley.") Its bed is dry except in the rainy season, and nearly forty feet of rubbish lies between the ancient and the present false surface. East-



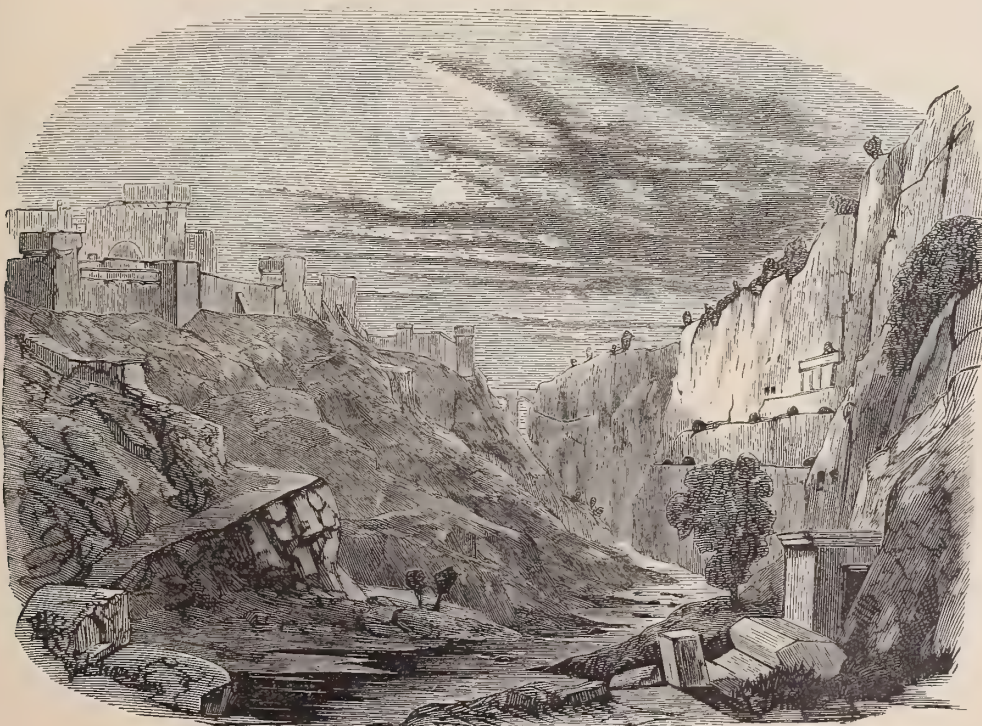
VALLEY OF JEHOSEPHAT, OR KIDRON.

ward through this gorge to its entrance into the Dead Sea, the prophet Ezekiel saw in a vision the outflowing of the living river from the Temple, that was to heal the bitter waters and make the barren wilderness blossom as the rose. By this route David fled from Absalom;



TOMB OF ZECHARIAH.

and the Saviour often crossed this valley on his way to Bethany, Olivet, and Gethsemane. The so-called tomb of Absalom stands here, but its architecture is of a more recent date than his death.



THE KIDRON, SHOWING MOUNT OLIVET.



VALLEY OF HINNOM, OR GEHENNA.

The neighboring *Tomb of Zechariah*, said to have been built in honor of Zechariah who was slain *between the Temple and the altar*, in the reign of Joash (2 Chron. xxiv. 21), is a small square temple upon which a little pyramid rises. A niche is cut in the rock, and there is a rude passage round the grave. Architecturally, the style is not Jewish, but debased Greek, showing "an Egyptian entablature on similar Ionic columns and Græco-Syrian pilasters."

The southern and south-western boundary of Jerusalem was the steep, rocky ravine called

Ge-Hinnom, whence came the name Gehenna, *hell*. Its course, after running $1\frac{1}{2}$ miles nearly south, turned to the east, and it joined the Kidron 670 feet below their level of starting. Anciently this was a luxuriant valley. In their horrid worship of Moloch and Baal, the Jews *burnt their sons and their daughters in the fire*" (Jer. vii. 31; 2 Kings xxiii, 10), at the lower end of this valley, called Tophet. To show his detestation of these practices, Josiah made this spot the receptacle for all the offal of the city; and from the fires said to be here kept constantly burning for its consumption, were taken the terrible figures of the prophets about future punishments. Isa. xxx. 33; lxvi. 24. Both of these valleys are full of sepulchres. From Gehenna directly rises the Mount of Offence, so called as the scene of Solomon's idolatrous worship.

Along the whole eastern side of Jerusalem, and separated from it a half mile by the valley of the Kidron, stretches the ridge of Olivet, which rises about two hundred

feet higher than Mount Zion. It was the pleasure-ground of the populace, as well as a defence from assaults on the east. An outlying spur—Scopus—lies on the north of the city; another on the south, called Hill of Evil Counsel. Olivet has four summits, having traditional names: 1. The *Galilee*, from the supposition the angels there said, *Ye men of Galilee* (Acts i. 11); 2. The *Ascension*, a doubtful site; 3. The *Prophets*, called from a curious catacomb; 4. The *Mount of Offence*.

"However much other sacred localities about the Holy City may have altered in the

lapse of ages," remarks Dr. Barclay in his "City of the Great King," "there is no reason to believe that this hallowed mountain has undergone any material change. True, the palm, the cedar, and the sycamine have long since disappeared from its side; but it is still the home of the *olive*, and its general surface is essentially as it was when King David went up its ascent, 'weeping and barefooted,' and when the Son of man sat upon its brow and wept over the devoted city, or ascended on high from one of its summits.

'The Divine Majesty,' says Rabbi Janna, 'stood three years and a half on Mount Olivet, saying, Seek ye the Lord while He may be found, call on Him while He is near.' What strong testimony in behalf of the Messiah's divinity, from the pen of a Jew!"

The Garden of Gethsemane ("oil-press") lies between the Kidron and Olivet, some 200 yards beyond Jerusalem. It is a stony plot of ground, 52 yards square, enclosed by a low wall, and yet contains eight ancient olive-



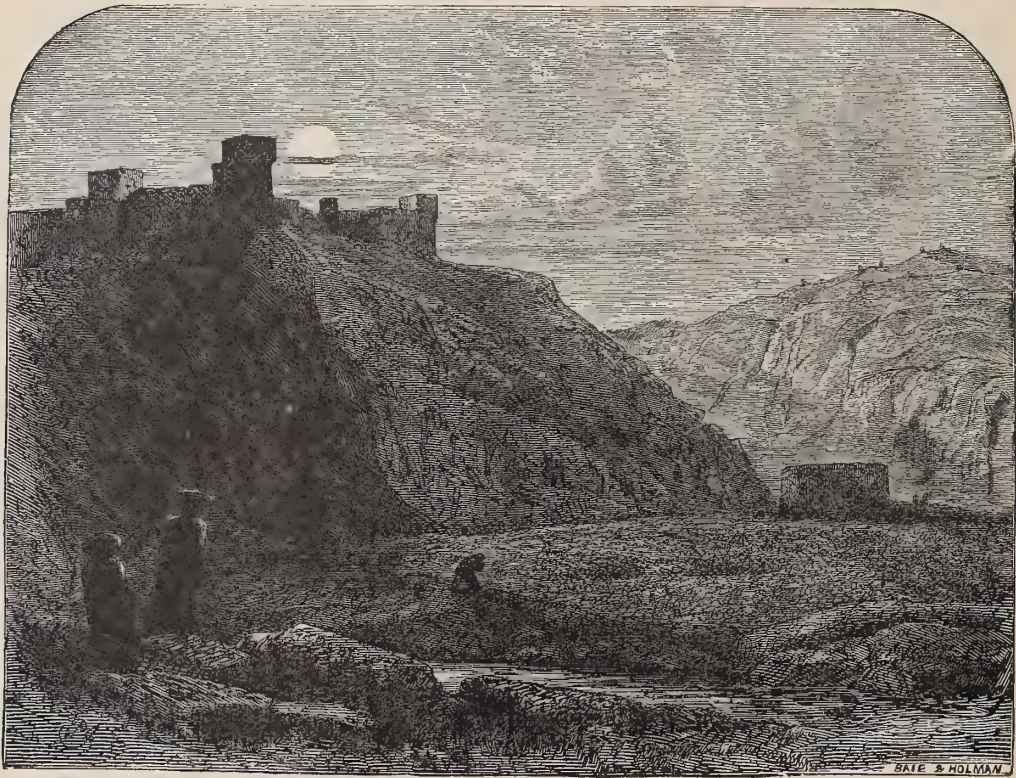
OLIVET OVERLOOKING THE KIDRON.

trees. Their roots in many places project above the ground, and their hollow trunks are filled with stones to strengthen them. Once it was an open part of the rough hill-side; but the Franciscan monks have put a garden enclosure about it. "Their gnarled trunks and scanty foliage will always be regarded as the most affecting of the sacred memorials in or about Jerusalem; the most nearly approaching to the everlasting hills themselves in the force with which they carry us back to the events of the Gospel history." Here the Saviour *trod the wine-press alone*, and submissively prayed in his agony: *Not my will but thine be done*.

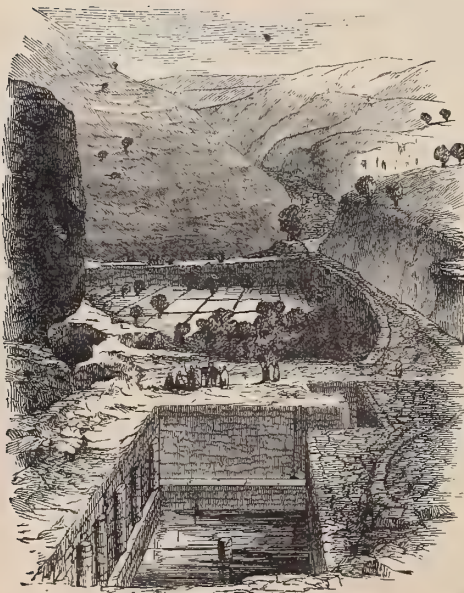
Aceldama ("the field of blood") is located on the steep side of the Hill of Evil Counsel, overlooking the valley of Hinnom. On the hill stands solitary and wind-beaten, the *tree of Judas*. Tradition identifies this spot with the Potter's Field, purchased by the Jewish priests with the thirty pieces of silver paid for the betrayal of our Lord.



GETHSEMANE.



ACELDAMA.



SILOAM FROM ABOVE.

The Pool of Siloam ("Sent") unquestionably occupies the site of the ancient fountain to which Jesus sent the blind man to wash away the clay from his eyes. John ix. 7. It is an artificial stone reservoir on the southeast of Jerusalem, at the foot of Zion and Moriah. Its length is fifty feet, width seventeen, and depth eighteen. This basin is never full of water. The second view shows the site of the *lower pool*, now cultivated as a garden. "The present pool is a ruin," says Dr. Bonar, "with no moss or ivy to make it romantic; its sides falling in; its pillars broken; its stair a fragment; its walls giving way; the edge of every stone worn round or sharp by time; in some parts mere débris; once Siloam, now, like the city which overhung it, a heap; though around its edges, wild flowers, and, among other plants, the caper-tree, grow luxuriantly." Jewish tra-

dition makes Gihon and Siloam one. Its water is thought to be received, in part, from the reservoirs under the Temple area.

East of the Kidron, and beyond the gardens watered by Siloam which supply Jerusalem with vegetables, is the poor and dilapidated village of Siloam. The engraving shows the lower part of the Kidron valley, and the *King's Gardens* watered by the Pool, while the highlands of Judah occupy the background



VILLAGE OF SILOAM.

Having thus made a circuit of the important places outside of the walls of Jerusalem, we are prepared to take a hasty glance at its interior. The reader should realize the fact



KEY TO JERUSALEM IN THE TIME OF OUR LORD.

- | | | |
|--|--------------------------------------|--|
| A The Temple built by Herod. | I Tower of Mariamne, | 2. The Second Court, or Sanctuary and Court of the Women. |
| B The Fortress and Palace of Antonia. | K Tower of Hananeel and of Hezekiah. | 3. The Inner Court, wherein stood the Altars of Burnt Sacrifice. |
| C The old Palace of Solomon, and the King's Gardens. | L Bezetha. | 4. The Gate called Beautiful. |
| D Herod's Bridge over the Valley of the Tyropœon. | M Tomb of Absalom. | 5. The Court of the Priests. |
| E Mount Zion, or The Upper City. | N Valley of Jehoshaphat. | 6. The Holy of Holies. |
| F Herod's Palace and Gardens. | O The Brook Kidron. | 7. The Valley of the Tyropœon, dividing Sion from Acra, or the Lower City. |
| G Tower of Hippicus. | P Mount of Olives. | |
| H Tower of Phasælus. | | |

TEMPLE.

1. The Outermost Court.

that the Jerusalem of to-day is not the Jerusalem of the times of David and Christ. This city has endured more sieges than any other that ever existed, and has been repeatedly levelled to the ground. In some parts, especially on the south and east, the enormous heaps of stone, sewage, and ruins cover a depth of from forty to even one hundred feet. Anciently the deep valley of the Tyropœon divided the city unequally north and

south; but this ravine is now choked up with the accumulations of eighteen centuries of rubbish. The lofty Mount Zion, whereon stood the City of David, is now the Upper City of the Jews. Mount Moriah, on which were formerly the Temple and Tower of Antonia, has now on the same site the Mohammedan sacred enclosure called Haram-es-Sherif, containing the Mosque of Omar, and the mosque El-Aksa. From this most beautiful part of the city, Christians were rigorously excluded for centuries. North of Moriah is Akra, the Lower City of Josephus; and yet further to the north is Bezetha, the Modern City. The Arabs call Jerusalem El Kuds ("The Holy.")



JERUSALEM.

Naturally, the site of the Temple has the most interest to Christian students, although so thoroughly has every stone of this structure been removed that the ablest scholars have formed conflicting theories as to its *exact* location on Mount Moriah. The practical results arrived at by Captain Warren, R. E., through his scientific excavations at Jerusalem, and just published in "The Recovery of Jerusalem" (1871), here coincide materially with the views of Dr. Robinson, Barclay, etc. "The Noble Sanctuary of Jerusalem is a raised plateau, measuring about 1500 feet from north to south, and about 900 feet from east to west;

sustained by a massive wall, rising on the exterior from 50 to 80 feet above the level of the ground; the general level of this plateau is about 2420 feet, but toward the east, at the Golden Gate, it is not filled up to this level by some twenty feet or so. Almost in the centre of this plateau is an irregular four-sided paved platform, rising some 16 feet above the general level of the plateau; and above the centre of this platform the Sacred Rock crops out, over which is built the celebrated Dome of the Rock, generally ascribed to the Moslem chief Abd al Melek, but claimed by Mr. Fergusson as the church of Constantine. There is no question but that within the present Noble Sanctuary the Temple of Herod once stood, and that some part of the remaining wall is on the site of, or actually is, a portion of the old wall of the outer court: but, with regard to its positions, there are the most conflicting opinions. . . . The position, therefore, I suppose to have been occupied by the courts of the Temple of Solomon is a rectangle, 900 feet odd from east to west, and 600 feet from north to south, its southern end 300 feet north of the south wall of the Noble Sanctuary. This would suppose the wall at the Wailing Place to be the work of Solomon, or of the kings of Judah, and also the portion of the Sanctuary on the eastern side and opposite. . . . The next question which arises is as to the disposition of the portion of the Noble Sanctuary, 900 feet by 300 feet, lying between Solomon's Temple Enclosure and the south wall. A square of 300 feet at the southwest angle I suppose to have been built by King Herod, together with the arch of Robinson and the passage to the Xystus and the Upper City. The remaining portion, 600 feet by 300 feet, extending from the Double or Huldah Gate to the southeast angle, I suppose to have been the site of Solomon's Palace. We have also at the present day the name of 'Solomon's Stables' attached to the vaults at the south east angle."

The walls of Jerusalem are now about two and a-half miles in circuit, and average forty feet in height. "The present city," states Dr. Thomson, "has five gates—that at the tower of David takes the name of Jaffa or Bethlehem, because from it the roads to those places depart; Damascus gate on the north; St. Stephen's on the east; Babel Mugharabeh, leading down to Siloam; and the Gate of Zion. There are also two or three old gates, now walled up, as that of Herod on the north-east, and the Golden Gate in the east wall of the Temple area. The architecture of all these entrances to the Holy City is Saracenic, except the last, which is ancient, and the interior of it ornamented with rich and elaborate carving, in good Grecian style." These are always closed for the night at sundown,



THE GOLDEN GATE.

to guard against incursions by the thievish Bedouins.

The Gate of Huldah, alluded to by Josephus and the Talmud, has the characteristics of Jewish architecture, although it contains Roman additions. It stands in the rear of Aksa, at the junction of the city and Haram walls, and was a gate of entrance into the Court of the Gentiles.

While the streams of Palestine can be but little relied on for a supply of water, fountains are abundant, and their water is carefully stored in reservoirs for domestic use. The late explorations in Jerusalem under the care



HULDAH'S GATE.

of the committee of the "Palestine Exploration Fund," show that the ground of the Sanctuary is honey-combed with series of remarkable rock-hewn cisterns, anciently used to hold the water brought by aqueduct from Solomon's Pool near Bethlehem ("The Holy Land.") One of the most interesting of these cisterns was discovered by the American missionary, Dr. Barclay, about fifteen years since, in an exploration he was permitted to make of this sacred Haram enclosure, which covers the site of the Temple—the "Royal Cistern," or subterranean "sea" of the Temple. It is seven hundred and thirty-six feet in circuit, forty-two in depth, and its capacity is two million gallons. Probably to this refer the words of the Psalmist: *There is a river, the streams whereof shall make glad the city of God,*



ROYAL CISTERN OF THE TEMPLE.

the holy place of the tabernacles of the Most High.
Psa. xlv. 4.

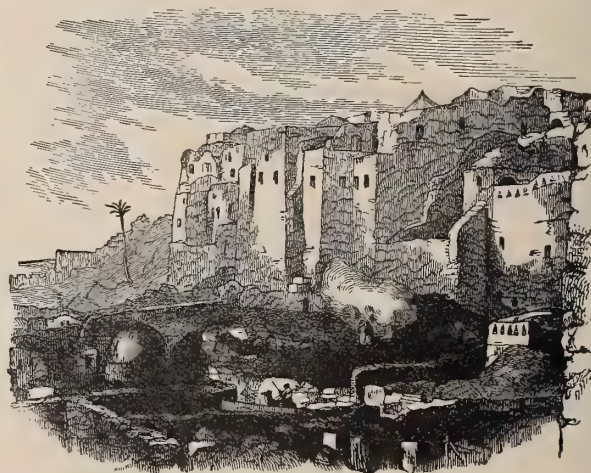
Hezekiah's Pool is entirely surrounded by houses, and can be seen from their roofs. Its present length is 252 feet, its breadth 126, and depth 10 feet. It usually holds two to six feet of water, and becomes exhausted in the autumn.

On the stronghold of Zion, only six hundred feet distant from the western cloister of the Temple which stood on the adjacent Mount



POOL OF HEZEKIAH.

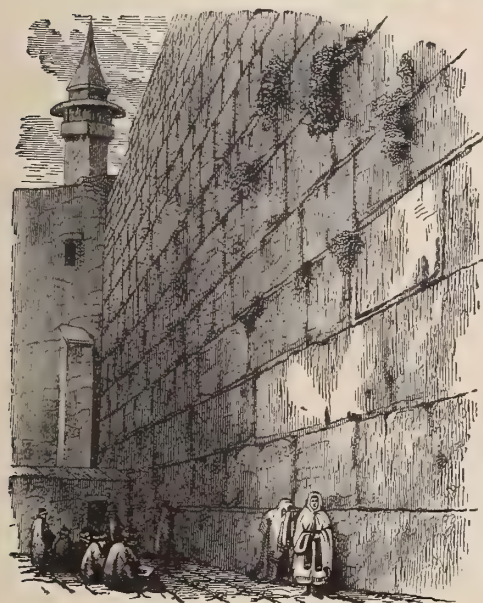
Moriah, are the premises of the American Christian Mission, a cluster of rudely-constructed houses in the Jew's quarter of the city. On this commanding situation were built the royal palaces of the Davidian, Asmonean, and Herodian dynasties. They had a most delightful prospect. "Only one hundred and fifty yards distant was the gorgeous Temple, 'exceedingly magnificent, and of fame and glory throughout all countries,' crowning Mount Moriah. The deep gorge of the Tyropœon, at that time, perhaps, about two hundred feet below the palace, adorned by the magnificent Xystus Porticos which lay below



AMERICAN CHRISTIAN MISSION ON MOUNT ZION.

—the towering Castle of Antonia loomed aloft on the north, and on the right were Ophel, Kidron, Siloam, En-Rogel, etc. Immediately adjacent on the north, was unquestionably situated the 'Armory of Solomon,' or 'the House of the Forest of Lebanon,' and just in its rear, in the direction of the Tower of Hippicus, was the 'House of the High Priest.' The east end of the palace was connected with the Temple by the cyclopean bridge so often mentioned by Josephus, spanning the Tyropœon, and forming a noble highway between Moriah, the colossal remains of which are still to be seen at its abutment against the Temple wall

—the highway or ‘ascent’ of Solomon, so much admired by the Queen of Sheba.”



WAILING PLACE OF THE JEWS.

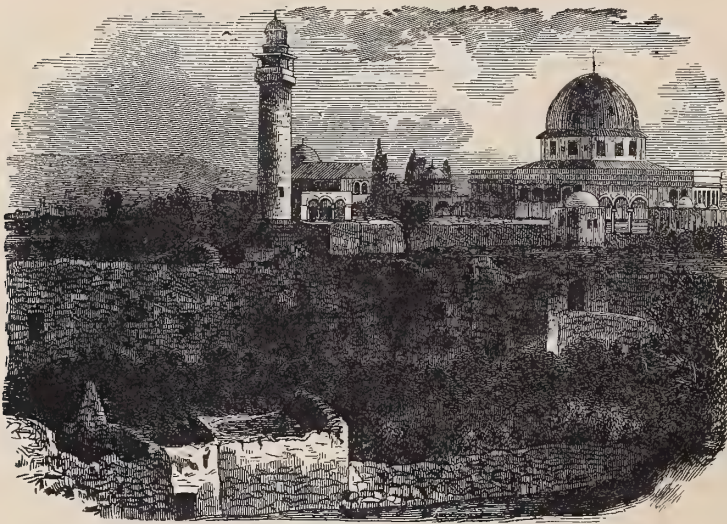
At the foot of the western wall of the Haram-es-Sherif, built upon the sacred Temple area, the Jews gather, more commonly on Fridays, to bewail the desolation of the Holy City, and to pray for the coming of Messiah. For the privilege of meeting here to weep, kiss the stones, and pray, they were taxed heavily in former years. The lamentation of these poor outcasts are sore and heavy. *Be not very wroth, O Lord, neither remember iniquity for*

ever: behold, see, we beseech thee, we are all thy people. Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation. Our holy and our beautiful house, where our fathers praised thee is burned up with fire, and all our pleasant things are laid waste. Isa. lxiv. 9–11. But little doubt exists that these huge stones are a part of the substruction of the outer court of their ancient Temple, although not a single stone of the Temple itself was left in position, as foretold by Christ.



VIA DOLOROSA.

A few hundred yards distant is the Via Dolorosa, or Sorrowful Way, over which it has been conjectured the Lord Jesus passed bearing His cross to Calvary. It is an abutment of the celebrated bridge which reached from Zion to Moriah, across the Tyropœan ravine, over 50 feet in width and 350 in length. The span of the arch was 41 feet, and there were probably five or six in all.



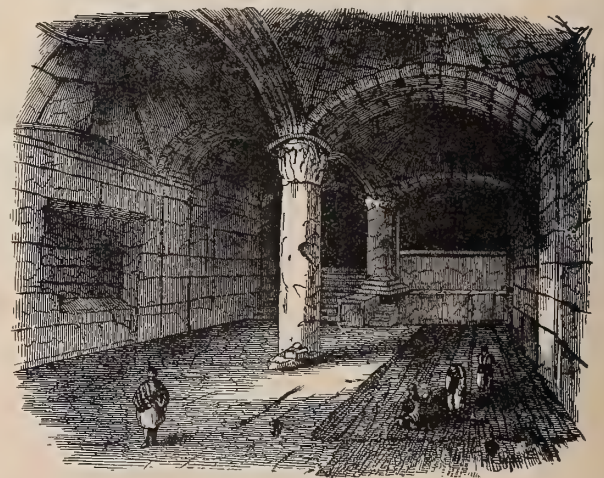
MOSQUE OF OMAR.

Mr. Catherwood has given an interesting account of the exploration of Mount Moriah, upon which anciently stood the Temple and Castle of Antonia. "The Mosque of Omar occupies the middle space, nearly between the southern and northern walls; not so, however, in respect to its position between the eastern and the western walls, being exactly one-third, or three hundred and twenty feet nearer the western than the eastern wall, which would allow of deeper porticos facing the Mount of Olives. Under the dome rises the remarkable rock called el-Sakharah. It is irregular in its form, and measures about sixty feet in one direction and fifty in the other. It projects about five feet above the marble pavement, and the pavement of the mosque is twelve feet above the general enclosure, making this rock rise seventeen above the ground, whereas I cannot help thinking that it once formed the foundation of the Holy of Holies of Solomon's Temple. I consider it not improbable that the great platform on which the mosque stands, five hundred feet on each side, may indicate the position of the inner court, which surrounded the Holy of Holies. To recapitulate. I consider it likely that the present area

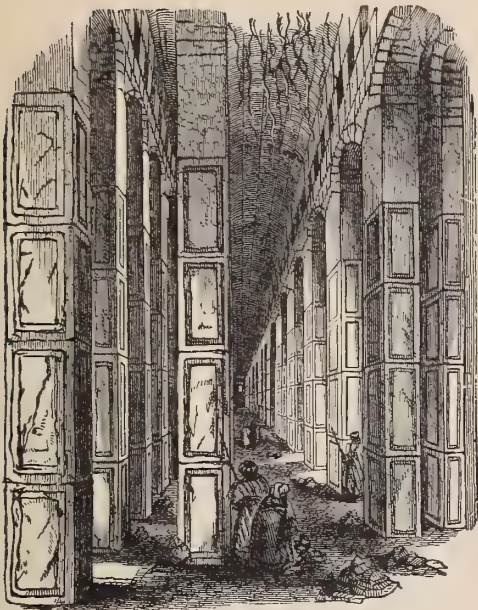
corresponds very nearly with the ancient one: that the fortress and tower of Antonia stood entirely without the present enclosure, that the Mosque of Omar occupies the position of the Holy of Holies of Solomon's Temple, and that the Nagara Sakhara was the foundation rock on which it stood; that the arches at the southeast angle, built evidently to make that part of the area level with the rest, are probably of the time of Herod, as I do not suppose arches were in use in the time of Solomon, however far back the mere invention of the arch may go.

"The springing stones of the arch at the southwest angle, and the Golden Gate, and that under el-Aksa, are probably of the same period. The space of ground between the Via Dolorosa and the area being five hundred and fifty feet long by one hundred at its western, and one hundred and sixty at its eastern extremity, appears amply large enough for the fortress of Antonia."

Josephus states that Antonia, which was originally built by the Maccabees and rebuilt



SUBSTRUCTIONS OF EL-AKSA.



SUBSTRUCTION SUSTAINING HARAM-ES-SHERIF.

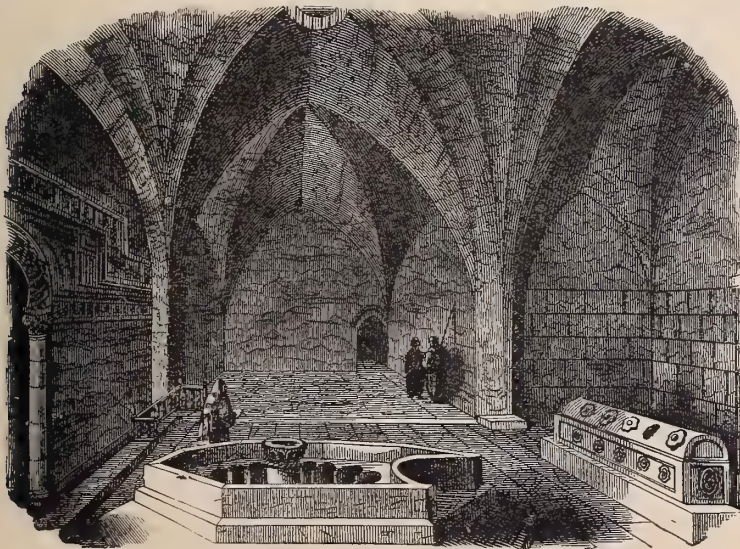
by Herod the Great with great splendor, seemed a city as having every thing necessary within itself, while in magnificence it resembled a palace. Its southeast tower was seventy cubits high, and overlooked the Temple area, with which the fortress was connected by two stairways. From this "castle" the chief



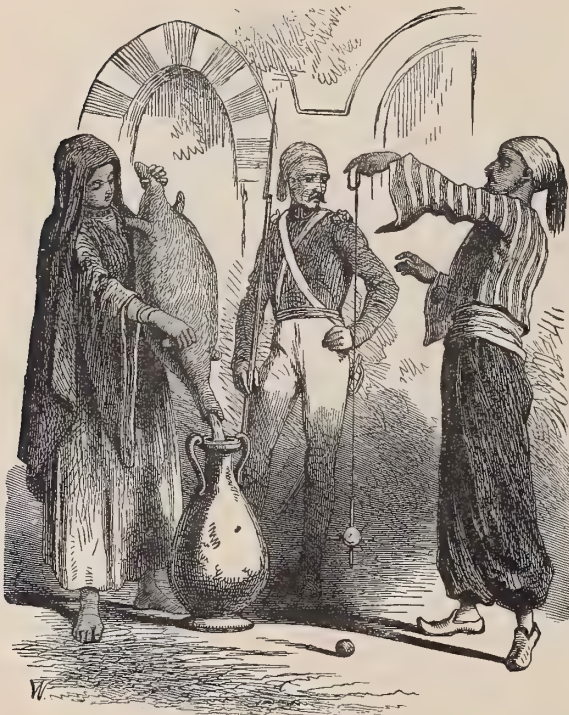
TRIPLE GATE UNDER MESJID EL-AKSA.

Roman captain descended to rescue Paul when assaulted in the Temple by Jews; and it was upon these stairs that the Apostle spoke his defence to his countrymen in the Hebrew tongue. Acts xxi. xxii.

At the southeast corner of the Haram are rock galleries or vaults erected on lofty columns, owing to the great declination of the hill. The length from east to west is three hundred and nineteen feet; from north to south varying between two hundred and forty-seven and one hundred and eighty-six feet. These possess the peculiar features of Jewish architecture, and Dr. Barclay terms them "Solomon's Stables." The same explorer also ascribes the triple-gate piers under El-Aksa to Solomon or his immediate successors, though the vaults are apparently more modern. "Large roots of olive-trees have found their way through the northern portion of some of the vaults, where they are but a short distance above the floor; and slender radical filaments several yards



MEKHEMAH—TURKISH COUNCIL CHAMBER.



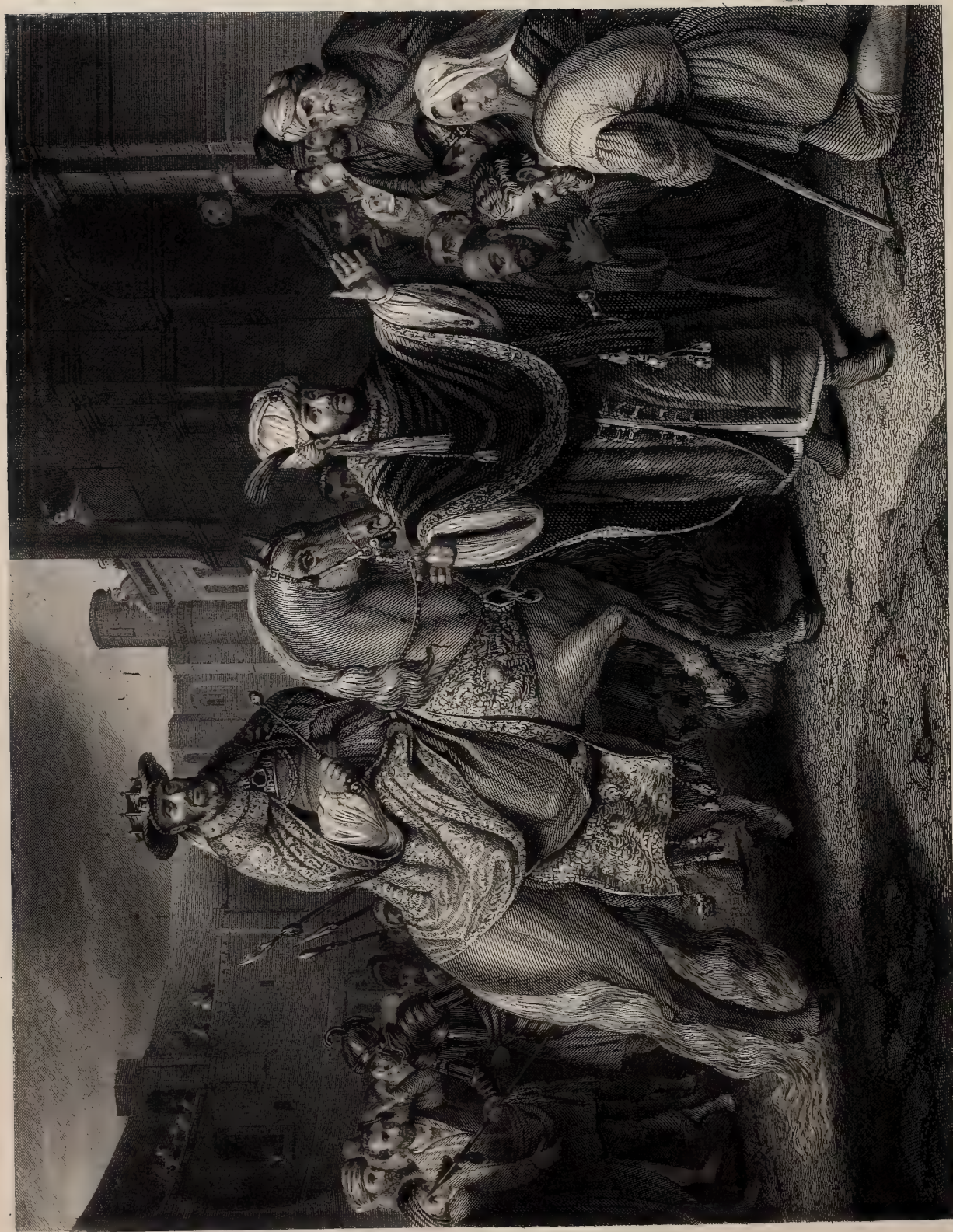
STREET SCENE IN JERUSALEM.

in length are gracefully pendant from many parts of the vaulted ceiling. This is also a favorite haunt for owls, hawks, and ravens.

Close by the Wailing Place of the Jews is

the Mekhemeh, or council chamber of the Turkish Divan, where the congress of Jerusalem deliberates. This probably occupies the identical site of the council house or chamber of the Jewish Sanhedrim, which was connected with the western wall of the Temple by an intervening portico, or by actual junction. According to the Talmud, it was built upon piers or arches, probably to elevate it above the Temple area.

The lack of ordinary comforts in modern Jerusalem is clearly illustrated in the statement of an American resident: "There is not in all Jerusalem a single fire-place, and perhaps not half-a-dozen chimneys, even to the bakeries and soap factories. A few stoves, however, have been introduced among a few Frank families residing there, as consuls, missionaries, etc. But the cooking and warming of the natives is almost exclusively done by means of a few pieces of charcoal burnt in a pile of ashes, in a little furnace made of clay and straw, about the capacity of two gallons." Its present population numbers about twelve thousand, of whom two-fifths are Mohammedans, and the remainder Jews and Christians in equal proportions.



THE JUDGMENT OF MORDECAI.
Isaiah 6. vi.

TRIUMPH OF MORDECAI.

FROM "PROVIDENCE AS UNFOLDED IN THE BOOK OF ESTHER."

BY

ALEXANDER CARSON, LL.D.

IN the history of providential interposition there is nothing more wonderful than the process that led to the exaltation of Mordecai. He had discovered a conspiracy against the life of the king. But why was he not rewarded immediately on the discovery? why was he so long neglected or forgotten by the king? The smallest services to majesty usually meet an immediate and a magnificent retribution. Why was the greatest service that could be rendered to man overlooked till it was entirely forgotten? Is the saving of the life of a sovereign of so little estimation? Are absolute monarchs wont to disregard the saviors of their lives? Shall such profusion of royal bounty be showered on the head of Haman, while Mordecai remains unrewarded? What can account for this strange conduct? One thing can account for it, and nothing but this can be alleged as a sufficient cause. The thing was overruled by Providence for the fulfilment of the Divine purposes. God not only works his will through the actions of all men, but their very abstaining from action is employed by him for the same purpose. Had Mordecai been suitably rewarded at the time of his service, there would have been no opportunity for the wickedness of Haman and the danger of Mordecai to be so wonderfully manifested. Had Mordecai been already advanced, Haman would not have sought his ruin. But by the delay Haman is insulted; Mordecai is brought to the brink of ruin, from the wrath of the haughty favorite. Who is so blind as not to see the hand of God in this?

But if the reward of Mordecai at the time of his service would have been unsuitable to God's

design, in manifesting the wickedness of Haman, and his own power in the defence of his people, to have delayed it for a single day longer would have been ruin to the unbending Jew. His immediate death is planned by his enemies, and the next day would have seen him hanged on a gallows fifty cubits high. Haman was to ask the life of his enemy from the king, and to ask it was to obtain it. "Then said Zeresh his wife and all his friends unto him, Let a gallows be made of fifty cubits high, and to-morrow speak thou unto the king, that Mordecai may be hanged thereon; then go thou in merrily with the king unto the banquet. And the thing pleased Haman; and he caused the gallows to be made." Mordecai, what miracle shall deliver thee now? Shall God speak from heaven, or destroy thine enemies with his thunder? shall the earth open, and swallow them up that seek thy life? Shall the angels of the Lord carry thee away, and hide thee from thy pursuers? No! thy God will save thee by his providence, in a way suitable to the rest of his conduct manifested in this book. Death hovers over thy head, but he shall not strike thee; the wings of Providence shall overshadow thee, and turn aside the dart: thou shalt have both life and glory, without a miracle. But if thou wast neglected at the time of so eminent service, what probability is there that thou shalt now be thought of? What friend of thine shall thy God send the king to remind him that he owes thee his life? who shall put him in mind of his obligation at this critical moment? Another day, and thou art a dead man! But thy God is not asleep, nor unmindful of thee

in the time of danger. What is it that he cannot make the minister of his mercy to his servants? A remarkable interposition of his providence shall bring thee into notice this very night. Though thou hast no friend to speak for thee, thy God shall cause the thoughts of the king to roam in the paths where he shall find thy claims displayed. Even in the unseasonable hour of night the memorial of thy good deed shall come before him. The king lies down, but he cannot sleep; nor shall he sleep till he hears of Mordecai. "On that night could not the king sleep; and he commanded to bring the book of records of the chronicles; and they were read before the king. And it was found written, that Mordecai had told of Bigthana and Teresh, two of the king's chamberlains, the keepers of the door, who sought to lay hands on the king Ahasuerus. And the king said, What honor and dignity hath been done to Mordecai for this? Then said the king's servants that ministered unto him, There is nothing done for him." Astonishing! "*On that night!*" O gentle sleep, why didst thou forsake the king's couch on that critical night? There is, indeed, nothing strange to find, thee leaving the bed of state and fluttering with thy downy wings over the sooty cribs in the cottages of hardy industry. But why did thy caprice choose to leave the couch of majesty in the critical moment? Didst thou not act as the minister of heaven? Sleep, it was God drove thee on that night from the bed of Ahasuerus.

Let us here learn to trace the hand of God in the most trivial events. There is nothing fortuitous—nothing without God. Who would think of ascribing to God so seemingly unimportant a matter? Yet this link is essential in the chain of the wonderful providences by which the Ruler of the world executed his plan on this memorable occasion. Take this away, and the whole chain is useless. Another night would have seen Mordecai on the gallows or in the grave. This fact teaches us that there is nothing really casual as to God, even in a restless night of a human creature. How wonderful is the providence of Jehovah! how minute, how amazingly diversified, are its operations! The eye of the Lord beholdeth, and his wisdom

directeth, all the events with respect to all the creatures in the universe. This would be too much trouble, and too mean an employment, for the God of the philosophers. But the God of the Scriptures not only created all things at first, and established laws by which he governs them, but he continually worketh in his providence. It is in him we live, and move, and have our being. It is by his immediate power that creation is sustained in existence, that every function of animal life is performed, and that every motion in the universe is effected. The blindness and enmity of the mind of man wish to put him at a distance, and to consider him no further the governor of the world than as the author of the general laws of Nature, according to which all events take place. But the Bible brings God before us in all things that occur. Of the innumerable insects that inhabit a blade of grass, there is not one whose vital functions are not carried on by the power of God. To him the lion roars for his prey, and he feedeth the ravens. He ever works without weariness. Epicurus removed his gods to a distance from the earth, that they might feast without disturbance from the tumults of men. He gave them a luxurious ease far above the clouds, and did not interrupt their festivities with the government of the world. And infidel philosophy, in modern times, does nearly the same, under the name of Christianity, by ascribing to God only what it calls a general providence. This is not the God of the Bible. The Christian may recognize his God as shining in the sun, breathing in the air, and living in all life. His immediate power is as necessary to sustain all things in existence, and to effect every change in their state, as it was to create them at first. His providence is as necessary for the care of a microscopic insect as for regulating the motions of a solar system.

Why, then, O monarch of the East, didst thou sleep forsake thee on that memorable night? When it fled, why didst thou not pursue it, and with thy instruments of music force it back to thy royal chamber? Call thy minstrels, and woo it with softest sounds of sweetest melody; lure it to thy couch with the voice of song. Come forth, ye

harmonious choirs! raise your most enchanting airs, and lull your monarch in repose. Tell me, ye wise men of the world, why nothing could amuse the king at this time but the chronicles of his kingdom. Is this the usual requiem of an Eastern monarch? Is a dry register of facts a likely expedient to hush the restless thoughts and induce the gentler influences of sleep? Tell me, Ahasuerus, why that thought passeth across thy mind at this time? Where shall I find its origin? Out of a million of millions of thoughts this appears the least likely to strike thee at such a time. Thou art silent, O monarch! of this thou knowest no more than the bed on which thou dost lie. It came, but whence it came thou knowest as little as thou dost of the birthplace of the wind. And why didst thou yield to it when it came? What made thy free will prefer to indulge this thought? Was not the thought thine own? Was not compliance with its suggestion thine own action? Of this it is impossible for thee to doubt. How, then, can this thy thought be ascribed to God? In what mysterious sense can this action be the appointment of God? All is light, yet all is mystery. The facts are as certain and as obvious as the mind of man can wish, yet to adjust their boundaries is as impossible as to draw a line between the colors of the rainbow. The most obvious truths may be incomprehensible to man. This thought, and the action which was its result, are the king's, yet they are the instruments through which the Almighty Ruler of the world performs his purpose. Take these away, and you destroy the whole chain of providence exhibited in the Book of Esther. But even when the book of the chronicles comes are there not a thousand chances that the suitable part may not turn up? What directed the reader to the proper place? In so extensive a subject as the annals of the Persian empire what probability is there that the reader will happen on the few lines that record the service of Mordecai? He might have read till morning without touching this subject. What finger guided him to the story? Is it not more likely that the curiosity of the king would prompt him to hear some of the transactions of former reigns?

This was the hour for the deliverance and exaltation of Mordecai, and it was the finger of God that pointed to the record of his service. Every step we advance in this wonderful history we see a display of an overruling Providence. The Book of Esther is a book of wonders, without a miracle.

The king hears the record of the conspiracy, and inquires about the reward of his services. He takes it for granted that he must have received a suitable recompense in honor and dignity, but finds that he is yet unrewarded. Strange! very strange! inexplicably strange! But God's design is clear. The Divine plan required that Mordecai's exaltation should be delayed till now. But it shall be delayed no longer. God's providence requires that at this very moment Mordecai shall be raised, for Haman is at the door to demand his life. Keep Mordecai's services another hour unknown to the king, and the servant of God is given into the hand of his enemy. How injudiciously are royal favors often conferred! The man who deserved of the king more than any subject in his empire is neglected, while that worthless minion, Haman, rose almost to royal honors.

There is something worthy of admiration in the conduct of Mordecai during the time of his being neglected after his important service. We find no unbecoming intrusion on the notice of majesty, no cringing at the knees of Haman and his minions of a court to forward his claim to preferment. Yet, when honors come, they are received without any affection of stoical indifference; he appears in the splendor of royalty, and becomes greater and greater in the Persian empire. Unlike an Aristides or a Diogenes, he spurns not the favor of the king, nor returns a rude reply to the kindness of majesty. A Christian ought never to show himself lower than an heir of heaven, but to affect a disregard to all worldly comfort is the affectation of philosophic pride.

While in Mordecai we find something to blame, we may find in him much more to praise. God accepted him as his servant, though he was ignorant of some points of duty. In him we find the

strongest faith in the Divine protection and the most heroic devotedness to the cause of God and his people. Should not this be a lesson to us all? and while we faithfully bear our testimony against errors of every kind, let us be willing to acknowledge the servants of God in all the various denominations where they are to be found. We have all our own errors; and, though this ought not to induce us to look on error as innocent, it ought to keep us from despising the weakest of the people of God. Is it not a most surprising thing that any Christian can find a difficulty in recognizing those whom God has recognized and sealed with his Holy Spirit?

At the critical moment of the king's inquiries about Mordecai, Haman had come into the outward court to solicit for his immediate execution. Mark the Lord of providence in every step! Had not the king been kept from sleep—had not the book of records been called for his amusement—had not the account of the conspiracy turned up to the reader—Mordecai would now have been given into the hand of his enemy.

Mark the providence of God also in having Haman at hand, that by his mouth the honors of Mordecai might be awarded, and that by his instrumentality they might be conferred! Why did the king think of referring the reward of Mordecai to another? Why did he not himself determine the dignities to be conferred on his preserver? Or, if he refers to another, why does he not immediately leave the matter to those now about him? why does he ask who is in the court? why was Haman there at this moment? why was he the only one that waited so early on the king? why did Ahasuerus put the question in such a manner as to conceal the object of the royal favor? why does the king, instead of plainly naming Mordecai, use the periphrasis, "The man whom the king delights to honor"? Why did this form of the question allow Haman to suppose that he was himself the happy man for whom the honours were intended? At this time the king knew nothing of the designs of Haman, and had no design to ensnare him. Every circumstance here is wonderfully providential. From

this we see that God can make the greatest enemies of his people the means of advancing their interests. Whom, then, ought the Christian to fear but God?

Behold the retributive justice of God in the death of Haman! One of the chamberlains, who probably had seen it when he went to call him to the feast, mentioned the gallows that Haman had prepared in his house to hang Mordecai. "The king said, Hang him thereon."

But we are not yet done with the wonders of Providence in this affair. Even with all the good intentions of the king, how can the Jews be preserved? The first decree could not be revoked: how, then, could a handful of Jews, scattered over all the provinces of the empire, stand up against their enemies in all nations? Although they had the royal license to defend themselves and destroy their adversaries, how could one small nation, so widely dispersed, escape destruction when impunity invited the assault and instigated malice? Their escape is secured by the awe inspired into the nations by the elevation of Mordecai. The God who so often filled the hearts of the most numerous armies with the dread of his people, few in number, now filled the nations of the Persian empire with the fear of them. "The Jews gathered themselves together in their cities throughout all the provinces of the king Ahasuerus, to lay hand on such as sought their hurt; and no man could withstand them: *for the fear of them fell upon all people.* And all the rulers of the provinces, and the lieutenants, and the deputies, and officers of the king, helped the Jews; because the *fear of Mordecai fell upon them.* For Mordecai was great in the king's house, and his fame went out throughout the provinces: for this man Mordecai waxed greater and greater. Thus the Jews smote all their enemies with the stroke of the sword, and slaughter, and destruction, and did what they would unto those that hated them." Fear not the malice of your enemies, ye children of the Most High. Your God can deliver you out of their hands. Lift up your heads, Christians, for your redemption draweth nigh. Ye shall yet "have light, and gladness, and joy, and honor."

LIVES OF THE PRIMITIVE CHRISTIANS.

SAINT PETER.

CHAP. I.

Account of the Life of Saint Peter, prior to his Call to the Apostleship of the blessed Jesus.

SAINT PETER was born at Bethsaida, a city of Galilee, situate on the banks of the lake of Gennesaret, called also the sea of Galilee, from its being situated in that country; and the lake of Tiberias, from that city being built on its banks. The particular time of this great Apostle's birth cannot be known; the Evangelists, and other writers among the primitive Christians, having been silent with regard to this matter. It is, however, presumed, that he was at least ten years older than his Master; the circumstances of his being married, and in a settled course of life, when he first became a follower of the great Messiah, and that authority and respect which the gravity of his person procured him among the rest of the Apostles, are thought sufficiently to declare this conjecture to be just.

As he was a descendant of Abraham, he was circumcised according to the rites of the Mo-
saic law, and called by his parents Simon or Simeon, a name common at that time among the Jews. But after his becoming a disciple of the blessed Jesus, the additional title of Cephas was conferred upon him by his Master,

to denote the firmness of his faith; the word Cephas, in the Syriac, the common language of the Jews at that time, signifying a Stone or Rock; and thence he is called in Greek, *Petros*, and by us Peter, which implies the same thing.

With regard to the parents of St. Peter, the Evangelists have also been silent, except in telling us that his father's name was Jonas, who was highly honoured by our blessed Saviour, who chose two of his sons, Andrew and Peter, to be his Apostles, and preachers of the glad tidings of salvation to the children of men.



ANCIENT LANDING NET.

St. Peter, in his youth, was brought up to the trade of fishing, on the lake of Bethsaida, famous for different kinds of fish, which excelled all others in the fineness of their taste.

Here he followed the trade of fishing, but afterwards removed to Capernaum, where he settled: for we find he had a house there when

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our Saviour began his public ministry, and there he paid tribute. Nicephorus tells us, that Helen, the mother of Constantine, erected a beautiful church over the ruins of St. Peter's house, in honour of that Apostle.

Capernaum was as well situated as Bethsaida for carrying on his trade, standing at the influx of the Jordan into the sea of Galilee, and where he might, with equal advantage, reap the fruits of an honest and industrious diligence. The business of Peter was both mean and toilsome; it exposed him to all the injuries of the weather, the tempestuousness of the sea, and the darkness and horror of the night, and all to acquire a mean livelihood for himself and family. But meanness of worldly degree is no obstacle to the favour of God; nay, if we review the state of Christianity, from its rise to the present period, we shall find that its friends and votaries consist rather of persons of humble and lowly stations of life, than of the great, the dignified, and the opulent.

And herein are manifested the wise and admirable methods used by Divine Providence, in making choice of such mean and unlikely instruments, in planting and propagating the Christian religion in the world. Men who were destitute of the advantages of education, and brought up to the meanest employments, were chosen to confound the wise, and overturn the learning of the great. Such were the persons whom the Almighty sent to propagate the religion of his Son; to silence the wise, the scribe, and the disputer of this world, and to make foolish the wisdom of the earth. For though the Jews required a sign, and the Greeks sought after wisdom; though the preaching of a crucified Saviour made no impression on the former, and wisdom became of little avail to the latter; yet by this preaching God was pleased to save them that believed, and in the event

made it appear, that *the foolishness of God is wiser than men, and the weakness of God is stronger than men.* That so the honour of all might redound to himself, *that no flesh should glory in his presence, but he that glorieth should glory in the Lord.*

CHAP. II.

The manner by which Peter arrived to the Knowledge of the Blessed Jesus, and of his Call to the Discipleship.

SACRED history has not ascertained of what sect the Apostle was. We know indeed that his brother Andrew was a follower of John the Baptist, that preacher of repentance; and it is very unlikely that he, who was ready to carry his brother the early tidings of the Messiah, that the *Sun of Righteousness* was already risen in those parts, should not be equally solicitous to bring him under the discipline and influence of John the Baptist, the day-star which appeared to usher in the glorious advent of the Son of God. Besides, Peter's great readiness and curiosity, at the first news of Christ's appearing, to come to him and converse with him, shows that his expectation had been awakened, and some glimmering rays of hope conveyed to him, by the preaching and ministry of John, who was *the voice of one crying in the wilderness, Prepare the way of the Lord, make his paths straight.*

He became acquainted with the immaculate Lamb of God in the following manner: The blessed Jesus having spent thirty years in the solitude of a private life, had lately been baptized by John in Jordan, and there owned, by the solemn attestation of Heaven, to be the Son of God: whereupon he was immediately led into the wilderness, and there for forty days maintained a powerful contest with the devil. But having conquered this great enemy

of mankind, he returned to *the place beyond Jordan*, where John was baptizing his disciples, and endeavouring to answer the Jews, who had sent a deputation to him to inquire concerning this new Messiah that appeared among them. To satisfy these curious inquirers of Israel, John faithfully related every thing he knew concerning him, gave him the greatest character, and soon after pointed him out to his disciples; upon which two of them presently followed the great Redeemer of mankind, one of whom was Andrew, Simon's brother.

Nor did he conceal the joyful discovery he had made; for early in the morning he hastened to acquaint his brother Simon that he had found the Messiah. It is not enough to be happy alone; grace is a communicative principle, that, like the circles in the water, delights to multiply itself, and to diffuse its influences all around, especially on those whom nature has placed nearest to us. I have, said he with rapture to his brother, found that eminent Person so long and signally foretold by the prophets, and whom all the devout and pious among the sons of Jacob so earnestly expected.

Simon, who was one of those who waited for the redemption of Israel, ravished with the joyful news, and impatient of delay, presently followed his brother to the place; and on his arrival, our blessed Saviour immediately gave him a proof of his divinity; saluting him at first sight by his name, and telling him both who he was, his name and kindred, and what title should soon be conferred upon him.

But whether these two sons of Jonas constantly attended in person from that time on the great Redeemer of mankind, and became his disciples, the sacred history is silent. It is, however, probable that they stayed with him some time, till they were instructed in

the first rudiments of his doctrines; and then, by the leave of their great and benevolent Master, returned to their families, and to their callings: for it is reasonable to suppose, that the blessed Jesus was not at this time willing to awaken the jealousy of the rulers of Israel, and the suspicion of the Romans, by a numerous retinue; and, therefore, dismissed his disciples, and, among the rest, Andrew and Peter, who returned to their trade of fishing on the lake, and where our blessed Redeemer afterwards found them. But some think that they continued with Christ from the time that they were first called to be his disciples, as hearers of all the doctrines which he preached, and witnesses of all his miracles.

The holy Jesus had now more than a year entered on his public ministry, going into every part of the country to seek opportunities of doing good to the children of men; so that by the constancy of his preaching, and the reputation of his miracles, his fame was spread throughout all Judea; and multitudes of people flocked to him from all parts to hear his doctrines, and be spectators of his mighty works.

But, to avoid this prodigious throng of people, our great Redeemer often retired to some solitary place, to indulge the privacies of contemplation. In one of these retreats, on the banks of the sea of Galilee, the multitude found him out, and ran to him from the city. Our Saviour, therefore, to avoid the crowd, stepped into a fishing-boat which lay near shore, and belonged to Simon Peter, who, together with his companions, were on shore drying their nets, after an unsuccessful night spent in toil and labour. The blessed Jesus, who might have commanded, was pleased to entreat Peter, who now returned to his boat, to thrust off a little from the land, that he might instruct the people, who were gathering in prodigious crowds on the borders of the lake.

Peter gladly complied with the request of his Master, who delivered his heavenly doctrine to the people on the shore. As soon as he had ended his discourse, he resolved to seal it by a miracle, that the people might be persuaded he was a *teacher come from God*. Accordingly he ordered Simon to row farther from the shore, and cast his net into the sea. To which Simon answered, That they had laboured the preceding night, and had taken nothing; and if they could not then succeed, there were little hopes of it now, as the day was far less proper for fishing than the night. But as his Master was pleased to command, he would obey; and, accordingly, he let down his net; when, to the astonishment both of him, and his companions, so great a multitude of fishes were inclosed, that they were obliged to call their partners to their assistance. Amazed at this miraculous draught of fishes, Simon Peter, in an ecstasy of admiration, blended with awe and humility, fell prostrate at his Master's feet, acknowledging himself a vile and sinful person, and thinking himself unworthy of being admitted into the presence of a person so immediately sent from God. But the compassionate Son of the Most High kindly removed his fears; telling him that this miracle was wrought to confirm his faith, and indicate to him that the Almighty had appointed a more noble employment for him, that of **saving the souls** of the children of men.

From this time Peter and his companions became the inseparable and constant disciples of the great Messiah, living under the rules of his discipline and instructions. Soon after, our blessed Saviour returned to Capernaum with his disciples, where they found the mother-in-law of Peter dangerously ill of a fever. But the compassionate Jesus, who never omitted any opportunity of doing good to the human race, rebuked the disease, and taking her by the hand, restored her in a

moment to her former health; demonstrating at once his power and willingness to relieve the sons and daughters of affliction.

CHAP. III.

Peculiar Transactions of this Apostle, from the Time of his being chosen to his blessed Master's entering the City of Jerusalem.

THE blessed Jesus having entered upon his important mission, thought proper to select some particular persons from among his followers, to be constant witnesses of his miracles and doctrine, and who, after his departure, might be intrusted with the care of building his church, and planting that religion in the world, for which he himself left the mansions of heaven, and put on the vail of mortality. In order to this, he withdrew privately, in the evening, to a solitary mountain, where he spent the night in solemn addresses to his Almighty Father, for rendering the great work he was going to undertake prosperous and successful.

The next day, early in the morning, the disciples came to him, out of whom he made choice of twelve to be his Apostles, and the attendants on his person.

These he afterwards invested with the power of working miracles, and sent them into different parts of Judea, in order to carry on with more rapidity the great work which he himself had so happily begun.

All the Evangelists, in their enumeration of these Apostles, constantly place St. Peter first. But we must not, on that account, suppose that St. Peter was invested with any personal prerogative above his brethren: none of them ever intimated any such thing; and St.



THE TRIBUTE MONEY.

Paul says expressly, that he himself was not inferior to the very chiefest Apostle.

Soon after this election, the blessed Jesus, attended by Peter, and the two sons of Zebedee, followed Jairus, a ruler of the synagogue, to his house, in order to restore his daughter, an only child, who lay at the point of death; but before their arrival, a messenger reached them with the news that the damsel was dead, and, therefore, it was unnecessary for our Saviour to give himself any farther trouble. But our blessed Lord bid the ruler not despair; for, if he believed, his daughter should yet be restored to her former health. And, accordingly, on his arrival, he took the maid by the hand, and, with the power of a word, recalled her fleeting spirit, which had quitted its earthly tabernacle, and restored her again to life and health.

We have no farther account of St. Peter in particular, till the night after our Saviour's miraculously feeding the multitude in the wilderness. Jesus had ordered his disciples to take ship, and pass over to the other side, while he sent the multitude away. But a violent storm arising, they were in great danger of their lives; when their great Master came unto them, walking on the surface of the boisterous billows, with the same ease as if it had been dry ground.

At his approach the disciples were greatly terrified, supposing they had seen a spirit. But their compassionate Master soon dispelled their fears, by telling them it was he himself, and, therefore, they had no reason to be terrified.

Peter, who was always remarkable for bold resolutions, desired his Master to give him leave to come to him on the water; and on obtaining permission, he left the ship, and walked on the sea, to meet his Saviour. But

when he heard the deep roar around him, and saw the waves increase, he began to be afraid; and as his faith declined, his body sunk in the water; so that in the greatest agony he called for assistance to him who was able to save. Nor was his cry in vain; the compassionate Redeemer of mankind stretched out his hand, and again placed him on the surface of the water, with this gentle reproof, *O thou of little faith, wherefore didst thou doubt?* And no sooner was the blessed Jesus and his disciple entered into the ship, than the winds ceased, the waves subsided, and the ship was at the land whither they were going.

A miracle of this kind could not fail of astonishing the disciples, and convincing them of the divinity of his mission. Accordingly they drew near and worshipped him, with this confession, *Of a truth thou art the Son of God.*

The next day our blessed Saviour entered the synagogue of Capernaum; and, from the miracle of the loaves, took occasion to discourse concerning himself, the true manna, and the *bread which came down from heaven*; opening to them the more sublime and spiritual mysteries of the Gospel; on which great part of the audience, who expected he was going to erect a temporal kingdom, and re-establish the throne of David in Jerusalem, offended at his representing his dominion as entirely spiritual, departed from him, and came no more to hear his discourses. Jesus, on beholding this defection, turned himself towards his disciples, and asked them, *Whether they also would go away?* To which Peter replied, *Lord, whither shall we go? thou hast the words of eternal life. To whom should we apply for life and salvation? thou art the way, the truth, and the life.*

The inhabitants of Judea, who beheld with astonishment the miracles wrought by the blessed Jesus, had formed many conjectures

concerning him. Our great Redeemer was not ignorant of this; but being willing to hear what account his disciples would give of the various opinions of the people, asked them what the world said concerning him? To which they replied, That some took him for John the Baptist, risen from the dead; some thought him to be Elias, and others Jeremiah, or one of the old prophets. He asked them, what they themselves thought of him? To which Peter, in the name of the rest, answered, *Thou art the Christ, the Son of the living God, unointed and set apart by the Most High, to be the great King, Priest, and Prophet, of Israel.*

This full and comprehensive declaration of Peter, satisfied the inquiry of our blessed Saviour, who answered, *Blessed art thou, Simon Bar-Jonah; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.* That is, this faith which thou hast now confessed is not human, or built upon the testimony of man, but upon that knowledge which I was sent from God to reveal unto the world; therefore I say also unto thee, *that thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it.* As thy name signifies a rock, so shalt thou prove firm, solid, and immoveable, in building my church, which shall be so firmly established by thy care and diligence, upon that faith thou hast now professed, that all the assaults of men and devils shall not be able to destroy it.

The disciples had no idea that their Master was to suffer death for the sins of the world. On the contrary, they considered him as immortal, having imbibed the opinion of the Scribes and Pharisees, *that Christ abideth for ever*; so that when the blessed Jesus told them of the sufferings he must undergo at Jerusalem, what affronts and indignities he must suffer, and be at last put to death, with all the

acts of torture and disgrace, by the sentence of the Jewish Sanhedrim, Peter, who could not endure the thought of his Master's suffering even the least punishment, much less those cruelties he had mentioned, and at last death itself, interrupted him very unseasonably, and said, *Be it far from thee, Lord; this shall not be unto thee.* He considered these sufferings as inconsistent with the character of the great Messiah, whom he expected would restore the splendour of the throne of David his father, and reduce all the kingdoms of the earth to his obedience. But our blessed Saviour, who came down from heaven to give his life a ransom for the sins of the world, and who valued the redemption of mankind infinitely more than his own ease and safety, highly resented this speech of St. Peter, and, accordingly, returned this sharp reproof: *Get thee behind me, Satan: thou art an offence to me.* Thy pernicious counsel, in seeking to oppose the design for which I purposely left the courts of heaven, is offensive; and thou savourest not the things that be of God, but those that be of men.

Some time after, the great Redeemer of the souls of men, being to receive a specimen of his future glorification, took with him three of his most intimate Apostles, Peter and the two sons of Zebedee, and went up into a very high mountain; and while they were employed in earnest addresses to the Almighty, he was transfigured before them, darting such lustre from his face, as exceeded the meridian rays of the sun in brightness; and such beams of light issued from his garments, as exceeded the light of the clearest day; an evident and sensible representation of that state, when *thou shalt walk in white robes, and shine as the sun in the kingdom of thy Father.* During this heavenly scene, the great prophets Moses and Elias appeared in all the brightness and majesty of a glorified state, familiarly conversing with him, and discoursing of the death

and sufferings he was shortly to undergo, and his ascension to the heavenly regions of bliss and happiness.

In the mean time Peter and the two Apostles were fallen asleep; but on their awaking were strangely surprised to see the Lord surrounded with so much glory, and those two great persons conversing with him. They, however, remained silent, till those visitants from the courts of heaven were going to depart, when Peter, in rapture and ecstasy of mind, addressed himself to his Master, declaring their infinite pleasure and delight in being favoured with this glorious spectacle; and desired his leave to erect three tabernacles, one for him, one for Moses, and one for Elias. But while he was speaking, a bright cloud overshadowed these two great prophets, and a voice came from it, uttering these remarkable words: *This is my beloved Son, in whom I am well pleased: hear ye him.* On which the Apostles were seized with the utmost consternation, and fell upon their faces to the ground; but Jesus touching them, bid them dismiss their fears, and look up with confidence. They immediately obeyed, but saw their Master only.

After this heavenly scene, our blessed Lord travelled through Galilee; and at his return to Capernaum, the tax-gatherers came to Peter, and asked him whether his Master was not obliged to pay tribute? When our blessed Saviour was informed of this demand, rather than give offence, he wrought a miracle to pay it. Our great Redeemer was now going, for the last time, to Jerusalem; and he ordered two of his disciples, probably Peter and John, to fetch him an ass, that he might enter into the city on it, as had been foretold. The disciples obeyed their Master, and brought the ass to Jesus, who being mounted thereon, entered the city amidst the hosannas of a numerous multitude, with palm-branches in their hands, proclaiming at once both the

majesty of a Prince, and the triumph of a Saviour.

CHAP. IV.

Life of St. Peter, from the Time of the Celebration of the last Passover to the Crucifixion of the great Redeemer.

THE blessed Jesus proceeded from Jerusalem to Bethany, from whence he sent two of his disciples, Peter and John, to make preparations for his celebrating the passover.



PEASANT WOMEN OF THE EAST.

Every thing being ready, our blessed Saviour and his Apostles entered the house, and sat down to table. But their great Master, who often taught them by example as well as precept, arose from his seat, laid aside his upper garment, took the towel, and pouring

water into a basin, began to wash his disciples' feet, to teach them humility and charity by his own example. But on his coming to Peter, he would by no means admit his Master to perform so mean and condescending an office. What! the Son of God stoop to wash the feet of a sinful mortal! A thought which shocked the Apostle, who strenuously declared, *Thou shalt never wash my feet!*

But the blessed Jesus told him, that if he washed him not, he could have no part with him; intimating, that this action was mystical, and signified the remission of sins, and the purifying virtue of the Spirit of the Most High, to be poured upon all true Christians. This answer sufficiently removed the scruples of Peter, who cried out, *Lord, not my feet only, but also my hands and my head.* Wash me in every part, rather than let me lose my portion in thee.

The blessed Jesus, having set this pattern of humility, began to reflect on his approaching sufferings, and on the person who should betray him into the hands of wicked and cruel men, telling them, that not a stranger or an enemy, but one of his friends, one of his Apostles, and even one of them who sat at the table with him, would betray him.

This declaration exceedingly affected them all in general, and Peter in particular, who made signs to St. John, to ask him particularly who it was? Jesus complied with this request, and gave them to understand that it was Judas Iscariot.

Our great Redeemer now began the institution of his Supper, that great and solemn institution, which he resolved to leave behind him, to be constantly celebrated in his church, as a standing monument of his love in dying for mankind; telling them, at the same time, that he himself was now going to

leave them, and that *whither he went, they could not come.*

Peter, not well understanding what he meant, asked him whither he was going? To which our great Redeemer replied, That he was going to the place whither he could not now, but should hereafter, follow him; intimating the martyrdom he was to suffer for his Master's religion. Peter answered, That he was ready now to follow him, even if it required him to lay down his life. This confident presumption was not at all agreeable to the blessed Jesus, who told him he had promised great things, but would be so far from performing them, that before *the cock crew*, he would deny him thrice.

Supper being now ended, they sung an hymn, and departed to the mount of Olives; where Jesus again put them in mind how greatly the things he was going to suffer would offend them. To which Peter replied, that *though all men should be offended because of him, yet he himself would never be offended.* How far will an indiscreet zeal and affection transport even a well-meaning man into vanity and presumption! Peter questions the fidelity of others, but never doubts his own; though his Lord had just before reproofed him for his self-sufficiency. This confidence of Peter inspired the rest of the Apostles with courage; so that they declared their constant and unshaken adherence to their Master.

They now repaired to the garden of Gethsemane; and leaving the rest of the Apostles near the entrance, our blessed Saviour, taking with him Peter, James, and John, retired into the most solitary part of the garden, to enter on the preparatory scene of the great tragedy that was now approaching.

Here the blessed Jesus laboured under the bitterest agony that ever human nature suf-

ferred, during which he prayed with the utmost fervency to his father, *offering up prayers and supplications, with strong crying and tears, and his sweat was as it were great drops of blood falling to the ground.*

While our blessed Redeemer was thus interceding with the Almighty, his three disciples were fallen asleep, though he had made three several visits to them; and calling to Peter, asked him if he could not watch one hour with him? Advising them all to watch and pray, that they might not enter into temptation; adding, *The spirit indeed is willing, but the flesh is weak.*

What incomparable sweetness, what generous candour, did the Redeemer of mankind display on this occasion! He passed the most charitable censure upon an action, which malice and ill-nature would have painted in colours as black as the shades of darkness.

The disciples were drowned in a profound security, and were buried in a deep sleep; and though repeatedly awaked and informed of the approaching tragedy, they little regarded the admonitions, as if nothing but ease and softness engaged their thoughts; an action which seemed to imply the most amazing ingratitude, and the highest disregard for their Lord and Master.

But he, who was compassion itself, would not impute it to their want of affection, or disregard for his safety; he considered it merely as the effect of their infirmities, and made an excuse for them when they could make none for themselves; teaching us the useful lesson of putting the most favourable construction on the actions of others; and to imitate the bee, and not the adder, by sucking honey, instead of poison, from the various transactions of human life.

While he was discoursing with them, a band of soldiers, from the chief priests and elders, preceded by the traitor Judas, to conduct and direct them, rushed into the garden, and seized the great High Priest of our profession. Peter, whose ungovernable zeal would admit of no restraint, drew his sword, and, without the least order from his Master, struck at one of the persons who seemed to be remarkably busy in binding Jesus, and cut off his right ear. This wild and unwarrantable zeal was very offensive to his Master, who rebuked Peter, and entreated the patience of the soldiers while he miraculously healed the wound.

But now the fidelity of the Apostles, which they had urged with so much confidence, was put to the trial. They saw their Master in the hands of a rude and inconsiderate band of men; and, therefore, should have exerted their power to release him, or at least to have been the companions of his sufferings, and endeavoured, by every kind, endearing action, to have lessened his grief! But, alas; instead of assisting or comforting their great Master, they forsook him and fled.

The soldiers, after binding Jesus, led him away, and delivered him to the chief priests and elders, who carried him from one tribunal to another, first to Annas, and then to Caiaphas, where the Jewish Sanhedrim were assembled, in order to try and condemn him.

In the mean time Peter, who had followed the other disciples in their flight, recovered his spirits, and, being encouraged by his companion St. John, returned to seek his Master. Seeing him as he was led to the high-priest's hall, he followed at a distance to know the event; but on his coming to the door, was refused admittance, till one of the disciples, who was acquainted there, came out, and prevailed upon the servant who kept the door to let him in.

Peter being admitted, repaired to the fire burning in the middle of the hall, round which the officers and servants were standing; where, being observed by the maid-servant who let him in, she charged him with being one of Christ's disciples; but Peter publicly denied the charge, declaring that he did not know him, and presently withdrew into the porch, where being secluded from the people, the reflection of his mind awakened his conscience into a quick sense of his duty, and the promise he had a few hours before made to his Master. But, alas! human nature, when left to itself, is remarkably frail and inconstant. This Peter sufficiently experienced; for while he continued in the porch, another maid met him, and charged him with being one of the followers of Jesus of Nazareth, which Peter firmly denied, and, the better to gain belief, ratified it with an oath.

About an hour after this, the servant of the high-priest, he whose ear Peter had cut off, charged him with being a disciple of Christ, and that he himself had seen him in the garden with him; adding, that his very speech sufficiently proved that he was a Galilean. Peter, however, still denied the fact; and added to his sin, by ratifying it not only with an oath, but a solemn curse and execration, that *he was not the person*, and that *he knew not the man*. But no sooner had he uttered this denial (which was the third time) than *the cock crew*; at which his Master turned about, and earnestly looked upon him in a manner that pierced him to the heart, and brought to his remembrance what his Saviour had more than once foretold, namely, that he would basely and shamefully deny him. Peter was now no longer able to contain his sorrow; he flew from the palace of the high-priest, and *wept bitterly*, passionately bewailing his folly, and the aggravations of his sins.

The fall of St. Peter should convince us of

the frailty of men, and effectually subdue those vain confidences which are apt to rise in our hearts, from our own supposed strength and firmness. For, as this great disciple fell in so scandalous a manner, who shall hereafter dare to depend upon the highest degree of knowledge, when one so wise, so perfectly satisfied of the truth of the Christian doctrine, was, after the fullest convictions of his own conscience, so weak and frail, as to deny and abjure his Lord, who instructed and bought him even at the price of his own blood? Who shall presume upon his best resolutions, when he, who declared so firm a purpose of adhering to Jesus, did within a few hours peremptorily and solemnly disown that very person, for whose sake he was lately ready and disposed to lay down his life?

We ought, therefore, on all occasions, to pray for, and rely on, the divine assistance, which can alone enable us to stand in a day of trial. There is, indeed, no reason to doubt that St. Peter at that time spoke the very sense of his soul; that he had an honest and sincere heart, was steadfastly determined, and, as he thought, able to perform what, with so much piety and affection, he intended and professed. But his blame was, that he did not consider the infirmities of human nature, promising, in the warmth of his zeal, more than he was able to perform. He relied on his own integrity, thinking good resolutions a sufficient defence against the most violent temptations. But when the assault was made, and danger, with her terrifying aspect, appeared, the event sufficiently proved, that how willing soever the spirit might be, yet the flesh was exceedingly frail and weak.

We have in St. Peter a warning for our instruction. The opinion of his own strength proved his ruin. So dangerous and fatal is it to lean to our own understandings; to be

wise, good, and safe, in our own conceit; when all our sufficiency, all our safety, is of God.

We should also, from his conduct, remember the wisdom and goodness of the Almighty, in causing the faults and infirmities of his saints to be recorded in the holy scriptures, and the use we ought to make of their failings and temptations. Their eminent perseverance in the cause of Christ, and their as eminent repentance where they did amiss, are written as a seasonable warning, and exhibit an instance of humiliation to all future ages, by letting us to see, that men are but men, subject to blemishes and imperfections; and that the highest and purest state, without continued aid, is no security from danger. This should make us very tender how we judge and despise our brethren, whose faults, however severely we may censure them, might probably have been our own, had we been in their circumstances; *for let him that thinketh he standeth, take heed lest he fall.*

We should not then promise ourselves such safety and freedom from temptations, in any circumstances of life, as to think we are incapable of committing the blackest crimes, should the Almighty withdraw his grace, and leave us to ourselves.

And as their failings admonish, so they should also comfort us, by demonstrating that God does not suddenly cast off his servants, when they have heinously offended him; that we ought not to despair, though our transgressions are great and many; for if we will return with true contrition of soul, we shall be kindly received, and freely pardoned. Those who fall with him should earnestly pray for that repentance which he had, *a repentance which was unto salvation, and needed not to be repented of.*

CHAP. V.

An Account of what befell this Apostle, from the Resurrection of his blessed Master, to his Ascension into Heaven.

IT is certain, from various circumstances, that Peter, after the crucifixion of his Lord and Master, stayed at Jerusalem, or at least in the neighbourhood; for when Mary Magdalene returned from the sepulchre, to inform the disciples that the stone was rolled away from the door, and the body not to be found, Peter and John set out immediately towards the garden. John, who was the younger, arrived at the sepulchre first, looked into it, but did not enter, either out of fear, or reverence to our Saviour. Peter came soon after, and resolutely went into the sepulchre, where he found the linen clothes lying together in one place, and the napkin that was about his head wrapped together in another; a sufficient indication that the body was not stolen away; for had that been the case, so much care and order would not have been observed in disposing of the linen clothes.

But Peter did not wait long in suspense, with regard to his great Lord and Master; for the same day Jesus appeared to him; and as he was the first of the disciples who had made a signal confession of the divinity of the Messiah's mission, so it was reasonable he should first of the Apostles see him after his resurrection: and, at the same time to convince him that the crime he had been guilty of, in denying him, was pardoned, and that he was come, like the good Samaritan, to pour oil into the wounded conscience.

Soon after the Apostles prepared to obey

the command of their great Master, of retiring into Galilee; and we find that Peter, Nathanael, the two sons of Zebedee, and two other disciples, returned to their old trade of fishing on the lake.

One morning early, as they were labouring at their employment, having spent the whole night to no purpose, they saw on the shore a grave person, who called to them, and asked them if they had any meat? To which they answered, No. Cast then, replied he, the net on the right side of the ship, and ye shall find. They followed his directions, and caught a prodigious number of large fish. Astonished at such remarkable success, the disciples looked one upon another for some time, till St. John told Peter, that the person on the shore was, doubtless, their great Lord and Master, whom the winds, the sea, and the inhabitants of the watery region, were ready to obey.

Peter no sooner heard the beloved disciple declare his opinion concerning the stranger, than his zeal took fire; and notwithstanding the coldness of the season, he girt on his fisher's coat, threw himself into the sea, and swam to shore: his impatience to be with his dear Lord and Master not suffering him to stay the few minutes necessary to bring the ship to land.

As soon as the disciples came on shore, they found a fire kindled, and fish laid upon it, either immediately created by the power of their divine Master, or which came ashore of its own accord, and offered itself to his hand. But notwithstanding there were fish already on the fire, he ordered them to bring of those they had now caught, and dress them for their repast, he himself eating with them; both to give them an instance of mutual love and friendship, and also to assure them of the

truth of his human nature, since he was risen from the dead.

When the repast was ended, our blessed Saviour addressed himself particularly to Peter, urging him to the utmost diligence in the care of souls; and because he knew that nothing but a sincere love to himself could support him under the troubles and dangers of so laborious and difficult an employment, he inquired of him, whether he loved him more than the rest of the Apostles? mildly reproving him for his over confident resolution. Peter, whom painful experience had taught humility, modestly answered, that none knew so well as himself the integrity of his affections. Thou knowest the hearts of all men; nothing is hid from thee, and, therefore, thou knowest that I love thee. The question was three several times repeated by our blessed Saviour, and as oftentimes answered by the Apostle; it being but just that he, who by a threefold denial had given so much reason to question his affection, should now, by a threefold confession, give more than common assurance of his sincere love to his Master: and to each of his confessions our great Redeemer added to this signal trial of his affection, *Feed my sheep*; instruct and teach them with the utmost care and the utmost tenderness.

The blessed Jesus having thus engaged Peter to a cheerful compliance with the dangers that might attend the discharge of his office, particularly intimated to him the sufferings that would attend him; telling him, that when he was young, he girt himself, lived at his pleasure, and went wherever his fancy directed him; but when he should reach the term of old age, he would stretch forth his hands, and another should gird and bind him, and lead him whither he had no desire to go; intimating, as the

Evangelist tells us, *by what death he should glorify God.*

Peter was well pleased to drink the bitter cup, and make his confession as public as his denial, provided all would be sufficient to prove the sincerity of his love. And seeing John following, he asked his great Master what should be *his* lot, and whether, he who had been the object of his Master's love in his life-time, should not have as honourable a death as he that had denied him? To which Jesus replied, It doth not concern thee to know how I shall dispose of events with regard to him. He shall see the destruction of the Jewish nation, and then go down to the chambers of the dust in peace.

Not long after our blessed Saviour appeared to his disciples at Jerusalem, to take his last farewell of them who had attended him during his public ministry among the sons of men. He led them out as far as Bethany, a small village on the Mount of Olives, where he briefly told them that they were the persons he had chosen to be the witnesses both of his death and resurrection; a testimony which they should publish in every part of the world. In order to which he would, after his ascension into heaven, pour out his Spirit upon them in an extraordinary manner, that they might be the better enabled to struggle with that violent rage and fury, with which the doctrine of the Gospel would be opposed by men and devils. Adding, that in the mean time they should return to Jerusalem, and there wait till those miraculous powers were given them from on high.

Having finished this discourse, he laid his hands upon them, and gave them his solemn benediction; during which he was taken from them, and received up into the regions of the heavenly Canaan. The Apostles, who beheld

their Master visibly ascend into heaven, were filled with a greater sense of his glory than they had ever been while he conversed with them familiarly on earth. And having performed their solemn adoration to him, they returned to Jerusalem with great joy, there to wait for the accomplishment of their great Master's promise. How sudden a change was now wrought in the minds of the Apostles! They who were lately overwhelmed with sorrow at the very mention of their Lord's departure from them, beheld him now with joy and triumph: they were fully satisfied of his glorious advancement to the right hand of Omnipotence, and of that peculiar care and providence which they were sure he would exercise over them, in pursuance of those great trusts he had committed to their care.

CHAP. VI.

Transactions of Peter, from the Ascension of his blessed Master, to the Dispersion of the Church of Jerusalem.

THE Apostles, though deprived of the personal presence of their dear Lord and Master, were indefatigable in fulfilling the commission they had received from him. The first object that engaged their attention, after their return to Jerusalem, was to fill up the vacancy in their number, lately made by the unhappy fall and apostacy of Judas. In order to this, they called together the church, and entered into *an upper room*; when Peter, as the most forward in the assembly, proposed to them the choice of a new Apostle.

He put them in mind that Judas, one of the disciples of their great and beloved Master, being influenced by his covetous and insatiable temper, had lately fallen from the honour of his place and ministry. That this was no more than what the prophet had long since foretold

should come to pass, and that the care of the church which had been committed to him, should devolve upon another; and, therefore, it was highly necessary that some person who had been familiarly conversant with the blessed Jesus from first to last, and, consequently, a competent witness both of his doctrine and miracles, his death, resurrection, and ascension, should be substituted in his room.



JEWISH COSTUMES.

This indeed was highly requisite; for as no witness is so valid and satisfactory as the testimony of an eye-witness, so the Apostles all along principally insisted on this, that they delivered nothing more to the world, concerning the great Redeemer of mankind, than what they themselves had seen and heard. As his rising from the dead was a principle likely to meet with the greatest opposition, and which

would be the most difficult tenet of the Gospel to be believed by the sons of men, they urged this great truth incessantly, declaring that they were *eye-witnesses of his resurrection*; that they had seen and felt him, eaten and familiarly conversed with him, after his return from the chambers of the grave. It was, therefore, highly requisite that such an Apostle should be chosen; and accordingly, two candidates were proposed; Joseph, called Barsabas, and Matthias, both qualified for the great and important office of the Apostleship. And having prayed that the divine Providence would immediately guide and direct them in their choice, they cast lots, and the lot fell upon Matthias, who was accordingly admitted into the number of the Apostles.

After filling up the vacancy in the Apostolic number, they employed their time in prayer and meditation till the feast of Pentecost; when the promise of their great Master in sending the Holy Ghost was fulfilled. The Christian assembly were met as usual, to perform the public services of their worship, when suddenly a sound, like that of a mighty wind, rushed in upon them, representing the powerful efficacy of that divine Spirit which was now to be communicated to them. After which there appeared small flames of fire, which, in the shape of cloven tongues, descended and sat upon the head of each of them, to denote that their enjoyment of this gift should be constant and perpetual; and not like the prophets of old, who were inspired only at some particular times and seasons.

Upon this they were all immediately filled with the Holy Ghost, which, in an instant, enabled them to speak fluently several languages they had never learned, and probably never heard.

The report of so sudden and strange an action was soon spread through every part of

Jerusalem, which at that time was full of Jewish proselytes, *devout men out of every nation under heaven ; Parthians, Medes, Elamites, the dwellers in Mesopotamia and Judea, Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt, the parts of Libya and Cyrene*, from Rome, from Crete, and from Arabia. These no sooner heard of this miraculous effusion of the Holy Spirit, than they flocked in prodigious numbers to the Christian assembly, where they were amazed to hear these Galileans speaking to them in their own native languages, so various and so very different from one another. And it could not fail of exceedingly increasing the wonder, to reflect on the meanness of the speakers, who were neither assisted by genius, polished by education, nor improved by use and custom. The disciples were destitute of all these assistances ; their parts were mean, their education trifling, and their experience in speaking before great assemblies, nothing. Yet now these persons spoke boldly, and with the greatest propriety, in various languages. Nor were their discourses filled with idle stories, or the follies of a luxuriant fancy. No ; they expatiated on the great and admirable works of Omnipotence, and the mysteries of the Gospel, which human apprehension could never discover.

This surprising transaction had different effects on the minds of the people ; some attributing it to the effect of a miracle, and others to the power and strength of *new wine*. Upon which the Apostles all stood up, and Peter, in the name of the rest, undertook to confute this injurious calumny.

He told them that this scandalous slander proceeded from the spirit of malice and falsehood ; that their censure was as uncharitable as it was unjust ; that it was early in the morning, and, therefore, not a time for drinking, especially on a day set apart for devotion ; that these extraordinary and miraculous effects

were but the accomplishment of an ancient prophecy, which the Almighty had expressly declared should be fulfilled in the times of the Messiah ; that Jesus of Nazareth had evidently proved himself to be that great prophet, the Son of the Most High, by many unquestionable miracles, of which they themselves had been eye-witnesses ; and though by the permission of Omnipotence, who was pleased by this means to bring about the redemption of mankind, they had wickedly crucified and slain him, yet God had raised him from the dead ; nor was it consistent with the justice and goodness of the Almighty, especially those divine predictions made concerning him, that he should be confined in the chambers of the grave ; David having particularly foretold, that *his flesh should rest in hope ; that God would not leave his soul in hell, neither suffer his Holy One to see corruption ; but would make known to him the way of life*. That this prophecy could not relate to David himself, as he had, many ages since, been reduced to dust, and his flesh passed through the different stages of corruption, his tomb being yet visible among them, and from whence he was known never to return ; and, therefore, the prophecy must relate to Christ, having never been fulfilled in any but him, who both died and was risen again, whereof they were his witnesses. Nay, that he was not only risen from the dead, but ascended into the highest heaven, and, according to David's prediction, *sat down on the right hand of God, till he had made his enemies his footstool* ; which could not be primarily meant of David, as he never ascended bodily into heaven ; that, therefore, the whole house of Israel ought to believe, that this very Jesus, whom they had crucified, was the person whom God had appointed to be the Messiah, the founder of the Christian church, and the Saviour of the world.

This discourse, though the first that St. Peter ever made in public, deeply affected the

people, and every word, like a dagger, pierced them to the heart, so that they cried out, *Men and brethren, what shall we do?* To which Peter answered, The only way to obtain pardon for the many sins you have committed, and acquire the gift of the Holy Ghost, is to repent sincerely, and be baptized in the name of this crucified Saviour. Upon these terms the promises of the new covenant, ratified by the death of the Son of God, will belong to you and your children, and to all that sincerely believe and embrace the Gospel. He also used the most forcible and endearing expressions, to prevail on them to listen to the inviting calls of the Son of God, and by that means to save themselves from that unavoidable ruin and destruction, which would shortly fall on the heads of the wicked and headstrong generation of unbelieving Jews.

The effect of this discourse was equally wonderful and surprising; for great numbers of those, who before ridiculed the religion of Jesus, now acknowledged him for their Saviour, and flew to him for refuge from the impending storm; and St. Luke tells us, that there were that day added to the church no less than three thousand souls, who were all baptized, and received into the flock of the great Shepherd of Israel, the bishop of our souls. A quick and plentiful harvest indeed! *This was the Lord's doing, and it is marvellous in our eyes.*

Soon after this wonderful effusion of the Holy Spirit, Peter and John, going up to the temple about three in the afternoon, near the conclusion of one of the solemn hours of prayer, saw a poor impotent cripple, about forty years of age, who had been lame from his birth, lying at the *Beautiful gate of the temple*, and asking alms of those who entered the sacred edifice. This miserable object moved their compassion; and Peter, beholding him with attention, said, The riches of this world, the

silver and gold so highly coveted by the sons of men, are not in my power to bestow; but the Lord hath given me the power of restoring life and health, and I am ready to assist thee.

Then taking the man by the hand, he commanded him in the name of *Jesus of Nazareth, to rise up and walk*. Immediately the nerves and sinews were strengthened, and the several parts of the diseased members performed their natural functions. Upon which the man accompanied them into the temple, walking, leaping, and praising God.

So strange and extraordinary a cure filled the minds of the people with admiration, and their curiosity drew them round the Apostle, to view the man who had performed it. Peter, seeing the multitude gathering round them, took the opportunity of speaking to them in the following manner: "Men and brethren, this remarkable cure should not excite your admiration of us, as if we had performed it by our own power. It was wrought in the name of Jesus of Nazareth, our crucified Master, by the power of that very Christ, that holy and just person, whom you yourselves denied, and delivered to Pilate, nay, and preferred a murderer before him, when the governor was desirous of letting him go.

"But though ye have put him to death, yet we are witnesses that he is risen again from the dead, and that he is ascended into heaven, where he will remain till the great and tremendous day of general restitution. This, I know, was done by you and your rulers through ignorance, not being thoroughly convinced of the greatness and divinity of his person; an ignorance by which the great and righteous designs of Omnipotence were brought about, and the prophecies concerning the person and sufferings of the Messiah, delivered by Moses, Samuel, and all the prophets *since the world began*, have been accomplished. But now it is

high time to repent and turn to God, that your crying sins may be forgiven; that when the Messiah shall appear, to execute judgment upon the Jewish nation, it may be a time of comfort to you, as it will be of vengeance and destruction to others. You should remember, that you are the peculiar persons to whom the blessings and the promises primarily belonged, and to whom the Almighty first sent his Son, that he might shower on you his blessings, by *turning you away from your iniquities.*"

While Peter was speaking to the people in one part of the temple, John was, in all probability, doing the same in the other; and the success plainly indicated how powerful the preaching of the Apostles was; five thousand persons embracing the doctrines of the Gospel, and acknowledging the crucified Jesus for their Lord and Saviour.

Such amazing success could not fail of exciting the attention and envy of the rulers of Israel. Accordingly, the priests and Sadducees repaired to the Roman magistrate and intimated to him, that, in all probability, this concourse of the people would prove the cause of a tumult and insurrection. Upon this information, the captain of the temple seized on the Apostles, and cast them into prison.

The next day they were carried before the Jewish Sanhedrim; and being asked by what power and authority they had done this, Peter boldly answered, "Be it known unto you, and to all the descendants of Jacob, that this miracle was wrought wholly in the name of Jesus of Nazareth, whom ye yourselves have crucified and slain, and whom the Almighty hath raised again from the dead. This is the stone which you builders refused, and which is become the head of the corner. Nor is there any other way by which you, or any of the sons of men, can be saved, but by this crucified Saviour."

The boldness of the Apostle was admired by all, even by the court of the Sanhedrim. And it should be remembered, that these very judges were the persons who had so lately condemned the blessed Jesus himself, and had no other way of colouring their proceedings, than by a second act of cruelty; that the Apostles did not charge them with the crime of crucifying the Son of God in secret, but in the open court of judicature, and in the hearing of all the people

The court, after beholding them with a kind of astonishment, remembered that they had seen them with Jesus of Nazareth, and, therefore, ordered them to withdraw, while they debated among themselves what was proper to be done. It was impossible to deny the miracle; for it was performed before all the people, and the person on whom it was wrought was no stranger in Jerusalem. They, therefore, resolved to charge them strictly not to preach any more in the name of Jesus. Accordingly, they were again called in, and acquainted with this resolution of the council. To which the Apostles answered, That as they had received a commission from heaven to declare to all nations what they had seen and heard, it was certainly their duty *to obey God rather than man.*

This was a fair appeal to the consciences of their very judges; but these rulers of Israel, instead of being satisfied with it, would, in all probability, have proceeded to greater violence, had not the people's veneration for the Apostles checked their malice; so that all they dared to do, was to enforce their menaces, and dismiss them.

When the Apostles were returned to their brethren, they informed them of the treatment they had met with from the Jewish magistrates. Upon which they all joined in prayer to the Almighty, for an extraordinary supply of cour-

age, and assistance, to enable them to execute their commission in these perilous times, and plant the religion of their crucified Saviour. Nor were their prayers offered in vain; for before they had concluded their fervent addresses to the throne of grace, the house was again shaken as on the day of Pentecost, and they were instantly replenished with fresh measures of the Holy Ghost; and notwithstanding all the threatenings of the Jewish rulers, found themselves enabled to preach the Gospel of their great and beloved Master with more boldness than ever.

The labours of the Apostles were crowned with abundant success, and it seems that such was the aversion of the inveterate Jews to those who became converts to the faith of Christ, that they were deprived of business in their respective callings; for we find that the professors of the religion of the holy Jesus sold their effects, and brought the money to the Apostles, that they might deposit it in one common treasury, and from thence supply the several exigencies of the church.

But hypocrisy was not unknown among the professors of religion, even in those primitive times. Ananias and his wife Sapphira, having embraced the doctrines of the Gospel, pretended to follow the free and generous spirit of others, by consecrating and devoting their estate to the honour of God, and the necessities of the church. Accordingly they sold their possessions, and brought part of the money, and laid it at the Apostles' feet; hoping to deceive them, though guided by the Spirit of Omnipotence. But Peter, at his first coming in, asked Ananias how he could suffer Satan to fill his heart with such enormous wickedness, as to think to *deceive the Holy Ghost*. That before it was sold, it was wholly in his own power, and afterwards the money entirely at his own disposal; so that his action was capable of no other interpretation, than that

he had not only abused and injured man, but mocked the Almighty himself, who he must know was privy to his most secret thoughts.

The Apostle had no sooner finished, than Ananias, to the great surprise of all that were present, fell down dead, by a stroke from heaven.

Not long after his wife came in, whom Peter reproved in the same manner he had done her husband, adding, that she should immediately end her life in the same awful manner: upon which she was smitten by the hand of Omnipotence, and fell down dead; sharing with her husband in the punishment, as she had before in the heinous crime. This remarkable instance of severity filled all the converts with fear and trembling, and prevented, in a great measure, that hypocrisy and dissimulation, by which others might flatter themselves to deceive the church.

But such instances of severity were very extraordinary; the power of the Apostles was generally exerted in works of mercy and beneficence towards the sons and daughters of affliction. They cured all kinds of diseases, and cast out devils; so that they brought the sick into the streets, and laid them upon beds and couches, that the shadow at least of Peter, as he passed by, might cover some of them; well knowing a single touch or word, from either of the Apostles, was sufficient to remove the most inveterate diseases.

Such astonishing miracles could not fail of contributing to the propagation of the Gospel, and to convince the world that the Apostles were far more considerable persons than they at first took them to be; and that poverty and meanness may be blended with true worth and genuine greatness. How small and insignificant is the power and dignity of all earthly monarchs, when compared to the glory of this

Apostle! and how contemptible were the triumphs of a Pompey and a Caesar, when placed in competition with the greatness and majesty of St. Peter, who converted the world from idolatry and the worship of devils, and withdrew the vail of ignorance from the understandings of the human race; not by the power of armies, nor the insinuating artifices of pomp and grandeur, but by faith in the power of his Saviour.

But the stupendous works of the Apostles, and the growing numbers of the church, alarmed the rulers of Israel; who seized the Apostles, and cast them into prison. Their power, however, was limited, like the drop of a bucket to the ocean, when opposed to the almighty arm of the great Jehovah. The prison doors, though fastened with the utmost caution, opened of themselves at the approach of a messenger from the courts of heaven; who commanded the Apostles to leave the dungeon, repair to the temple, and preach the glad tidings of the Gospel to the people.

The officers, returning in the morning, found the prison doors shut and guarded, but the prisoners were gone. This remarkable circumstance greatly alarmed them, and they repaired to the council to acquaint them with what had happened. The rulers were astonished at the news; but hearing that the Apostles were preaching in the temple, they sent an officer to bring them, without the least violence to their persons, before the Sanhedrim. Their order was soon obeyed, and the disciples of Jesus placed before the same court that had so lately condemned their Master.

The Apostles being thus brought before the Sanhedrim, the high-priest asked them how they dared to propagate a doctrine they had so strictly charged them not to preach? To which Peter, in the name of the rest, replied, "We certainly ought to obey God rather than

man. And though you have so barbarously and contumeliously treated the Saviour of the world, yet God hath raised him up to be a Prince and a Saviour, to give both repentance and remission of sins. And of these things we are witnesses, and so is also the Holy Spirit, whom God hath given to all them that obey him."

This answer, delivered with remarkable boldness, exasperated the council, and they began to consult how they might destroy them. But Gamaliel, a grave and learned counsellor, after commanding the Apostles to withdraw, desired them to proceed with caution in an affair of this nature; reminding them, that several persons had already raised parties, and drawn great numbers of partisans after them; but that every one of them had miscarried, and all their designs were rendered abortive, without the interposition of that court; that they would, therefore, do well to let the Apostles alone; for if their doctrines and designs were of human invention, they would come to nothing; but if they were of God, all their power and policy would be of no effect, and experience would too soon convince them, that they had themselves opposed the counsels of the Most High.

This prudent and rational advice had the desired success; the council were satisfied; and after commanding the Apostles to be scourged, they strictly charged them to preach no more in the name of Jesus, and set them at liberty.

By this charge had little effect on the disciples of the blessed Jesus; they returned home in triumph, rejoicing that they were thought worthy to suffer in so righteous a cause, and to undergo shame and reproach for so kind and so powerful a Master. Nor could all the opposition of men, blended with the malice of the powers of darkness, discourage them from performing their duty to the Almighty, or

lessen their zeal for preaching, both in public and private, the doctrines of the Gospel.

CHAP. VII.

Concluding Scenes of St. Peter's Life.

THE Christian doctrine had been propagated hitherto without much violence or opposition, in Jerusalem; but now a storm commenced with the death of the proto-martyr Stephen, nor did it end but with the dispersion of the disciples; by which means the glad tidings of the Gospel, which had till now been confined to Judea, were preached to the Gentile world, an ancient prophecy fulfilled, which says, *Out of Sion shall go forth the law, and the word of the Lord from Jerusalem.* Thus does the Almighty bring good out of evil, and cause the malicious intentions of the wicked to rebound to his praise.

Among the dispersed followers of the blessed Jesus, Philip the deacon retired to Samaria, where he preached the Gospel, and confirmed his doctrine by many miraculous cures and casting out devils. In this city was one Simon, who, by magic art and diabolical sorceries, was beheld with admiration by the people; and some considered him as *the great power of God*, a name he blasphemously gave himself, pretending to be the first and chief Deity, or what every nation considered as the supreme God.

This wicked mortal, hearing the sermons of Philip, and beholding the miracles wrought by him, became a professed convert to the religion of Jesus, and was baptized with the others who had embraced the principles of the Christian doctrine.

The Apostles who continued at Jerusalem were soon informed of this remarkable success

of Philip's ministry in Samaria, and thought it necessary to send him assistance. Accordingly Peter and John were deputed to this infant church; who having prayed, and laid their hands on the new converts, they received the Holy Ghost.

Such miraculous gifts astonished the magician; and, desirous of obtaining the same privilege, he offered the disciples money to invest him with this power, that on whomsoever he laid his hand, they might receive the Holy Ghost. But Peter, who perceived the insincerity of his heart, rejected his offer with scorn and detestation. *Thy money, said the great Apostle, perish with thee.* And as thy heart is full of hypocrisy and deceit, thou canst have no share nor portion in so great a privilege. Thou wouldst do well to repent of so monstrous a crime, and sincerely apply thyself to seek the Almighty, that the thoughts of thy heart may be forgiven thee; for I perceive that thy temper and disposition of mind is still vicious and corrupt, that thou art yet bound by the chains of iniquity, and in a state displeasing to the Almighty, and dangerous to thyself.

Simon was terrified at this speech of St. Peter: his conscience flew in his face, and he prayed the Apostles to make intercession for him to the throne of grace, that the Almighty might pardon his sin, and not inflict on him these heavy judgments.

The Apostles did not stay any longer in Samaria than was necessary to confirm the new converts in the faith they had embraced, and to preach the glad tidings of salvation in the adjacent villages; after which they returned to Jerusalem, to assist the rest of the disciples with their power.

The storm, though violent, being at length blown over, the church enjoyed a time of calm.

ness and security: during which St. Peter went to visit the churches lately planted in those parts by the disciples whom the persecution had dispersed. And at his arrival at Lydda, he miraculously healed Æneas, who had been afflicted with the palsy, and confined to his bed eight years; but on Peter's bidding him arise, in the name of Jesus, he was immediately restored to perfect health. Nor was the success of this miracle confined to Æneas and his family, the fame of it was blazed through all the neighbouring country, and many believed in the doctrine of the Son of God. It was even known at Joppa, a sea-port town about six miles from Lydda; and the brethren immediately sent for Peter, on the following melancholy occasion. Tabitha, whose Greek name was Dorcas, a woman venerable for her piety and extensive charity, was lately dead, to the great loss of mankind, who loved genuine benevolence, especially the poor and afflicted, who were supported by her charity.

At Peter's arrival he found her dressed for funeral solemnity, and surrounded by mournful widows, who showed the coats and garments wherewith she had clothed them, the monuments of her liberality. But Peter put them all out, and kneeling down, prayed with the utmost fervency; then turning to the body, he commanded her to arise; and taking her by the hand, presented her in perfect health to her friends and others, who were assembled to pay their last duties to so good a woman. This miracle confirmed those who had newly embraced the doctrine of Jesus, and converted many more to the faith. After which he staid a considerable time at Joppa, lodging in the house of one Simon a tanner.

During his abode in this city, one day, when he was offering up his prayers to the Almighty, he found himself hungry, and called for meat; but while it was dressing for him, he fell into

a trance, wherein was presented to him a large sheet let down from heaven, containing all sorts of creatures, clean and unclean; and, at the same time a voice said to him, *Arise, Peter, kill and eat.* But the Apostle, as yet tenacious of the rites and institutions of the Mosaic law, answered, That his conscience refused to comply, having never eaten any thing that was common or unclean. To which the voice replied, That it was unjust to consider that as common which God had cleansed. This was done thrice; after which the vessel was again drawn up into heaven, and the vision disappeared.

By this symbolical representation, St. Peter was given to understand, that the Almighty was now going to send him on a new embassy, which the Spirit at the same time commanded him to undertake. While he was still wondering with himself what the event would prove, three messengers knocked at the gate, inquiring for him; and from them he received the following account: That Cornelius, a Roman, captain of a band of Italian soldiers at Cesarea, a person of great benevolence, and one who had been long a proselyte, had, by an immediate command from God, sent for him.

The next day Peter, accompanied with some of the brethren, went with the messengers, and the day after arrived at Cesarea. Cornelius having information of his coming, had summoned his friends and kindred to Cesarea; and at the Apostle's entering the house, fell at his feet, a method of address frequent in the eastern countries. But Peter, who considered that honour as due only to the Almighty, lifted him up, and declared to the company the reason of his coming, saying, he had lately learned that there was no respect of persons with God.

When the Apostle had ended his speech, Cornelius, at his request, related the particu-

lar reason for his sending for him. Four days ago, said this Roman officer, being conversant in the duties of fasting and prayer, an angel from the court of heaven appeared to me, declaring that my prayers and alms were come up as a memorial before the throne of the Most High; and, at the same time ordered me to send to Joppa for one Simon Peter, who lodged in the house of a tanner near the seaside, who would give me farther information in the mysteries of salvation. Accordingly, I made no hesitation to obey the heavenly messenger; I sent immediately for thee; and now thou art come, and we are met together to hear what instructions thou hast to communicate.

The relation of the Roman centurion astonished the Apostle; but he was soon convinced that God had broken down the partition wall, and no longer maintained a peculiar kindness for the sons of Jacob; that it was not the nation, but the religion, not the external quality of the man, but the internal temper of the mind, that recommended the human race to the favour of Omnipotence; that the devout and pious, the righteous and the good men, whatever part of the earth they may inhabit, are the favourites of heaven; that God as highly respects a just and virtuous man in the barren wastes of Scythia, as on the mountain of Sion; that the reconciling and making peace between God and man by Jesus Christ, was the doctrine published by the prophets of old; and that God had now anointed and consecrated Jesus of Nazareth with divine powers, in the exercise whereof he went about doing good to the children of men; that they had seen all he had done among the Jews, whom though they had slain and crucified, yet that God had raised him again the third day, and had openly showed him to his Apostles and followers, whom he had chosen to be his peculiar witnesses, and whom he had accordingly permitted to eat and drink with him after his

resurrection, commanding them to preach the Gospel to all mankind, and to testify, that he was the person whom God had ordained to be the great Judge of the world; and that all the prophets with one consent bore witness of him: and that this Jesus is he, in whose name whosoever believes, would certainly receive remission of sins.

While Peter was thus preaching to them, the Holy Ghost fell upon the greatest part of his hearers, enabling them to speak several languages, and in them to magnify the great Creator of the sons of men. At this the Jews, who accompanied Peter, marvelled exceedingly, to see that the gifts of the Holy Ghost were poured upon the Gentiles; and Peter seeing this, told the company that he knew no reason why these persons should not be baptized, as they had received the Holy Ghost as well as the Jews: and, accordingly, he gave orders that they should be baptized; and to confirm them in the holy faith they had embraced, he staid with them some time.

This action of St. Peter was considered in various lights by the brethren at Jerusalem, who being but lately converted to the Christian faith, were much attached to the religious ceremonies of the Mosaic institution, and, therefore, most of them severely charged Peter, at his return, as being too familiar with the Gentiles. How powerful is the prejudice of education!

The Jews had for many ages conceived an inveterate opposition against the Gentiles, considering them as persons hated by the Almighty, who had chosen *them* for his peculiar people. The law of Moses, indeed, enjoined them to be kind to their own nation, in preference to all others; and the rites and institutions of their religion, and the peculiar form of their government, rendered them very different from the inhabitants of other countries: a sep-

aration which, in after ages, they contracted into a much narrower compass. They were also tenaciously proud of their external privileges, in being the descendants of their progenitor Abraham, and, therefore, looked upon the rest of the world as reprobates; proudly refusing to hold any conversation with them, and even to show them the common kindnesses of humanity.

It is, therefore, no wonder that they were highly displeased with St. Peter; nor would he have been able to have defended his conduct in a satisfactory manner, had he not been charged with a peculiar commission from the Almighty for extending the privileges of the Gospel to the Gentile world. But he had no sooner informed them that the grace of the Gospel was not confined to any particular nation or people, nor to ranks or degrees among men, than they immediately changed their displeasure against him into thanks to the beneficent Father of the human race, who had *granted to the Gentiles also repentance unto life*.

Peter, after having finished his visitation to the newly planted churches, returned to Jerusalem, and was indefatigable in instructing the converts to the religion of Jesus, and preaching the glad tidings of salvation to the descendants of Jacob. But he did not long continue in this pleasing course: Herod Agrippa, in order to ingratiate himself into the favour of the Jews, put the Apostle James to death; and finding the action was highly acceptable to that stiff-necked people, he resolved to extend his cruelty to Peter, and accordingly cast him into prison. But the churches were incessant in their prayers to God for his safety; and what have mortals to fear, when guarded by the hand of Omnipotence? Herod was persuaded he should soon accomplish his intention, and sacrifice Peter to the insatiable cruelty of the Jews.

But the night before his intended execution, a messenger from the court of heaven visited the gloomy horrors of the dungeon, where he found Peter asleep between his keepers. The angel raised him up, took off his chains, and ordered him to gird on his garments, and follow him. Peter obeyed, and having passed through the first and second watch, they came to the iron gate leading to the city, which opened to them of its own accord. The angel also accompanied him through one of the streets, and then departed from him; on which Peter came to himself, and perceived that it was no vision; but that his great and beloved Master had really sent a messenger from above, and released him from prison. He, therefore, repaired to the house of Mary, where many pious persons were assembled, and offering up their prayers to the throne of grace for his safety. On his knocking at the door, a maid who came to let him in, knowing his voice, ran back to tell them that Peter was at the door; which they at first considered as the effect of fancy; but the damsel continuing to affirm that it was really true, they concluded it was his angel, or some messenger sent from the court of heaven. But, on opening the door, they were convinced of their mistake, finding that it was really Peter himself who briefly told them how he was delivered, and desiring them to inform his brethren of his being set at liberty, retired to another place.

In the morning the officers came from Herod to the prison, with orders to bring Peter out to the people, who were gathered together to behold his execution. But when they came to the prison, the keepers informed them that the Apostle had made his escape; which so exasperated Herod, that he commanded those who were entrusted with the care of the prisoner, to be put to death.

Some time after this miraculous deliverance



EASTERN GATE.

of St. Peter, a controversy arose between the Jewish and Gentile converts, with regard to the observation of the Mosaic law; a dispute which gave great uneasiness to many persons; the Jews zealously contending, that it was absolutely necessary to salvation to be circumcised, and observe the precepts of the ceremonial law, as well as those of the Gospel. To

compose this difference, it was thought to summon a general council of the Apostles and brethren to meet at Jerusalem. This was accordingly done, and the case thoroughly debated. At last Peter stood up, and declared that God having chosen him, out of all the Apostles, to be the first preacher of the Gospel among the Gentiles, God, who was best able to judge of the hearts of men, had borne witness to them, that they were accepted of him, by giving them his Holy Spirit as well as he had done the Jews; and, consequently, that there was no difference between them. They could not, therefore, place the Jewish yoke, which neither they nor their fathers were able to bear, upon the necks of the disciples, without tempting and provoking the Almighty, who had given sufficient reasons to believe that the Gentiles, as well as the Jews, would be saved by the grace of the Gospel.

This declaration of St. Peter convinced the church, and it was unanimously decreed, that no other burden than the strict observance of a few particular

precepts, equally convenient to the Jew and Gentile, should be imposed on them. And the decision was drawn up in a synodical epistle, and sent to the several churches, for allaying the heats and controversies this dispute had occasioned.

Soon after this council, Peter left Jerusalem,

and went down to Antioch; where, using the liberty given him by the Gospel, he freely ate and conversed with the Gentile proselytes, considering them now as *fellow-citizens with the saints, and of the household of God*. This he had been taught by the vision of the sheet let down from heaven; this had been lately decreed at Jerusalem; this he had before practised with regard to Cornelius and his family, and justified the action to the satisfaction of his accusers; and this he had freely and innocently done at Antioch, till some of the Jewish brethren coming thither, he, for fear of offending them, withdrew himself from the Gentiles, as if it had been unlawful for him to hold conversation with uncircumcised persons; notwithstanding he knew, and was fully satisfied, that our blessed Saviour had broken down the wall of partition between the Jew and Gentile.

By thus acting against the light of his own mind and judgment, he condemned what he had approved, and destroyed the superstructure he had before erected. At the same time he confirmed the Jewish zealots in their inveterate errors, filled the minds of the Gentiles with scruples, and their consciences with fears. Nor was this all; the old prejudices between the Jew and Gentile were revived, and the whole number of Jewish converts, following the Apostle's example, separated themselves from the company of Gentile Christians. Nay, even Barnabas himself was carried away by this torrent of unwarrantable practice.

St. Paul was now at Antioch, and resolutely opposed St. Peter to his face. He publicly reproved him as a person worthy to be blamed for his gross prevarication. He reasoned and severely expostulated with him; that he who was himself a Jew, and, consequently, under a more immediate obligation of observing the Mosaic law, should throw off the yoke himself, and, at the same time, endeavour to impose it on the Gentiles, who were never under

the necessity of observing the ceremonies of the Israelites. A severe, though an impartial charge. But the remarkable eagerness of St. Paul to place things on a proper foundation, though he succeeded for the present, made a great noise afterwards in the world, and gave occasion to the enemies of Christianity to represent the whole as a compact of forgery and deceit: of such pernicious consequences are disputes among the principals of the church; and so fatal are the effects of pusillanimity, and a fear of offending persons bigoted to insignificant ceremonies.

As we have now related all the transactions of this Apostle, that are founded on Scripture authority, we shall have recourse to ancient historians for the residue of his life.

Some time before this contest at Antioch, St. Peter preached the Gospel in various parts of the world, enlarging the kingdom of his great Master, and spreading the glad tidings of salvation among the inhabitants of various countries; and, among the rest, those of Rome, then the mistress of the world. In that capital he is said to have continued several years, till the emperor Claudius, taking advantage of some seditious tumults raised by the Jews, published an edict, whereby they were banished from Rome, and, among the rest, St. Peter, who returned to Jerusalem, and was present at the synod already mentioned. But how long he continued in the capital of Judea is uncertain; for we have no account of transactions for many years. This, however, is certain, that he was not idle in the service of his great Master; and Eusebius tells us, from Metaphrastus, that he visited several of the western parts, where he continued several years, spreading the glad tidings of salvation in these remote places, and converting the several nations to the Christian faith.

But however this be, whether St. Peter was, or was not, in these parts, it is certain that towards the latter end of Nero's reign, he returned to Rome, where he found the minds of the people strangely bewildered, and hardened against the doctrines of the Gospel, by the sorceries of Simon Magus, who, as has been already observed, was chastised by Peter for his wickedness at Samaria. This monster of impiety not only opposed the preaching of the Apostle, but also did all in his power to render them and their doctrine odious to the emperor. St. Peter, foreseeing that the calumnies of Simon and his adherents would hasten his death, took the greater pains, and was still more assiduous to confirm those he had been any ways instrumental in converting to the sublime truths they had received. And in order to this, he strongly opposed that great deceiver of mankind; for in the last years of his life, he seems to have wrote his two epistles to the dispersed Jews in Pontus, Galatia, Cappadocia, and Bythinia; and in an appointed encounter with Simon, discovered his magical impostures, and, through the power and assistance of the Almighty, brought him to an exemplary and miserable death.

The circumstances which attended this remarkable event are related as follow: The Apostle meeting with Simon at Rome, and finding him still pretending to be some great person, even the promised Messiah, he could not help opposing zealously his presumptuous arrogance. But Simon, more incensed by the opposition, offered to give the people such an evident demonstration of his being what he pretended, that he would place the whole beyond contradiction, by immediately ascending up to heaven. Upon this, by the help of some unperceived device, he raised himself from the earth, and seemed to be moving towards the regions of heaven. St. Peter and St. Paul, beholding the delusion, had recourse to prayer, and obtained their petitions of the Almighty,

namely, that the imposture should be soon discovered, for the honour of the blessed Jesus. Accordingly he fell headlong to the ground; by which he was so bruised, that he died in a very short time.

Such was the end of this miserable, this unhappy man; but the news of it no sooner reached the emperor's ears, than he vowed revenge, both for the death of his favourite, and the endeavours used by the Apostles to *turn mankind from darkness unto light, and from the power of Satan unto God*. Accordingly he issued orders for apprehending St. Peter, together with his companion St. Paul. St. Ambrose tells us, that when the people perceived the danger to which St. Peter was now exposed, they prayed him to quit Rome, and repair for a while to some secure retreat, that his life might be preserved for the benefit of the church. Peter, with great reluctance, yielded to their entreaties, and made his escape by night; but as he passed the gate, he was met by a person in the form of his great and beloved Master, and on asking him whither he was going, answered, *To Rome, to be crucified a second time*: which Peter taking for a reproof of his cowardice, returned again into the city, and was soon after apprehended, and cast, together with St. Paul, into the Mamertine prison. Here they were confined eight or nine months; but spent their time in the exercises of religion, especially in preaching to the prisoners, and those who resorted to them. And during this confinement, it is generally thought, St. Peter wrote the second epistle to the dispersed Jews; wherein he endeavours to confirm them in the belief and practice of Christianity, and to fortify them against those poisonous and pernicious principles and actions, which even then began to break in upon the Christian church.

Nero at last returning from Achaia, entered Rome in triumph; and soon after his arrival,

resolved that the Apostles should fall as victims and sacrifices to his cruelty and revenge. While the fatal stroke was expected, the Christians in Rome were continually offering up their prayers to heaven to protect those two holy persons. But the Almighty was now willing to put an end to their sorrows, and, after sealing the truth they had preached with their own blood, to receive them into the regions of eternal bliss and happiness, and exchange the crowns of martyrdom for crowns of glory. Accordingly, they were both condemned by the cruel emperor of Rome: and St. Peter having taken his farewell of the brethren, especially of St. Paul, was taken from the prison, and led to the top of the Vatican mount, near the Tiber, where he was sentenced to surrender up his life on the cross.

At his coming to the place of execution, he begged the favour of the officers, that he might not be crucified in the common manner, but with his head downward; affirming, that he was unworthy to suffer in the same posture in which his Lord had suffered before him. This request was accordingly complied with; and the great Apostle St. Peter surrendered up his soul into the hands of his great and beneficent Master, who came down from heaven to ransom mankind from destruction, and open for them the gates of the heavenly Jerusalem.

His body being taken down from the cross, is said to have been embalmed by Marcellinus, the presbyter, after the manner of the Jews, and then buried in the Vatican, near the Appian Way, two miles from Rome.

Here it remained till the time of pope Cornelius, who reconveyed it to Rome, where it rested in an obscure place, till the reign of Constantine, who, from the great reverence he entertained for the Christian religion, erected many churches at Rome, and rebuilt and

greatly enlarged the Vatican in honour of St. Peter. He also considerably enriched the church with gifts and ornaments; and it has continued increasing in riches and splendour every age, until it is become one of the wonders of the world.

If we consider St. Peter as a man, there seems to have been a natural eagerness predominant in his temper, which animated his soul to the most bold, and sometimes rash, undertakings. It was this, in a great measure, that prompted him to be so very forward to speak, and to return answers sometimes before he had well considered them. It was this that made him expose his person to the most imminent dangers, promise those great things in behalf of his Master, resolutely draw his sword in his quarrel against a whole band of soldiers, and wound a servant of the high-priest. Nay, he had, in all probability, attempted greater things, had not the Lord restrained his impetuosity, and given a seasonable check to his disposition.

If we consider him as a disciple of the blessed Jesus, we shall find him exemplary in the great duties of religion. His humility and lowliness of mind were remarkable. With what a passionate earnestness, on the conviction of a miracle, did he beg our blessed Saviour to depart from him; thinking it unworthy the Son of God to come near so vile a sinner!

When the great Redeemer of mankind, by that amazing condescension, stooped so low as to wash the feet of his disciples, Peter could not be persuaded to permit his performing it, thinking it highly improper that so great a person should submit to such a servile office towards a person so mean as himself; nor could he be induced to admit of it, till his great Master threatened to deprive him of his favour.

When Cornelius, the Roman centurion, heightened in his opinion of him by an immediate command from the Almighty concerning him, would have treated him with more than ordinary marks of esteem and veneration, he was so far from complying with it, that he declared he was nothing more than a mortal like himself. His love and zeal for his Master were remarkable; he thought he could never express either at too high a rate; venturing on the greatest perils, and exposing his life to the most imminent dangers. His forwardness to own his great Master for the Messiah, and Son of the Most High, was remarkably great; and it was this that drew from his Lord that honourable encomium, *Blessed art thou, Simon Bar-Jona*. But his courage and constancy in confessing Christ, even before his most inveterate enemies, was still greater, after he had recovered himself from his fall. How plainly does he tell the Jews, that they were the murderers and crucifiers of the Lord of glory! Nay, with what an undaunted courage, with what an heroic greatness of soul, did he tell the very Sanhedrim who had sentenced and condemned him, that they were guilty of his death, and that they had no other way of escaping the vengeance of the Almighty, but by the merits of that very Jesus whom they had crucified and put to death!

Lastly, if we consider him as an Apostle, as a pastor, or a shepherd of the souls of men, we shall find him faithful and diligent in his office, zealously endeavouring to instruct the ignorant, reduce the erroneous, strengthen the weak, confirm the strong, reclaim the vicious, and turn the children of men into the paths of righteousness. He never omitted any oppor-

tunity of preaching to the people, and spreading the glad tidings of the Gospel among the human race; and so powerful were his discourses, that he converted multitudes at one time. How many painful journeys and dangerous voyages did he undertake! With what unconquerable patience did he endure the greatest trials, surmount every difficulty, and remove every opposition, that he might plant the Gospel of his beloved Master; never refusing even to lay down his life to promote it! Nor was he only assiduous to perform these duties himself, but he was also careful to animate others to do the like; earnestly pressing and persuading the pastors and governors of the church *to feed the flock of God*, to labour freely for the good of the souls of men, and not undertake those offices to acquire advantage to themselves; beseeching them to treat the flock committed to their care with lenity and gentleness, and to be themselves shining examples of piety and religion, the surest method of rendering their ministry successful. And because it was impossible for him to be always present to teach and warn the children of men, he endeavoured by letters to imprint on their minds the practice of what they had been taught. A method, he tells us, he was resolved to pursue, as long as he continued an inhabitant of this world: *thinking it meet, while he was in this tabernacle, to stir up, by putting them in mind of these things; that so they might be able, after his decease, to have them always in remembrance.*

Thus lived, thus died, Simon Peter, called to be an Apostle of Jesus Christ, and at length to offer up his life in ratification of the doctrine he delivered, and the faith he maintained and propagated.

SAINT PAUL.

CHAP. I.

Account of this Apostle, from his Birth till his Conversion to the Christian Faith.

THIS great Apostle of the Gentiles was a native of Tarsus, and a descendant from the ancient stock of Abraham. He was born about two years before the blessed Jesus, and belonged to the tribe of Benjamin, the youngest son of Jacob, who thus prophesied of him: *Benjamin shall ravin as a wolf; in the morning he shall devour the prey, and at night he shall divide the spoil*: a prophetical character, which Tertullian and others will have to be accomplished in our Apostle. For in his youth, or morning of his days, he persecuted the churches, destroying the flock of the Almighty; he *devoured his prey*. In his declining age, or evening of his days, he became a physician of the nations, feeding and establishing, with the greatest care and assiduity, the sheep of Christ, that great Shepherd of Israel; he *divided the spoil*. But this conjecture savours more of *fancy* than *good sense*.

Tarsus, the place of this Apostle's nativity, was the metropolis of Cilicia, and situated about three hundred miles distant from Jerusalem. It was exceedingly rich and populous, and a Roman municipium, or free corporation, invested with the privileges of Rome by the two first emperors, as a reward for the citizens' firm adherence to the Cæsars, in the rebellion of Crassus. St. Paul was, therefore, born a Roman citizen, and he often pleads this privilege on his trials.

It was common for the inhabitants of Tarsus to send their children into other cities for learning and improvement; especially to Jerusalem, where they were so numerous, that they had a synagogue of their own, called, The synagogue of Cilicians. To this capital our Apostle was also sent, and brought up at the school of that eminent rabbi, Gamaliel, in the most exact knowledge of the law of Moses. Nor did he fail to profit by the instructions of that great master; for he so diligently conformed



EMBLEMS OF THE TRIBES.

himself to its precepts, that, without boasting, he asserts of himself, that touching the righteousness of the law he was blameless, and defied even his enemies to allege any thing to the contrary, even in his youth. He joined

himself to the sect of the Pharisees, the most strict order of the Jewish religion, but, at the same time, the proudest, and the greatest enemies to Christ and his holy religion.

With regard to his double capacity, of Jewish extraction and Roman freedom, he had two names, Saul and Paul; the former Hebrew, and the latter Latin. It was common for the descendants of Benjamin to give the name Saul to their children, ever since the time of the first king of Israel, who was chosen out of that tribe; and Paul was a name

considered as zeal for God. This rendered him impatient of all opposition to the doctrines and tenets he had imbibed, and a vehement persecutor of the Christians, who were commonly reputed the enemies and destroyers of the Jewish economy. We must not, however, consider our Apostle as guilty of the pride and hypocrisy of the Pharisees; for he declares, that he had ever been careful to act in conformity to the dictates of his conscience, by which he thought himself bound to do *many things contrary to the name of Jesus of Nazareth*. It was, therefore, the prejudices of his education, and the natural warmth of his temper, that excited him to those violent persecutions of the Christians, for which he became so famous.

The first action we find him engaged in, was the disputation he and his countrymen had with the martyr Stephen, with regard to the Messiah. The Christian was too hard for them in the dispute, but they were too powerful for him in their civil interests; for being enraged at his convincing arguments, they carried him before the high-priest, who by false accusations condemned him to death. How far Saul was con-

cerned in this cruel action is impossible to say; all we know is, that he *kept the raiment of them that slew him*.

The storm of persecution against the church being thus begun, it increased prodigiously, and the poor Christians of Jerusalem were miserably harassed and dispersed. In this persecution our Apostle was a principal agent, searching all the adjacent parts for the afflicted saints, beating some in the synagogue, inflicting other cruelties, confining some in prison, and procuring others to be put to death.



AN EASTERN TENT.

as common among the Romans. We must also consider his trade of tent-making as a part of his education; it being a constant practice of the Jews to bring up their children to some honest calling, that, in case of necessity, they might provide for themselves by the labour of their own hands.

Saul having obtained a thorough knowledge of the sciences cultivated by the Jews, and being naturally of a very hot and fiery temper, became a great champion of the law of Moses, and the tradition of the elders, which he con-

Nor could Jerusalem and the adjacent parts confine his fiery zeal: he applied to the Sanhedrim, and procured a commission from that court to extend his persecution to Damascus. How infernally insatiable is the fury of a misguided zeal! how restless and unwearied in its designs of cruelty! It had already sufficiently harassed the poor Christians at Jerusalem; but not content with this, it persecuted them even to strange cities, even to Damascus itself, whither many of them had fled for shelter; re-

upon the council at Jerusalem, to apprehend them; and, accordingly, Saul was sent to Damascus, to apprehend what Christians he could find in that city, and bring them bound to Jerusalem.

But it was the will of Providence he should be employed in a work of a very different nature; and, accordingly, he was stopped in his journey. For as he was travelling between Jerusalem and Damascus, to execute the com-



MAP OF THE TRAVELS OF PAUL.

solving to bring them back to Jerusalem, in order to their punishment and execution.

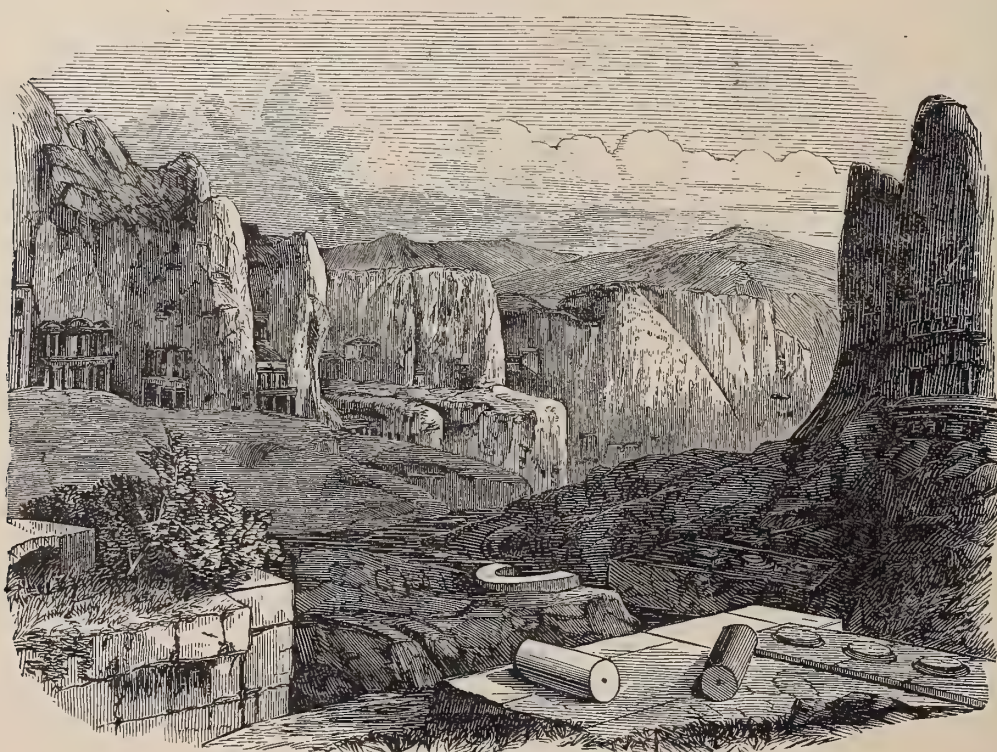
It may not be improper here to observe, that the Jewish Sanhedrim had not only the power of seizing and scourging offenders against their law, within the bounds of their own country; but, by the connivance and favour of the Romans, might send into other countries, where there were any synagogues that acknowledged a dependence in religious affairs

mission of the Jewish Sanhedrim, a refulgent light, far exceeding the brightness of the sun, darted upon him; at which both he and his companions were terribly amazed and confounded, and immediately fell prostrate on the ground. While they lay in this state, a voice was heard, in the Hebrew language, saying, *Saul, Saul, why persecutest thou me?* To which Saul replied, *Who art thou, Lord?* And was immediately answered, *I am Jesus, whom thou persecutest. It is hard for thee to kick against*

the pricks. As if the blessed Jesus had said, "All thy attempts to extirpate the faith in me will prove abortive; and, like kicking against the spikes, wound and torment thyself."

Saul was sufficiently convinced of his folly in having acted against Jesus, whom he was now assured to be the true Messiah, and asked, *Lord, what wilt thou have me to do?* On which the blessed Jesus replied, *Arise, and go into the city, and it shall be told thee what thou must do.*

The Apostle now arose from the earth, but found himself deprived of sight; the resplendent brightness of the vision being too intense for mortal eyes to behold. His companions, therefore, led him by the hand to the city of Damascus, where he entered the house of Judas, and remained there three days without sight; nor did he either eat or drink, but spent his time in prayer to the Almighty, beseeching him to pardon the sins of his ignorance, and blinded zeal.



VALLEY OF SALT IN ARABIA PETRA.

The company which were with him heard the voice, but did not see the person who spake from heaven. In all probability they were ignorant of the Hebrew language, and, therefore, only heard a confused sound; for the Apostle himself tells us, that *they heard not the voice of him that spake*; that is, they did not understand what was spoken.

In the mean time our blessed Saviour appeared in a vision to Ananias, (a very devout and religious man, highly esteemed by all the inhabitants of Damascus, though he professed the religion of the crucified Jesus,) commanding him to go into such a street in the city, and inquire in the house of Judas for *one Saul of Tarsus*, then offering up the most fervent

prayers to the throne of grace. *And the Lord said unto him, Arise, and go into the street which is called Straight, and inquire in the house of Judas for one called Saul of Tarsus; for, behold, he prayeth, and hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight.*

Ananias, who was ever ready to obey the commands of the Most High, startled at the name, having heard of the bloody practices of Saul at Jerusalem, and what commission he was now come to execute in Damascus. He, therefore, suspected that his conversion was nothing more than a snare artfully laid by him against Christians. But our blessed Saviour soon removed his apprehensions, by telling him that his suspicions were entirely destitute of foundation; and that he had now taken him, as a chosen vessel, to preach the Gospel both to the Jews and Gentiles, and even before the greatest monarchs of the earth. *Go thy way,* said he, *for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel.* At the same time he acquainted him with the great persecutions he should undergo for the sake of the Gospel. *For I will show him how great things he must suffer for my name's sake.*

This quieted the fears of Ananias, who immediately obeyed the heavenly vision, repaired to the house of Judas, and laying his hands upon Saul, addressed him in words to this effect:—"That Jesus," said he, "who appeared to thee in the way, hath sent me to restore thy sight, and, by the infusion of his Spirit, to give thee the knowledge of those truths which thou hast blindly and ignorantly persecuted; but who now is willing to receive thee by baptism into his church, and make thee a member of his body."

This speech was no sooner pronounced, than there fell from his eyes thick films, resem-

bling scales, and he received his sight; and after baptism conversed with the Christians at Damascus. Nor did he only converse with them; he also, to the great astonishment of the whole church, preached the Gospel to those Christians he came with an intention to destroy; at the same time boldly asserting *that Jesus was the Christ, the Son of God*, and proving it to the Jews with such demonstrative evidence, that they were confounded, and were utterly unable to answer him.

CHAP. II.

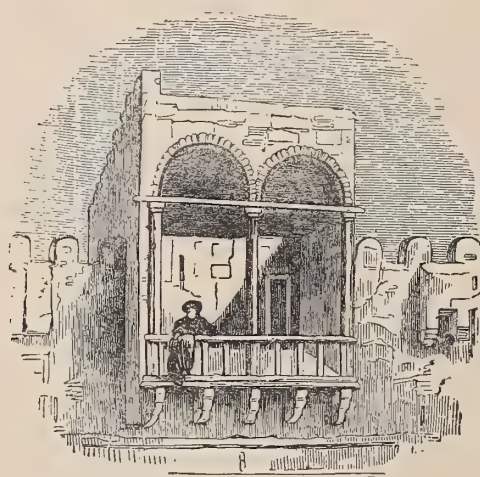
Continuation of the Life of St. Paul, from the time of his Conversion, till the Council was held in Jerusalem.

THIS wonderful convert, at the instance of the divine command, retired into Arabia Petrea, where he received a full revelation of all the mysteries of Christianity; for he himself declares that he conferred not with flesh and blood. Having preached in several parts of that country some time, he returned again to Damascus, applying himself with the utmost assiduity to the great work of the ministry; frequenting the synagogues there, powerfully confuting the objections commonly made by the descendants of Jacob against Jesus of Nazareth, and converting great numbers of Jews and Gentiles.

He was, indeed, remarkably zealous in his preaching, and blessed with a very extraordinary method of reasoning, whereby he proved the essential doctrines of Christianity beyond exception. This irritated the Jews to the highest degree; and, at length, after two or three years' continuance in those parts, they found means to prevail on the governor of Damascus to have him put to death. But they knew it would be difficult to take him, as he had many friends in the city: they, therefore,

kept themselves on a continual watch, searched all the houses where they supposed he might conceal himself, and also obtained a guard from the governor to observe the gates, in order to prevent his escaping from them.

In this difficulty his Christian friends were far from deserting him: they tried every method that offered to procure his escape; but finding it impossible for him to pass through either of the gates of the city, they let him



WINDOW OVER THE WALL.

down from one of their houses through a window in a basket, over the wall; by which means the cruel designs of his enemies were rendered abortive.

Having thus escaped from his malicious persecutors, he repaired to Jerusalem, and, on his arrival, he addressed himself to the church. But they, knowing well the former temper and principles of this great persecutor, shunned his company, till Barnabas brought him to Peter, who was not yet cast into prison, and to James, bishop of Jerusalem, informing them of his miraculous conversion, and that he had preached the Gospel with the greatest boldness in the synagogues of Damascus; upon which

they gladly received him, and familiarly entertained him fifteen days.

During this interval he was remarkably assiduous in preaching the Gospel of the Son of God, and confuting the Hellenist Jews with the greatest courage and resolution. But snares were laid for him, as malice can as easily cease to be, as to remain inactive. Being warned by God in a vision, that his testimony would not be received at Jerusalem, he thought proper to depart, and preach the Gospel to the Gentiles. Accordingly, being conducted by his brethren to Cesarea Philippi, he set sail for Tarsus, his native city; from whence he was soon after brought, by Barnabas, to Antioch, to assist him in propagating Christianity in that city

In this employment he spent one whole year, and had the satisfaction of seeing the Gospel flourish in a very remarkable manner.

It was in this city that the disciples first acquired the name of Christians, before which they were styled Nazarenes; but this appellation soon prevailed all over the world, and the latter was in a few ages almost entirely forgotten.

About this time a terrible famine, foretold by Agabus, happened in several parts of the Roman empire, particularly Judea, which induced the Christians at Antioch to compassionate the miseries of their brethren at Jerusalem. They accordingly raised considerable contributions for their relief, which they sent to the capital of Judea by the hands of Barnabas and Saul, who, immediately after executing their commission, returned to Antioch. But while they were performing the public exercises of their religion, it was revealed to them by the Holy Ghost, that they should *set apart Barnabas and Saul*, to preach the Gospel in other places: which was accordingly done, and they

were immediately deputed for that service by prayer, fasting, and the imposition of hands.

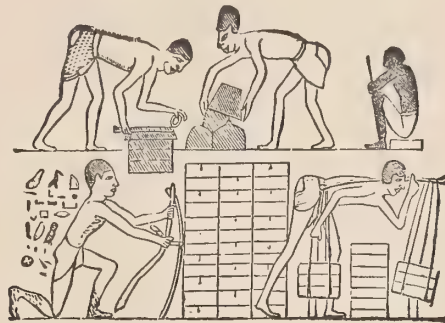
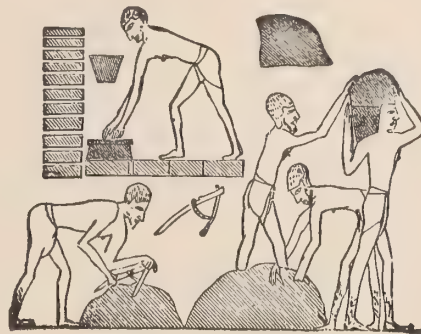
The first place they visited was Seleucia, where they did not continue long, but sailed for Cyprus; and at Salamis, a great city in that island, they preached in the synagogue of the Jews. From thence they removed to Paphos, the residence of Sergius Paulus, the proconsul of the island, a man of great wisdom and prudence, but miserably seduced by the wicked artifices of *Bar-Jesus*, a Jewish impostor, who styled himself Elymas, or the magician, who also vehemently opposed the Apostles, and kept the proconsul from embracing the faith.

The proconsul, however, called for the Apostles, who, after severely checking Elymas for his malicious opposition to the truth, told him, the divine vengeance was now ready to seize upon him; and immediately he was deprived of his sight. The vengeance of the Almighty was remarkably displayed in this punishment, by depriving him of his bodily eyes, who had so wilfully and maliciously shut those of his mind against the light of the Gospel, and also endeavoured to keep others in darkness and ignorance. This miracle convinced the proconsul of the truth of the doctrines taught by the Apostles, and made him a convert to the faith.

St. Paul, after this remarkable success in Cyprus, repaired to Phrygia, in Pamphylia, and taking another with him, in the room of Mark, who was gone to Jerusalem, travelled to Antioch, the metropolis of Pisidia.

Soon after their arrival, they entered the synagogue of the Jews, on the sabbath-day; and after the reading of the law, Paul, being invited by the rulers of the synagogue, delivered himself in the following manner:—

“Hearken, all ye descendants of Jacob, and ye that fear the Almighty, to the words of my mouth. The God of Israel made choice of our fathers, and loved them when they had no city of their own to dwell in, but were strangers



BRICK-MAKING IN EGYPT.

and slaves in Egypt, bringing them from thence with a mighty hand and a stretched-out arm; fed them in the wilderness forty years, and would not suffer his anger to arise against them, though they often provoked him in the

desert. On their arrival in the land he promised their fathers, he destroyed the nations that inhabited it, and placed them in that fruitful country, dividing it to them by lot.

“When they were settled in the land, he gave them Judges during four hundred and fifty years, till Samuel the prophet. But on their desiring a king, he placed over them Saul, the son of Kish, a Benjamite, who reigned about forty years. After his death he placed David on the throne of Israel, giving him this testimony, *I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will.* And, according to his promise, the Almighty hath raised up to the sons of David, a Saviour, Jesus, *which is Christ the Lord*; the baptism of repentance having been preached before his coming to John. And as his forerunner executed his office, he asked his followers, *Whom think ye that I am?* You must not mistake me for the Messiah: he will soon follow me; but I am not worthy to perform the meanest office for him.

“To you, therefore, ye descendants of Abraham, and all others who fear the Almighty, *is the word of this salvation sent.* For the inhabitants of Jerusalem, and rulers of Israel, being ignorant of him, and the voices of the prophets, though read every sabbath in the synagogues, fulfilled their predictions, by condemning the immaculate Son of the Most High. They found, indeed, no fault in him, though they earnestly desired Pilate that he might be slain.

“When every thing that had been written by the prophets concerning him was fulfilled, they took him from the tree, and deposited his body in the chambers of the grave. But death had no power to detain him. His Almighty Father raised him from the habitations of the dead. After which, he was seen

for many days by his disciples, who attended him from Galilee, and were the witnesses, chosen by Omnipotence, of these great and miraculous works. And we now declare unto you glad tidings; namely, that the promise made by the Almighty to our forefathers, he hath performed to us their children, by raising Jesus from the dead. The prophet David also said, *Thou art my Son, this day have I begotten thee.* He also foretold, that he should return from the chambers of the dust, and no more be subject to corruption. *I will give him,* said he, *the sure mercies of David.* And again, *Thou shalt not suffer thine holy One to see corruption.* Now this prophecy must relate to the Messiah; for David himself, after he had swayed the sceptre of Israel a certain time, fell asleep, was deposited in the chambers of the grave, and his flesh saw corruption: but the great Son of David, whom the Almighty raised from the dead, never saw corruption.

“Be it therefore known unto you, men and brethren, that through this Saviour is preached unto you the forgiveness of sins. It is by his merits we are justified from all things, from which we could not be justified by the law of Moses. Be careful, therefore, lest what was foretold by the prophets come upon you: *Behold, ye despisers, and wonder, and perish; for I work a work in your days; a work which you will in no wise believe, though a man declare it unto you.*”

This spirited address of the great Apostle carried with it its own weight, and obtained from the converted Jews a request that it should again be delivered the ensuing sabbath, when almost the whole city flocked to hear the Apostle; at which the Jews were filled with envy, and contradicted Paul, uttering many blasphemous expressions against the name of Jesus of Nazareth. But their opposition could not daunt the Apostles, who boldly declared, that our blessed Saviour had charged

them to preach the Gospel first to the Jews, but as they so obstinately rejected it, they were now to address themselves to the Gentiles: who, hearing this, rejoiced exceedingly, magnifying the works of the Almighty, and many of them embraced the doctrines of the Gospel.

This increased the malice and fury of the Jews, who, by false and artful insinuations, prevailed on some of the more bigoted and honourable women to bring over their husbands to their party; by which means Paul and Barnabas were driven out of the city. At which the Apostles departed, shaking off the dust from their feet, as a testimony of the sense they had of the ingratitude and infidelity of the Jews.

From Antioch they went to Iconium, the metropolis of Lycaonia, a province of the Lesser Asia, where they entered into the synagogue of the Jews, notwithstanding the ill-treatment they had met with from their brethren in other places: for so great was their zeal for the Gospel, that they were not to be deterred from preaching it by ill-usage, however violent. Therefore, according to their usual method, they again began their preaching in the assembly of the Israelites; and the Almighty so far assisted their endeavours, that many, both Jews and proselytes, believed. Their success encouraged them to continue a considerable time in the city, to instruct the converts, and confirm their faith by miracles. But though they had gained a considerable part of the city to the faith, yet many continued in their infidelity; and the old leaven of Jewish malice began again to ferment; and the unbelieving Jews, having stirred up many Gentiles against the Apostles, at last prevailed on the multitude to stone them. But the Apostles, having timely notice of their design, fled from the city, and travelled to Lystra, where they preached the Gospel to the inhabitants, and those who dwelt in the adjacent country.

Among the converts at Lystra was a man who had been lame from his mother's womb, and never had walked. But Paul, perceiving that he had faith to be healed, thought proper to add the cure of his body to that of his soul; knowing that it would not only be beneficial to him, but to all the rest of the believers, by confirming their faith. And that the miracle might be wrought in the most conspicuous manner, he, in the midst of the congregation, said in an audible voice to the man, *Stand up-right on thy feet*. And the words were no sooner pronounced than his strength was at once restored, and he leaped up and walked.

The people who beheld this miracle well knew that it was not wrought by any human power; but having been initiated in the superstitious customs of the Heathens, they cried out, *The gods are come down to us in the likeness of men*. Accordingly, they called Barnabas Jupiter, because of his venerable gravity; and Paul Mercury, from his eloquence. Nor was it long before the whole city resounded with acclamations; so that almost all the inhabitants gathered themselves together, and, preceded by the priest of Jupiter, and oxen dressed in garlands, they came to the house where the Apostles were, intending to do sacrifice to them.

But as soon as Barnabas and Paul understood their intentions, they were greatly affected at the superstitious design; and rending their clothes, to express their grief and abhorrence of the action, ran to them, crying out, "Ye men of Lystra, ye are mistaken in the object of your worship; for though we have done many miracles in the name and by the power of Christ, yet we are no more than men, and subject to the same bodily infirmities with yourselves, and preach unto you the glad tidings of salvation, that ye may forsake the vanities of this world, and turn to the living God, who created the heavens and the earth,

the sea, and all the creatures they contain. This omnipotent Being suffered all nations formerly to walk in their own ways, though he never left himself without witness, doing the greatest good to the children of men. It is he that sendeth rain from heaven, and crowneth the year with fruitful seasons, filling our hearts with joy and gladness."

This argument of the Apostles had the desired effect; and the people were at last, though with difficulty, persuaded to lay aside their intended idolatrous sacrifice. And surely no argument could be more proper to affect the minds of the people. Is it possible to survey the several parts of the creation, and not discover in every place evident traces of an infinite wisdom, power, and goodness? Who can survey universal nature, and not at once see and admire its great Author, who has disposed of all created things with such order and regularity, as to display, in the clearest manner, his own power and glory? Behold the sun! how justly is that source of light and heat placed in the centre of the planetary system, that each may enjoy its destined share of his prolific beams; so that the earth is not burned by a too near approach, nor chilled by the northern blast from too great a recess; but impregnated with fruits and flowers by the happy influence of a vital heat, and crowned with luxuriant plenty by the benign influence of the season. It is that omnipotent Being, who *poises the balancings of the clouds, that divides a watercourse for the overflowing of waters, and a way for the lightning of the thunder.* Who can bind the benign influence of *Pleiades*, or loose the bands of *Orion*? Or who can bring forth *Mazzaroth* in his season, or guide *Arcturus* with his sons? Do these happen by chance, or by the secret appointment of infinite wisdom? Who can contemplate the wonderful properties of the air, the great treasury of vital breath, and not reflect on the divine Wisdom that formed it?

If we survey the earth, we there discover the footsteps of an Almighty Being, who *stretcheth the north over the empty space, and hangeth the earth upon nothing*; filling it with great variety of admirable and useful creatures, and maintaining them all by the bounty of his hand. It is he that clothes the grass with a delightful verdure, that *crowns the year with his loving-kindness*, and causes the valleys to stand thick with corn. It is he that *maketh the grass to grow upon the mountains, and herbs for the service of man.* He adorns the lilies of the field, that neither toil nor spin, with a glory that excels the pomp and grandeur of Solomon's court. *He shut up the sea with doors*, and said, *Hitherto thou shalt come, and no farther; and here shall thy proud waves be stayed.* It is that Almighty being that arrests the storm, and smooths the tempestuous billows of the deep; that delivereth the mariner from all his troubles, and bringeth his ship into the desired haven of safety. How reasonable, therefore, is it, that we should worship and adore this omnipotent, this kind Creator, and not transfer the honours, due to him alone, to frail mortals; much less to dumb idols, the work of men's hands!

The Apostles indefatigably persevered in the execution of their important commission, declaring, wherever they went, the glad tidings of salvation, through repentance unto life, and faith in the Lord Jesus Christ. But the malice of the Jews still pursued them, for some of these bigoted Israelites, coming from Antioch and Iconium, exasperated and stirred up the multitude; so that those very persons who could hardly be restrained from offering sacrifice to them, now used them like slaves, stoning them in so cruel a manner, that Paul was thought to be dead, and as such they dragged him out of the city; but while the Christians of Lystra were attending on his body, probably in order to carry him to the grave, he arose, and returned with them into the city,

and the next day departed with Barnabas to Derbe, where they preached the Gospel, and converted many; no danger being able to terrify them from the work of the ministry, and publishing the glad tidings of salvation in every place.

They did not, however, long continue at Derbe, but returned to Lystra, Iconium, Antioch and Pisidia, confirming the Christians of those places in the faith, earnestly persuading them to persevere, and not be discouraged by those troubles and persecutions, which they must expect would attend the profession of the Gospel. And that the affairs of the church might be conducted with more regularity, they ordained elders and pastors to teach, to instruct, and to watch over them; and then left them to the protection of the Almighty, to whose care they commended them by prayer and fasting.

After leaving Antioch, they passed through Pisidia and came to Pamphylia; and after preaching the Gospel at Perga, they went down to Attalia.

Having thus finished the circuit of their ministry, they returned back to Antioch in Syria, from whence they at first departed. Here they summoned the church, and gave them an account of their ministry, the success with which it had been attended in different parts, and how great a door had thus been opened for the conversion of the Gentile world.

While St. Paul continued at Antioch, that famous controversy, with regard to the observation of the Jewish ceremonies under the Christian dispensation, was set on foot by certain Jewish converts, to the great disturbance of the whole church; and it was determined to send Paul and Barnabas to consult with the Apostles and church at Jerusalem,

that this affair might be settled on the most solid foundation.

On their arrival at Jerusalem, they first addressed themselves to Peter, James, and John, the pillars of that church, by whom they were kindly entertained, and admitted to the right-hand of fellowship: and perceiving, by the account given them by St. Paul, that the Gospel of the uncircumcision was committed to him, as that of the circumcision was to Peter, they agreed that Peter should preach to the Jews, and Paul to the Gentiles. This being determined, a council was summoned, wherein Peter declared his opinion, and Paul and Barnabas acquainted them with the great things God, by their ministry, had done among the Gentiles; a plain evidence that they were accepted by the Almighty, though uncircumcised, as well as the Jews, with all their legal rites and privileges. Accordingly, it was unanimously determined, that the Gentiles were not under the obligation of the law of Moses, and, therefore, that some persons of their own church should be joined with Paul and Barnabas to carry the decrees of the council to Antioch, for their farther satisfaction in this matter. Nothing tends more to impede the progress of vital religion, than a bigoted attachment to unessential forms and modes.

CHAP. III.

Transactions of this great Apostle, from the Time of the Synod at Jerusalem, till his Preaching at Athens.

THE controversy concerning the observation of Jewish ceremonies in the Christian church, being decided in favour of St. Paul, he and his companions returned back to Antioch; and soon after Peter himself came down. On reading the decretal epistle in the church, the converts conversed freely and inoffensively

with the Gentiles, till some of the Jews coming thither from Jerusalem, Peter withdrew his conversation, as if it had been a thing unwarrantable and unlawful. By such a strange method of proceeding, the minds of many were dissatisfied, and their consciences very uneasy. St. Paul, with the greatest concern, observed it, and publicly rebuked Peter, with that sharpness and severity which his unwarrantable practice deserved.

Soon after this dispute, Paul and Barnabas resolved to visit the churches they had planted among the Gentiles, and Barnabas was desirous of taking with them his cousin Mark; but this Paul strenuously opposed, as he had left them in their former journey. This trifling dispute rose to such a height, that these two great Apostles, and fellow-labourers in the Gospel, parted: Barnabas, taking Mark with him, repaired to Cyprus, his native country; and Paul, having made choice of Silas, and recommended the success of his undertaking to the care of Divine Providence, set forward on his intended journey.

They first visited the churches of Syria and Cilicia, confirming the people in the faith by their instructions and exhortations. Hence they sailed to Crete, where Paul preached the Gospel, and constituted Titus to be the first bishop and pastor of the island, leaving him to settle those affairs of the church which time would not permit the Apostle to settle himself. From hence Paul and Silas returned back into Cilicia, and came to Lystra, where they found Timothy, whose father was a Greek, but his mother a Jewish convert, and by her he had been brought up under all the advantages of a pious, religious education, especially with regard to the Holy Scriptures, which he had studied with the greatest assiduity and success. This person St. Paul designed for the companion of his travels, and a special instrument in the ministry of the Gospel. But

knowing that his being uncircumcised would prove a stumbling-block to the Jews, he caused him to be circumcised, being willing, in lawful and indifferent matters, to conform himself to the tempers and apprehensions of men, in order to save their souls. In this instance the Apostle evinced much prudence, well knowing that inveterate prejudices in religious matters are not easily overcome; for which reason he is said to become all things to all men.

Every thing being ready for their journey, St. Paul and his companions departed from Lystra, passing through Phrygia, and the country of Galatia, where the Apostle was entertained with the greatest kindness and veneration; the people looking upon him as an angel sent immediately from heaven; and being by revelation forbidden to go into Asia, he was commanded by a second vision to repair to Macedonia, to preach the Gospel. Accordingly, our Apostle prepared to pass from Asia into Europe.

Here St. Luke joined them, and became ever after the inseparable companion of St. Paul, who being desirous of finding the speediest passage into Macedonia, took ship with his companions Silas, Luke, and Timothy, and came to Samothracia, an island in the *Ægean* Sea, not far from Thrace; and the next day he went to Neapolis, a port of Macedonia. Leaving Neapolis, they repaired to Philippi, the metropolis of that part of Macedonia, and a Roman colony, where they staid some days.

In this city Paul, according to his constant practice, preached in a proseucha, or oratory of the Jews, which stood by the river-side, at some distance from the city, and was much frequented by the devout women of their religion, who met there to pray and hear the law. To these St. Paul preached the glad tidings of the Gospel; and, by the influence of the Spirit of God upon their hearts, con-

verted many, especially a certain woman named Lydia, a Jewish proselyte, a seller of purple in that city, but a native of Thyatira. This woman being baptized, with her whole family, was so importunate with St. Paul and his companions to abide at her house, that they were constrained to accept of her invitation.

During the time of the Apostles residing in this city, they continued their daily course of worshipping at the same oratory; and, after several days, as they were repairing to the same place of devotion, there met them a damsel who was possessed of a spirit of divination, by whom her masters acquired very great advantage. This woman followed Paul and his companions, crying out, *These men are the servants of the most high God, which show unto us the way of salvation!* Paul, at first, took no notice of her, not being willing to multiply miracles without necessity. But when he saw her following them several days together, he began to be troubled; and, in imitation of his great Master, who would not suffer the devil to acknowledge him, lest his false and lying tongue should prejudice the truth in the minds of men, commanded the spirit, in the name of Jesus, to come out of her. The evil spirit with reluctance obeyed, and left the damsel that very instant.

This miraculous cure proving a great loss to her masters, who acquired large gain from her soothsaying, they were filled with envy and malice against the Apostles: and by their instigation the multitude arose, seized upon Paul and his companions, and hurried them before the magistrates and governors of the colony: accusing them of introducing many innovations which were prejudicial to the state, and unlawful for them to comply with, as being Romans.

The magistrates being concerned for the

tranquillity of the state, and jealous of all disturbances, were very forward to punish the offenders, against whom great numbers of the multitude testified; and, therefore, commanded the officers to strip them, and scourge them severely, as seditious persons.

This was accordingly executed: after which the Apostles were committed to close custody, the jailor receiving more than ordinary charge to keep them safely; and he accordingly thrust them into the inner prison, and made their feet fast in the stocks. But the most obscure dungeon, or the pitchy mantle of the night, cannot intercept the beams of divine joy and comfort from the souls of pious men. Their minds were all serenity; and at midnight they prayed and sang praises so loud, that they were heard in every part of the prison. Nor were their prayers offered to the throne of grace in vain; an earthquake shook the foundations of the prison, opened the doors, loosed the chains, and set the prisoners at liberty.

This convulsion of nature roused the jailor from his sleep; who, concluding from what he saw that all his prisoners were escaped, was going to put a period to his life; but Paul observing him, hastily cried, *Do thyself no harm, for we are all here.* The keeper was now as greatly surprised at the goodness of the Apostles, as he was before terrified at the thoughts of their escape; and calling for a light, he came immediately into the presence of the Apostles, fell down at their feet, and took them from the dungeon, and brought them to his own house, washed their stripes, and begged of them to instruct him in the knowledge of that God who was so mighty to save.

St. Paul readily granted his request, and replied, That if he believed in Jesus Christ, he might be saved, with his whole house. Accordingly the jailor, with all his family, were, after a competent instruction, baptized, and



Roman Auguste.

UNDER THE ARENA—COLISEUM.

AFTER THE PAINTING BY KARL VON PILOTY.

Christian Martyr.

received as members of the church of Christ. How happy a change does the doctrine of the Gospel make in the minds of men! how does it smooth the roughest tempers, and instil the sweetest principles of civility and good nature into the minds of men! He who but a few moments before tyrannized over the Apostles with the most cruel usage, now treats them with the greatest respect, and the highest marks of kindness!

As soon as it was day, the magistrates, either hearing what had happened, or reflecting on what they had done as too harsh and unjusti-

The magistrates were terrified at this message, well knowing how dangerous it was to provoke the formidable power of the Romans, who never suffered any freeman to be beaten uncondemned; they came, therefore, to the prison, and very submissively entreated the Apostles to depart without any further disturbance.

This small recompense for the cruel usage they had received, was accepted by the meek followers of the blessed Jesus. They left the prison, and retired to the house of Lydia, where they comforted their brethren with an account of their deliverance, and departed; having laid the foundation of a very eminent church, as it appears from St. Paul's Epistle to the Philippians.

Leaving Philippi, Paul and his companions continued their journey towards the west, till they came to Thessalonica, the metropolis of Macedonia, about a hundred and twenty miles from Philippi. On

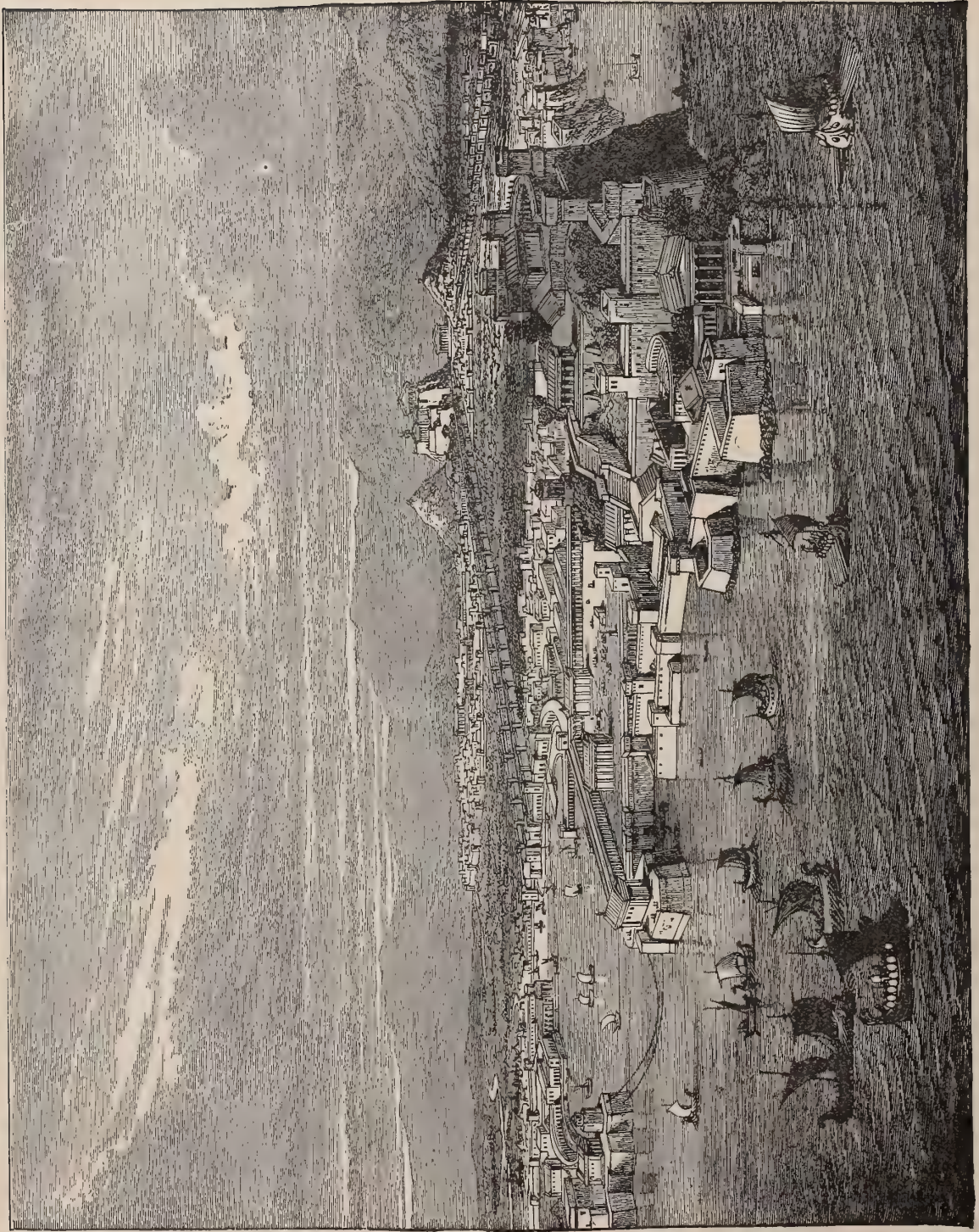


THESSALONICA

fiable, sent their sergeant to the jailor with orders to discharge the Apostles. The jailor joyfully delivered the message, and bid them *depart in peace*: but Paul, that he might make the magistrates sensible what injury they had done them, and how unjustly they had punished them without examination or trial, sent them word, that, as they thought proper to scourge and imprison Romans, contrary to the laws of the empire, he expected they should come themselves, and make them some satisfaction.

their arrival at Thessalonica, Paul, according to his custom, went into the synagogue of the Jews, and preached unto his countrymen; the ungrateful usage he had met with in the other places not discouraging him in persevering in so glorious a work. His doctrine, however, was strenuously opposed by the Jews, who would not allow Jesus to be the Messiah, because of his ignominious death.

During the stay of the Apostles at Thessalonica, they lodged in the house of a certain



ATHENS.

Christian named Jason, who entertained them very courteously. But the Jews would not suffer the Apostles to continue at rest. They refused to embrace the Gospel themselves, and, therefore, envied its success, and determined to oppose its progress. Accordingly they gathered together a great number of lewd and wicked wretches, who beset the house of Jason, intending to take Paul, and deliver him up to an incensed multitude. But in this they were disappointed; Paul and Silas being removed from thence by the Christians, and concealed in some other part of the city.

Their fury, however, was rather exasperated than lessened at losing their prey: and, as they could not find the Apostles of the blessed Jesus, they determined to be revenged on Jason, who had concealed them. Accordingly they seized on him, with some others of the brethren, and carried them before the magistrates of the city, accusing them, as they had before done the Apostles themselves at Philippi, of disturbing the peace of the empire, and setting up Jesus as a king, in derogation of the emperor's dignity and authority.

This accusation induced both the people and the magistrates to be their enemies; and though Jason was only accused of harbouring those innovators, yet the magistrates could not be prevailed upon to dismiss him and his companions, till they had given security for their appearance.

As soon as the tumult was over, the Thessalonians, who had been converted by them, sent away Paul and Silas by night to Berea, a city about fifty miles south of Thessalonica, but out of the power of their enemies. Here also Paul's great love for his countrymen the Jews, and his earnest desire of their salvation, excited him to preach to them in particular. Accordingly he entered into their synagogue, and explained the Gospel unto them, proving,

out of the Scriptures of the Old Testament, the truth of the doctrines he advanced. These Jews were of a more ingenuous and candid temper than those of Thessalonica: and as they heard him, with great reverence and attention, expound and apply the Scriptures; so they searched diligently whether his proofs were proper and pertinent, and consonant to the sense of the texts he referred to: and having found every thing to be agreeable to what Paul had advanced, many of them believed; and several Gentiles, following their example, became obedient to the faith, among whom were several women of quality. The news of this remarkable success was carried to Thessalonica, and greatly incensed the inveterate enemies of the Gospel there; who, accordingly, repaired to Berea, and raised tumults against the Apostle; so that Paul, to avoid their fury, was forced to leave the town; but Silas and Timothy, either less known or less envied, continued still there.

Paul leaving Berea, under the conduct of certain guides, it was said he designed to retire by sea out of Greece, that his restless enemies might cease their persecution; but the guides, according to Paul's order, brought him to Athens, and left him there, after receiving from him an order for Silas and Timotheus to repair to him as soon as possible.

While St. Paul continued at Athens, expecting the arrival of Silas and Timothy, he walked up and down, to take a more accurate survey of the city, which he found miserably overrun with superstition and idolatry. The inhabitants were remarkably religious and devout; they had a great number of gods, whom they adored; false, indeed, they were, but such as they, being destitute of revelation, accounted true; and so very careful were they that no deity should want due honour from them, that they had an altar inscribed TO THE UNKNOWN GOD. A great variety of reasons are given for

this inscription: some affirm, that it was the name which the Pagans generally gave to the God of the Jews; but others think that it included all the gods of Asia, Europe, and Africa.

These superstitious practices grieved the spirit of the Apostle. Accordingly, he exerted all his strength for their conversion: he disputed on the sabbath-days in the synagogues of the Jews; and at other times took all opportunities of preaching to the Athenians the coming of the Messiah to save the world.



KEY TO ATHENS.

This doctrine was equally new and strange to the Athenians; and though they did not persecute him as the Jews did, yet his preaching Jesus was considered, by the Epicurean and Stoic philosophers, as a fabulous legend; and, by the more sober part, as a discovery of some new gods, which they had not yet placed in their temples: and though they were not unwilling to receive any new deities, yet as the Areopagus, the supreme court of the city, was to judge of all gods, to whom public worship might be allowed, they brought him before those judges, to give an account of his doctrine.

Paul being placed before the judges of this high assembly, readily gave them an account of his doctrine in a grave and elegant speech;

wherein he did not tell them they were horrible and gross idolaters, lest he should offend them, and thereby prevent them from listening to his reasons; but having commended them for their religious dispositions, he took occasion, from the altar inscribed to the *unknown God*, to make a proper defence of his doctrine. "I endeavour," said he, "only to explain that altar to you, and manifest the nature of that God whom ye ignorantly worship. The true God is he that made the world, and all things therein; and who, being Lord over all, dwells

not in temples made with hands, nor is he to be worshipped in lifeless idols. As he is the Creator of all things, he can not be confined to the workmanship of man, whether temples or statues; nor stand in need of sacrifices, since he is the fountain of life to all things. He made from one common original the

whole race of mankind, and hath wisely determined their dependence on him, that they might be obliged to seek after him and serve him. A truth perceivable in the darkest state of ignorance, and acknowledged by one of your own poets. If this be the nature of God, it is surely the highest absurdity to represent him by an image or similitude. The divine patience hath been too much exercised already with such gross abuses in religion; but now God expects a thorough reformation, having sent his Son Jesus Christ to make himself known to the world, and, at the same time, to inform them, that he hath appointed a day of general judgment, when the religion of mankind shall be tried by the test of the Gospel, before his only begotten Son, who is appointed sole Judge of the quick and dead, and whose commission to

that high office hath been ratified by the Almighty, in raising him from the dead.

On his mentioning the resurrection, some of the philosophers mocked and derided him: others, more modest, but not satisfied with the proofs he had given, gravely answered, *We would hear thee again of this matter.* After which, Paul departed from the court; but not without some success, for a few of his auditors believed and attended his instructions.

Thus boldly did this intrepid servant and soldier of Jesus Christ assert the cause of his divine Master, among the great, the wise, and the learned; and reason with great persuasion and eloquence on the nature of God, and the manner in which he has commanded his creatures to worship him, even in spirit and in truth.

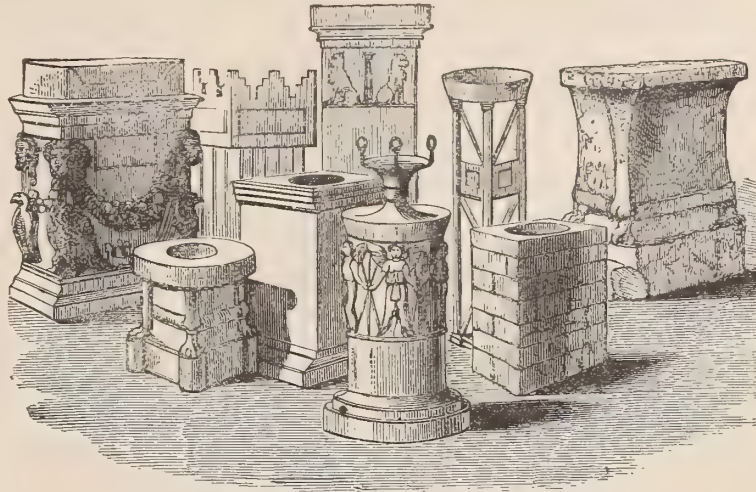
CILAP IV.

Success of St. Paul's Ministry at Corinth and Ephesus.

DURING St. Paul's stay at Athens, Timothy, according to the order he had received, came to him out of Macedonia, and brought an account that the Christians at Thessalonica were under persecution from their fellow-citizens ever since his departure: at which St. Paul was greatly concerned, and at first inclined to visit them in person, to confirm them in the faith they had embraced; but being hindered by the enemies of the Gospel, he sent Timothy to comfort them, and put them in mind of what they had at first heard, namely, that persecution would be the constant attendant on their profession.

A 26

On Timothy's departure, St. Paul left Athens, and travelled to Corinth, a very populous place, and famous for its trade. Here he found Aquila and Priscilla his wife, lately come from Italy, having been banished from Rome by the decree of Claudius. And they being of the



GROUP OF ALTARS.

same trade he himself had learned in his youth, he wrought with them, that he might not be burdensome to the new converts. Honest ministers are not mercenary.

After some stay at Corinth, the Apostle was joined by Silas and Timothy, and disputed frequently in the synagogue, reasoning and proving that Jesus was the true Messiah. This exasperated the Jews to the greatest degree, and what they could not conquer by argument and force of reason, they endeavoured to carry by noise and clamour, blended with blasphemies and revilings; the last refuge of an impotent and baffled cause. But St. Paul, to testify his resentment, shook his garments, and told them, that since they were determined to pull down the vengeance of Heaven upon their own heads, he was absolutely guiltless and innocent, and would henceforth address himself to the Gentiles.

Accordingly he left them, and repaired to

the house of Justus, a religious proselyte, where, by his preaching and miracles, he converted great numbers to the faith; among whom was Crispus, the chief ruler of the synagogue, and Gaius, and Stephanus, who, with their families, were baptized, and admitted members of the Christian church.

But lest the ungrateful, yea, cruel behaviour of unbelievers, should discourage this able minister from prosecuting the glorious work of the conversion of sinners, our dear Redeemer appeared to him in a vision, and told him, that, notwithstanding the bad success he had hitherto met with, there was a large harvest to be gathered in that place; that he should not be afraid of his enemies, but preach the Gospel boldly and securely, for that he himself would protect and preserve him.

About this time he seems to have written his First Epistle to the Thessalonians, Silas and Timothy being lately returned from thence, and delivered the message for which he had sent them thither. The principal design of this epistle is, to confirm them in the belief of the Christian religion, and to excite them to persevere in it, notwithstanding all the malice of their enemies, and the persecutions they must expect to suffer, and to instruct them in the duties of a religious life.

During the Apostle's stay at Corinth, he wrote his Second Epistle to the Thessalonians, to supply his absence. In this epistle he again endeavours to confirm their minds in the truth of the Gospel, and prevent their being shaken with those troubles which the wicked and unbelieving Jews would be continually raising against them. And because some passages in his former epistle, relating to the destruction of the Jews, had been misunderstood, as if the day of the Lord was near at hand, he rectifies these mistakes, and

shows the signs that must precede our Lord's coming to judgment.

St. Paul, on his leaving the church at Corinth, took ship at Cenchrea, the port of Corinth, for Syria, taking with him Aquila and Priscilla; and on his arrival at Ephesus, he preached awhile in the synagogue of the Jews, promising to return to them after keeping the passover at Jerusalem. Accordingly he again took ship, and landed at Cesarea, and from thence travelled to Jerusalem, where he kept the feast, visited the church, and then repaired to Antioch. Here he stayed some time, and then traversed the country of Galatia and Phrygia, confirming the newly converted Christians, till he came to Ephesus.

During the time he spent in this large circuit, Providence took care of the churches of Ephesus and Corinth, by the means of one Apollos, an eloquent Jew of Alexandria, and well acquainted with the law and writings of the prophets. This man coming to Ephesus, though he was only instructed in the rudiments of Christianity and John's baptism, yet taught with great courage and a most powerful zeal. After being fully instructed in the faith by Aquila and Priscilla, he passed over into Achaia, being furnished with recommendatory letters by the churches of Ephesus and Corinth. He was of the greatest service in Achaia, in watering what Paul had planted, confirming the disciples, and powerfully convincing the Jews that Jesus was the true Messiah promised in the Scriptures.

While Apollos was thus employed, St. Paul returned to Ephesus, where he fixed his abode for three years, bringing with him Gaius of Derbe, Aristarchus, a native of Thessalonica, Timotheus and Erastus of Corinth, and Titus. The first thing he did after his arrival, was to examine certain disciples, *Whether they had received the Holy Ghost since they believed?* To

which they answered, "That the doctrine they had received promised nothing of that nature, nor had they ever heard that such an extraordinary Spirit had of late been bestowed upon the church."

This answer surprised the Apostle, who asked them in what name they had been baptized; since in the Christian form the name of the Holy Ghost was always expressed? They replied, That they had only received John's baptism. Upon which the Apostle informed them, that though John's baptism commanded nothing but repentance, yet it tacitly implied the whole doctrine of Christ and the Holy Ghost. When they heard this, they were baptized according to the form prescribed by Christ himself, that is, in the name of the Father, and of the Son, and of the Holy Ghost, and after the Apostle had prayed, and laid his hands over them, they received the gift of tongues, and other miraculous powers.

After this he entered into the Jewish synagogues, where for the first three months he contended and disputed with the Jews, endeavouring with great earnestness and resolution to convince them of the truth of the Christian religion. But when instead of success, he met with nothing but obstinacy and infidelity, he left the synagogue, and taking those with him whom he had instrumentally converted, instructed them, and others who resorted to him, in the school of one Tyrannus, a place where scholars used to be instructed. In this manner he continued to preach the Gospel two whole years; by which means the Jews and proselytes had an opportunity of hearing the glad tidings of salvation: and because miracles are the clearest evidence of a divine commission, the Almighty was pleased to testify the doctrine which St. Paul delivered by amazing and miraculous operations, many of which were of a peculiar and extraordinary

nature; for he not only healed those that came to him, but if napkins or handkerchiefs were only touched by him, and applied to the sick, their diseases immediately vanished, and the evil spirits departed out of those that were possessed by them.

About this time the Apostle wrote his Epistle to the Galatians; for he had heard that, since his departure, corrupt opinions had crept in among them with regard to the necessity of observing the legal rites; and that several impostors had found admittance into the church, who knew no better method of undermining the doctrine he had planted there, than by vilifying his person, slighting him as an Apostle only at second-hand, not to be compared with Peter, James, and John, who had familiarly conversed with Christ in the days of his flesh, and being immediately deputed by him. In this Epistle, therefore, he reproves them with some necessary severity, for their being so soon led out of the right way wherein he had placed them, and so easily suffering themselves to be imposed upon by the crafty artifices of seducers. He vindicates the honour of his Apostleship, and the immediate receiving his commission from Christ, wherein he shows that he was not inferior to the very best of the Apostles. He largely refutes those Judaical opinions that had tainted and infected them; and, in the conclusion, instructs them in the rules and duties of a holy life.

During St. Paul's stay at Ephesus, an accident happened, which was attended with great trouble and danger. In this city was the celebrated temple of Diana, a structure so magnificent for beauty, riches, and magnitude, that it was reckoned one of the seven wonders of the world. But what increased its fame and reputation, was an image of Diana kept there, which the idolatrous priests persuaded the people was made by Jupiter himself, and dropped down from heaven; for which reason

it was held in great veneration, not only at Ephesus, but throughout all Asia. So that people procured silver shrines, or figures of this temple, of such a size as to carry in their pockets, either for curiosity, or to stir up their devotion. This proved the source of a great deal of business to the silversmiths of Ephesus, of whom one Demetrius was the chief.

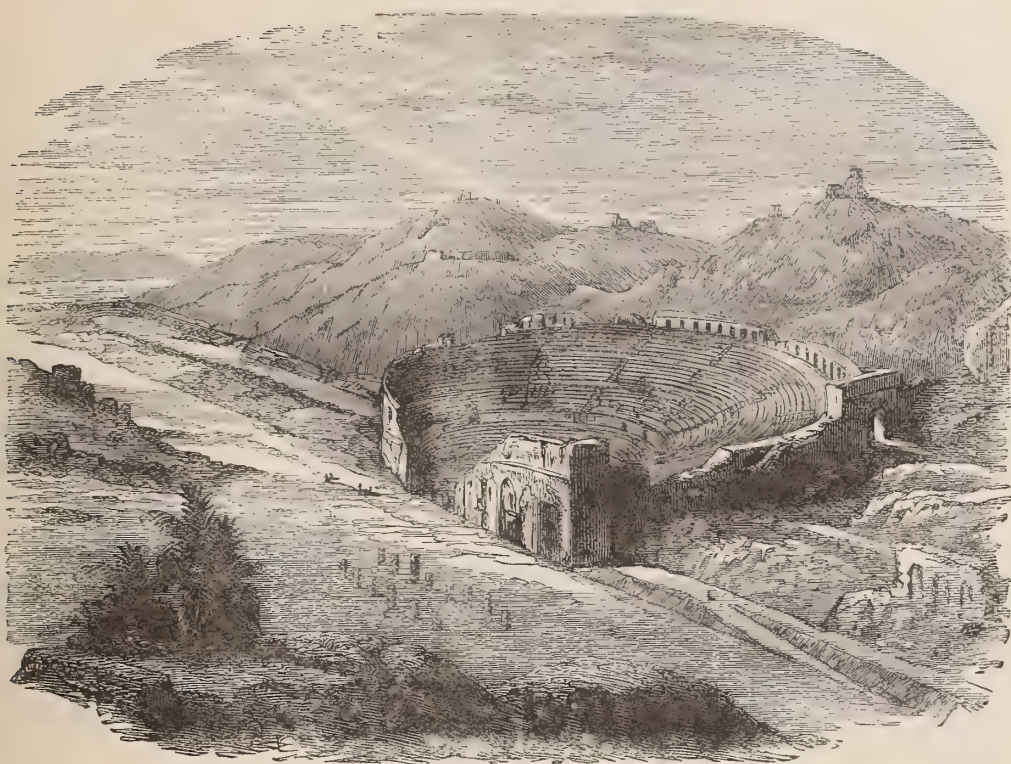
This man, plainly perceiving that Christianity tended to the subversion of idolatry, and, consequently, to the ruin of their gainful employment, called the artists together, and pathetically represented to them, how inevitably they must be reduced to a state of poverty, if they suffered Paul to bring their temple and goddess into contempt; by persuading the people, as he did, that they were no gods which were made with hands.

This speech of Demetrius fired them with a zeal which they could no longer contain; so that they cried out, as with one voice, *Great is Diana of the Ephesians!* They should indeed have considered, that if their goddess was able to defend herself against the doctrines preached by Paul, neither she nor the temple were in any danger: whereas, if Paul was able to destroy their gods, it was in vain for them to resist him. But interest and superstition, combining in the minds of a bigoted multitude, admitted of no reason. They were all fired with zeal for their goddess, and determined, if they could find Paul, to expose him to the beasts in the theatre; for it was customary in those days, at the celebration of their public games and festivals, to expose slaves to the rage of wild beasts, for the diversion of the spectators.

The whole city was filled with the tumult; and the crowd missing Paul, laid hold on Gaius and Aristarchus, two Macedonians of Paul's company, and hurried them into the theatre, with a design to throw them to the

wild beasts. Paul, who was at present in a place of security, hearing of the danger to which his brethren were exposed, was very desirous of venturing after them, in order to speak in their behalf; but he was at last dissuaded from it, not only by the Christians, but also by the Gentile governors of the theatrical games, who were his friends, and who assured him that he would only endanger himself, without rescuing his companions.

The noise and confusion of the multitude was now prodigious, most of them not knowing the reason for which they were come together; and, therefore, some said one thing, and some another. In this distraction, Alexander, a Jewish convert, was singled out by the multitude, and, by the instigation of the Jews, was going to make his defence; in which, doubtless, he would have laid the whole blame upon Paul; but the multitude perceiving him to be a Jew, and, therefore, suspecting he was one of Paul's associates, raised another outcry, for near two hours together, wherein nothing could be heard but *Great is Diana of the Ephesians!* This confusion brought the town-clerk, who kept the register of the games, into the theatre, to suppress, if possible, so uncommon a tumult. And having with great difficulty obtained silence, he calmly and discreetly told them, "That the world was sufficiently acquainted with the devotion paid by the Ephesians to the great goddess Diana, and the image which, according to the report, fell down from Jupiter; and, therefore, it was absolutely needless for them to publish it at that time. That if Demetrius and his fraternity had any thing to allege against Paul and his companions, the courts were open, and they might bring their accusation against them. Or, if they were questioned with regard to the breach of any of their laws, the cause ought to be heard in a regular assembly. That they would do well to consider this, and be quiet; having already



RUINS OF ANCIENT THEATRE AT EPHEBUS.

rendered themselves obnoxious to the displeasure of the magistrates, if they should think proper to call them to an account for that day's tumult."

This discourse had the desired effect: the multitude were convinced that they had acted very improperly, and, therefore, repaired to their respective habitations; and Gaius, Aristarchus, and Alexander, were released without any great hurt. But the escape of Paul was so remarkable, that he mentions it as a miraculous deliverance. *We had, says he, the sentence of death in ourselves, that we should not trust in ourselves, but in God, who raised the dead, who delivered us from so great a death.* And in another place he tells us, *he fought with beasts at Ephesus*; alluding either to the design of the enraged multitude of throwing him to the wild beasts in the

theatre, though their intention was not executed, or to the manners of the people, who sufficiently deserved the character of being savage and brutal in the highest degree.

About this time Paul was informed of some disturbances in the church at Corinth, hatched and fomented by a company of false teachers, crept in among them, who endeavoured to draw them into parties and factions, by persuading one company to be for Peter, another for Paul, and a third for Apollos; as if the principal part of religion consisted in being of this or that denomination, or in a warm, active zeal to depreciate or oppose whoever was not of the same sect.

It is a very weak and slender claim, when a man holds his religion by no better title than

his having joined himself to such or such a sect or congregation, and is remarkably zealous to promote it, to be childish and passionately clamorous for some person's particular mode of administration, or some particular opinion; as if religion rather consisted in disputes, or in separating from our brethren, than *in righteousness, peace, and joy in the Holy Ghost.*

By these means schisms and factions broke into the Corinthian church; whereby many wild and extravagant opinions, some of them such as tended to undermine the essential doctrines of Christianity, were planted, and had taken root.

To cure these dissensions, St. Paul wrote his First Epistle to the Corinthians; wherein he smartly reproves them for their schisms and parties, conjures them to peace and unity, corrects those gross corruptions that had been introduced among them, and particularly solves those many cases and controversies, wherein they had requested his advice and counsel.

Soon after, Apollos determining to go to Crete, together with Zenos, St. Paul sent by them his Epistle to Titus, whom he had made bishop of that island, and had left there for propagating the Gospel. In this epistle he instructs him fully in the execution of his office, both with regard to himself and others.

CHAP. V.

Transactions of St. Paul, during the farther Progress of his Ministry, to the Time of his Arraignment before Felix.

SOON after the tumult at Ephesus, St. Paul called the Christians together, and took his leave of them with the most tender expressions of love and affection. He had now

spent almost three years at Ephesus, and founded there a very considerable church, of which he had ordained Timothy the first bishop. He first travelled about two hundred miles northward, to Troas, before he took ship, expecting to meet Titus there. But missing him, he proceeded on his voyage to Macedonia.

On his arrival there, he preached the Gospel in several places, even as far as Illyricum, now called Sclavonia. During this journey, he met with many troubles and dangers; *without were fightings, within were fears*; but God, who comforteth those that are cast down, revived his spirits by the arrival of Titus, who gave him a pleasing account of the good effect his epistle had produced at Corinth. This worthy bishop came thither with large contributions from the church at Corinth; and from the example of those liberal Christians, St. Paul stirred up the Macedonians to imitate their charity, intending to assist the poor Christians at Jerusalem.

During the stay of Titus in Macedonia, Paul wrote his Second Epistle to the Corinthians, and sent it to them by Titus and Luke. In this epistle he endeavours to rectify what his former epistle had not effected; to vindicate his Apostleship from that contempt and scorn, and himself from those slanders and aspersions, which the seducers, who found themselves lashed by his former letter, had cast upon him; together with several other particular cases relative to the church.

About this time also he wrote his First Epistle to Timothy, whom he had left at Ephesus; wherein he gives him directions how to conduct himself in the discharge of that great office and authority in the church committed to his care; and instructs him in the particular qualifications of those he should make choice of as bishops and ministers in the

church. He likewise gives him instructions with regard to his giving orders to deaconesses, and instructing servants; warning him, at the same time, against that pestilent generation of heretics and seducers that would arise in the church.

During his stay in Greece, he went to Corinth, where he wrote his famous Epistle to the Romans, which he sent by Phebe, a deaconess of the Church of Cenchrea, near Corinth. His principal intention in this epistle is, fully to state and determine the great controversy between the Jews and Gentiles, with regard to the obligations of the rites and ceremonies of the Jewish law, and those principal and material points of doctrine depending upon it, namely, Christian liberty, the use of indifferent things, and the like. And, which is the chief intention of all religion, instructs them, and presses them to perform the duties of a holy and pious life, such as the Christian doctrine naturally recommends.

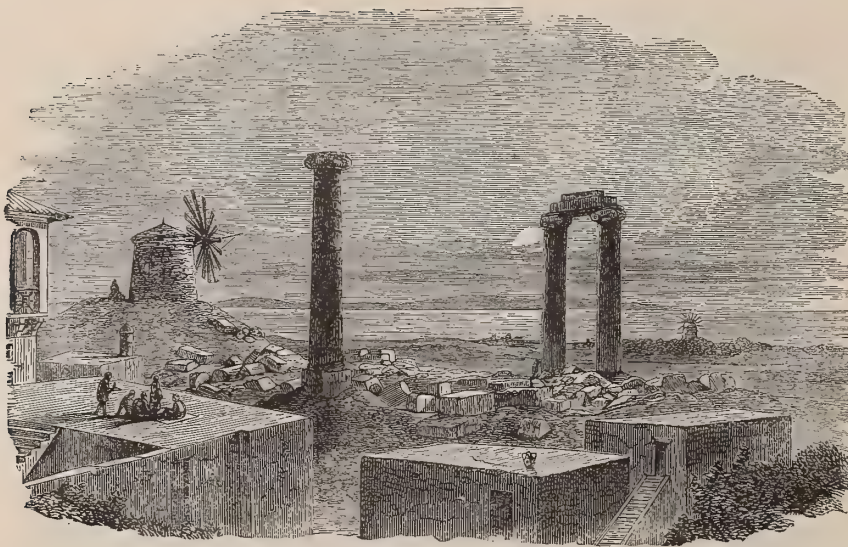
St. Paul being now determined to return to Syria, in order to convey the contributions to the brethren at Jerusalem, set out on his journey; but being informed that the Jews had formed a design of killing and robbing him by the way, he returned back into Macedonia, and came to Philippi, from whence he went to Troas, where he stayed seven days. Here he preached to them on the Lord's day, and con-



AN EASTERN CASEMENT.

tinued his discourse till midnight, being himself to depart in the morning. The length of his discourse, and the time of the night, caused some of his audience to be overtaken with sleep, and among them a young man named Eutychus, who fell from the third story, and was taken up dead; but the Apostle, by his prayers to the throne of grace, presently restored him to life and health.

How indefatigable was the industry of this great Apostle! How closely did he tread in the steps of his great Master, who *went about doing good!* He preached and wrought miracles wherever he came. As a master-builder, he either laid a foundation, or raised a superstructure. He was *instant in season, and out of season*, and spared no pains to assist the souls of men.



RUINS OF THE TEMPLE OF APOLLO AT MILETUS.

The night being thus spent in holy exercises, St. Paul took his leave of the brethren in the morning, travelling on foot to Assos, a sea-port town, whither he had before sent his companions by sea. From thence they sailed to Mytilene, a city in the isle of Lesbos. The next day they sailed from thence, and came over against Chios, and the day following landed at Trogyllium, a promontory of Ionia, near Samos. The next day they came to Miletus, not putting in at Ephesus, because the Apostle was resolved, if possible, to be at Jerusalem on the day of Pentecost.

On his arrival at Miletus, he sent to Ephesus, to summon the elders of the church; and, on their coming, reminded them of the manner in which he had conversed among them; how faithfully and affectionately he had discharged the offices of his ministry, and how incessantly he had laboured for the good of the souls of men; adding, that he had never failed to acquaint them, both in public and private, with whatever might be useful and profitable to them; urging both the Jews and Gentiles to repentance and reformation of life, and a

hearty perseverance in the faith of Christ: that he was now going up to Jerusalem, where he was ignorant of what might befall him, except what had been foretold him by those who were endued with the prophetic gifts of the Holy Ghost; namely, that afflictions and imprisonment would attend him.

But that this gave him no concern, being willing to lay down his life whenever the Gospel required it, and fully

determined to serve faithfully his great Lord and Master. "I well know," said he, "that you will see my face no more; but, for my encouragement and satisfaction, ye yourselves can bear me witness, that I have not, by concealing any part of the Christian doctrine, betrayed your souls. And as for yourselves, whom God hath made bishops and pastors of his church, you should be careful to feed, guide, and direct, those Christians under your inspection, and be infinitely tender of the welfare of souls, for whose redemption the blessed Jesus laid down his own life. All the care, therefore, possible for you to use, is no more than necessary; for, after my departure, false teachers will appear in the church, to the great danger of the souls of men, seeking, by every crafty method and pernicious doctrine, to gain proselytes to their party, and by that means fill the church of Christ with schisms and factions. Watch ye, therefore, and remember with what tears and sorrow I have, during three years, warned you of these things. And now I recommend you to the Divine favour and protection, and to the rules and instructions of the Gospel, which, if adhered to,

will undoubtedly dispose and perfect you for that state of happiness which the Almighty hath prepared for good men in the mansions of eternity. You well know that I have, from the beginning, dealt faithfully and uprightly with you; that I have no covetous designs, or ever desired the riches of other men: nay, I have laboured with mine own hands to support myself and my companions. You ought, therefore, to support the weak, and relieve the poor, rather than be yourselves chargeable to others, according to that incomparable saying of the Great Redeemer of mankind, *It is more blessed to give than to receive.*"

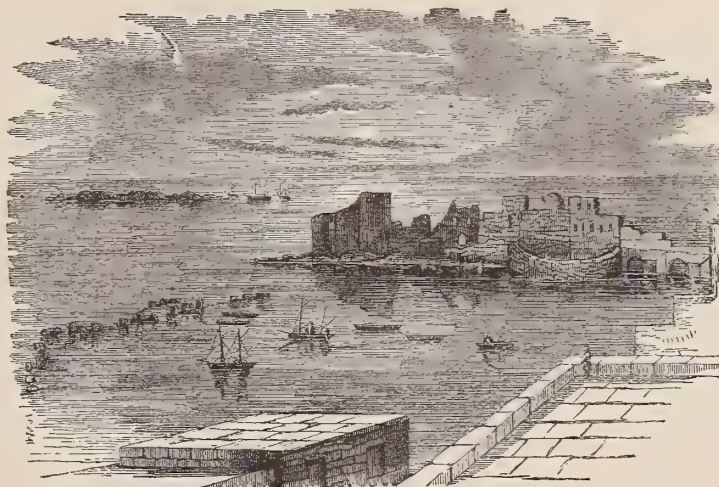
If we minutely attend to the whole of this Apostle's preaching and writing, we shall find that he ever strenuously inculcates not only points of faith, but also practical duties, without which our faith is vain.

St. Paul having finished his discourse, he kneeled down, and joined with them in prayer, and they all melted into tears, and, with the greatest expressions of sorrow, attended him to the ship; grieving in the most passionate manner for what he had told them, *that they should see his face no more.*

Paul, with his companions, now departed from Miletus, and arrived at Coos, from whence they sailed the next day to Rhodes, a large island in the Ægean sea. Leaving this place, they came to Patara, the metropolis of Lycia, where they went on board another vessel bound for Tyre, in Phenicia. On his arrival, he visited the brethren there, and continued with them a week, and was advised by some of them who had the gift of prophecy, not to go up to Jerusalem. But the Apostle would by no means abandon his design, or

refuse to suffer any thing, provided he might spread the Gospel of his Saviour. Finding all persuasions were in vain, they jointly accompanied him to the shore, where he kneeled down and prayed with them; and, after embracing them with the utmost affection, he went on board, and came to Ptolemais, and the next day to Cesarea.

During their stay in this place, Agabus, a Christian prophet, came thither from Judea, who, taking Paul's girdle, bound his own hands and feet with it, signifying, by this symbol, that the Jews would bind Paul in



RUINS OF TYRE.

that manner, and deliver him over to the Gentiles. Whereupon both his own companions and the Christians of Cesarea earnestly besought him that he would not go up to Jerusalem. But the Apostle asked them, if they intended by these passionate dissuasives to add more affliction to his sorrow? *For I am ready,* continued he, *not only to be bound, but also to die at Jerusalem, for the name of the Lord Jesus.*

When the disciples found that his resolution was not to be shaken, they importuned him no farther, leaving the event to be determined

according to the pleasure of the Most High. And all things being ready, Paul and his companions set forward on their journey, and were kindly and joyfully received by the Christians, on their arrival at Jerusalem.

The day after their arrival, Paul and his companions went to the house of St. James the Apostle, where the rest of the bishops and governors of the church were met together. After mutual salutations, the Apostle gave them a particular account of the success with which God had blessed his endeavours in propagating Christianity among the Gentiles; for which they all joined in thanksgiving to God: but withal told him, that he was now come to a place where there were many thousands of Jewish converts, who were all zealous for the law of Moses, and who had been informed that he taught the Jews whom he had instrumentally converted, to renounce circumcision and the ceremonies of the law. That as soon as the multitude heard of his arrival, they would all assemble, to see how he behaved himself in this matter; and, therefore, to prevent a disturbance, thought it advisable for him to join himself with four persons who were at that time to accomplish a vow, and perform the usual rites and ceremonies with them, and provide such sacrifices for them as the law in that case required.

St Paul, who in such case was willing to *become all things to all men, that he might gain the more*, consented unto their counsel; and taking the persons with him to the temple, told the priests that the time of a vow they had made being now expired, and having purified themselves according as the nature of their case required, they were come to make the offerings required by the law.

The seven days in which those sacrifices were to be offered being now almost ended, certain Jews from Asia, finding him in the temple, began to raise a tumult; and laying

hold of Paul, called to their brethren the Jews to assist them, declaring that this was the person who everywhere preached doctrines derogatory to the Jewish nation, and destructive to the institutions of the law. This accusation, though absolutely false, set the whole city in an uproar; and seizing on the Apostle, they dragged him out of the temple, when the doors were immediately shut, to prevent his returning into that holy place.

As they were proceeding in this manner, Paul asked the governor, whether he might have the liberty of speaking to him: who finding he understood the Greek language, inquired of him, whether he was not the Egyptian who, a few years before, had raised a sedition in Judea, and headed a party of four thousand vile and profligate wretches? To which the Apostle replied, that he was a Jew of Tarsus, a freeman of a rich and honourable city; and therefore begged of him that he might have leave to speak to the people. This being readily granted, Paul addressed them in the Hebrew language as follows:

“Listen, ye descendants of Jacob, to a person of your own religion, and, like yourselves, a child of Abraham; born in Tarsus, and brought up in this city, at the feet of Gamaliel, and fully instructed in the law delivered by Moses to our forefathers, and formerly as zealous for the temple worship as ye are at present.

“Nay, I persecuted unto death all who believed in Jesus, seizing on all I could find, both men and women, and casting them into prison.

“But, as I was pursuing my journey, to execute this commission, and was arrived near Damascus, there appeared, about mid-day, a light from heaven, shining round about me.

"Terrified at so awful an appearance, I fell to the ground, and heard a voice saying unto me, *Saul, Saul, why persecutest thou me?* To which I answered, *Who art thou, Lord?* And the voice replied, *I am Jesus of Nazareth, whom thou persecutest.*

"After recovering from the terror with which my mind was filled, I answered, *What shall I do, Lord?* And he replied, *Arise, and go into Damascus, and there it shall be told thee of all things which are appointed for thee to do.*

"The brilliancy of the glory deprived me of my sight; so that my companions led me by the hand to Damascus, where one Ananias, a person well respected by all the Jews of that city, visited me, and said, *Brother Saul, receive thy sight;* and in a moment my eyes were opened, and I saw him standing before me.

"When he saw that my sight was restored, he said unto me, The Almighty God of Abraham, Isaac, and Jacob, hath appointed thee to know his will, to see the great Messiah, the Holy One of God, and hear the voice of his mouth; for thou art chosen to be a witness to all the nations of the earth of those surprising things thou hast seen and heard. Why, therefore, tarriest thou here any longer? *Arise and be baptized, and wash away thy sins, calling on the name of the Lord.*

"After this glorious vision and miraculous power of the Most High, when I was returned from Damascus to Jerusalem, and offering up my prayers in the temple, I fell into a trance, and again saw the great Son of David, who said unto me, Depart quickly from Jerusalem; for the sons of Jacob will refuse to believe thy testimony concerning me. And I answered, Lord, they know how cruelly I used thy saints and followers; that I imprisoned and beat them in every city and in every synagogue.

Nay, when they shed the blood of thy holy martyr Stephen, I was also one of the spectators; I consented to his death; I even kept the raiment of those that slew him.

"But he replied, Depart; I will send thee to countries for remote, even to the Gentiles."

The Jews had, till now, listened with some attention to his speech; but on his mentioning the commission he had received to preach the Gospel to the Gentiles, their fury knew no bounds; crying out with one voice, *Away with such a fellow from the earth!*

But the captain of the guard commanded him to be brought within the castle, and that he should be examined and scourged till he confessed the reason of the uncommon rage shown against him by the people. Accordingly, the lictor bound him, and was going to put the orders he had received into execution; when Paul asked the centurion who stood by, whether it was lawful to scourge a citizen of Rome, before any sentence had been passed upon him? The centurion, instead of answering the question, repaired immediately to the governor, and desired him to take care how he proceeded against the prisoner, because he was a Roman. On this information, the governor came into the prison, and asked Paul whether he was really a free citizen of Rome? and being told he was, he answered, that himself procured that great privilege by a large sum of money; but Paul answered, *I was free born.* On receiving this account, the governor commanded the centurion not to scourge him, being terrified at what he had already done, namely, his chaining a free denizen of Rome.

The next day he ordered his chains to be taken off; and, that he might thoroughly satisfy himself of the cause of so unusual a tumult on the preceding day, summoned the

Sanhedrim to meet, and brought down Paul before them.

The Apostle being thus placed before the great council of the Jews, told them, that in all the passages of his life he had taken care to govern his actions by the severest rules of duty and conscience. *Men and brethren*, said he, *I have lived in all good conscience before God until this day.*

But however this expression of St. Paul might tend to show the true state of his mind, the high-priest Ananias was so offended at it, that he commanded those who stood next him to strike him in the face: at which the Apostle smartly replied, *God shall smite thee, thou whited wall.* On which some of the spectators replied, "It is not lawful to revile the high-priest of the Almighty." Paul answered, "I did not know that Ananias was appointed by God to be an high-priest: but as he is invested with authority, it is unjust to revile him: God himself having commanded that *no man should speak evil of the rulers of the people.* Paul perceiving that the council consisted partly of Sadducees, and partly of Pharisees, cried aloud, "*Men and brethren, I am a Pharisee, the son of a Pharisee, and am now brought before your tribunal for asserting the resurrection of the dead.*"

This declaration threw the whole court into confusion, by exciting the regard of the Pharisees, who favoured the doctrine of the resurrection, and incurring the resentment of the Sadducees, who strenuously opposed it.

The dissensions of these sects increased to that degree, that the captain feared Paul would have been pulled to pieces; and, there-

fore, took him from the bar, and carried him back to the castle. But, during the silence of the night, he was comforted by extraordinary communications of the Divine Spirit, encouraging him to constancy and resolution, and assuring him that he should, notwithstanding all the malice and wicked designs of his enemies, live to bear his testimony even in Rome itself.

The next morning the Jews, whose envy and malice were increased by these dilatory proceedings, determined to use a quicker method of putting a period to his life. In order to this, about forty of the most turbulent entered into a shocking confederacy of killing him; ratifying it by oaths and the most bitter execrations, that they would neither eat nor drink till they had put their inhuman design into execution. Accordingly this design, though probably concluded under the mantle of the night, was discovered to St. Paul by his sister's son, and, at the request of the Apostle, told to the governor himself; who immediately commanded two parties of horse and foot to be ready by nine o'clock that night, in order to conduct St. Paul to Felix, the Roman governor of that province; to whom also he sent an account of the whole proceedings of the Jews against the prisoner, and at the same time ordered his accusers also to appear before the Roman magistrate. Accordingly, St. Paul was conducted to Antipatris, and afterwards to Cesarea, where the letters being delivered to Felix, the Apostle was also presented to him; and finding that he belonged to the province of Cilicia, he told him, that as soon as his accusers were come down, he would determine the affair; and in the mean time commanded him to be secured in the place called Herod's Hall.

CHAP. VI.

The Transactions of St. Paul, from the first Trial before Felix, till his coming to Rome.

OUR Apostle, soon after his arrival, encountered Tertullus, who, in a short but eloquent speech, began to accuse him, charging him with sedition, heresy, and the profanation of the temple.

The orator having finished his charge against the Apostle, Felix told St. Paul that he was now at liberty to make his defence; which he did in the following manner:

“I answer this charge of the Jews with the greater satisfaction before thee, because thou hast for many years been a judge of this nation. About twelve days since I repaired to Jerusalem, to worship the God of Jacob. But I neither disputed with any man, nor endeavoured to stir up the people in the synagogues or the city. Nor can they prove the charge they have brought against me.

“This, however, I readily confess, *that after the way which they call heresy, so worship I the God of my fathers*; and according to this faith I am careful to maintain a clear and quiet conscience, both towards God and man.

“After I had spent some years in distant countries, I repaired to Jerusalem with the alms I had collected in other provinces for the poor of mine own nation, and offerings to the God of Jacob. And while I was performing the duties of religion, certain Asiatic Jews found me in the temple, purified according to law; but neither attended with a multitude of followers, nor the least tumultuous assembly. It was, therefore, necessary that the Jews should have been here, if they had any thing

to allege against me. Nay, I appeal to those of the Sanhedrim here present, if any thing has been laid to my charge, except the objections of the Sadducees, who violently opposed me, for asserting the doctrine of the resurrection.”

Felix having thus heard both parties, refused to pass any final sentence, till he had more fully advised about it, and consulted Lysias, the governor of the castle, who was the most proper person to give an account of the sedition and tumult; commanding, in the mean time, that St. Paul should be kept under a guard, but that he should enjoy the liberty of being visited by his friends, and receiving from them any office of friendship.

Soon after this, Felix's wife, Drusilla, a Jewess, and daughter to the elder Herod, came down to him at Cesarea; in whose presence the governor sent for Paul, and gave him leave to explain the doctrines of Christianity. In this discourse the Apostle took occasion to insist upon the most important points both of faith and practice, particularly the influence which a future judgment should have upon the whole tenor of his life and conduct.

This discourse was wisely adapted to the state and temper of Felix; though when St. Paul pathetically described the terrors of the last judgment, Felix trembled on his throne, and was so greatly affected, that he caused the Apostle to break off abruptly, telling him that he would hear the remainder of his discourse at a more convenient season.

Felix, no doubt, had sufficient reason to tremble, and his conscience to be sensibly alarmed at these reflections; for he was a man notoriously infamous for rapine and violence. Tacitus tells us, that he made his will the law of his government, practising all manner of cruelty and injustice. To these qualities he

added bribery and covetousness; and, therefore, often sent for our Apostle to discourse with him, expecting he would have given him a considerable sum for his release; having, in all probability, heard that St. Paul had brought a large quantity of money to Jerusalem.

But finding no offers were made him, either by the Apostle himself or his friends, he kept him prisoner two years; when he himself being discharged from his office by Nero, he left Paul in prison, in order to gratify the malice of the Jews, and engaged them to speak the better of his government, after his departure from Judea.

Felix was succeeded in the government of the province by Porcius Festus, before whom, at his first coming to Jerusalem, the high-priest and Sanhedrim preferred an indictment against Paul, desiring that he might be sent for up to Jerusalem, in order to take his trial; intending to assassinate him by the way. But Festus told them, that he was shortly going himself to Cesarea, and that if they had any complaint against Paul, they should come down thither and accuse him.

Accordingly, as soon as he was come to Cesarea, he ascended the tribunal, where the Jews renewed the charge they had before brought against Paul; but the Apostle soon cleared himself of every part of the charge, they not being able to prove any thing against him. Festus, however, being willing to procure the favour of the Jews at his entrance on the government, asked Paul, whether he would go up and be tried before him at Jerusalem? But the Apostle, well knowing the consequences of such a proposal, answered, as a Roman, *I appeal unto Cæsar.*

This method of appealing was common among the Romans, and introduced to defend

and secure the lives and fortunes of the people from the unjust encroachments and rigorous severities of the magistrates, whereby it was lawful, in cases of oppression, to appeal to the people for redress; a thing more than once settled by the sanction of the Valerian law.

Some time after St. Paul had appealed unto Cæsar, king Agrippa, who succeeded Herod in the tetrarchate of Galilee, and his sister Bernice, came to Cesarea to visit the new governor. Festus embraced this opportunity of mentioning the case of our Apostle to king Agrippa, together with the remarkable tumult this affair had occasioned among the Jews, and the appeal he had made to Cæsar. This account excited the curiosity of king Agrippa, and he was desirous of hearing himself what St. Paul had to say in his own vindication

Accordingly, the next day the king and his sister, accompanied with Festus the governor, and several other persons of distinction, came into the court, with a pompous and splendid retinue, where the prisoner was brought before them. On his appearing, Festus informed the court, how greatly he had been importuned by the Jews, both at Cesarea and Jerusalem, to put the prisoner to death as a malefactor; but having, on examination, found him guilty of no capital crime, and the prisoner himself having appealed unto Cæsar, he was determined to send him to Rome; but was willing to have his cause debated before Agrippa, that he might be furnished with some material particulars to send with him; it being absurd to send a prisoner, without signifying the crimes alleged against him.

Festus having finished his speech, Agrippa told Paul, he was now at liberty to make his own defence; and silence being made, he delivered himself in the following manner, addressing his speech particularly to Agrippa:

"I consider it as a peculiar happiness, king Agrippa, that I am to make my defence against the accusations of the Jews, before thee; because thou art well acquainted with all their customs, and the questions commonly debated among them; I therefore beseech thee to hear me patiently. All the Jews are well acquainted with my manner of life, from my youth, the greatest part of it having been spent with my own countrymen at Jerusalem. They also know that I was educated under the institutions of the Pharisees, the strictest sect of our religion, and am now arraigned for a tenet believed by all their fathers; a tenet sufficiently credible in itself, and plainly revealed in the Scriptures; I mean, the resurrection of the dead. Why should any mortal think it either incredible or impossible, that God should raise the dead?

"I, indeed, formerly thought myself indispensably obliged to oppose the religion of Jesus of Nazareth. Nor was I satisfied with imprisoning and punishing, with death itself, the saints I found at Jerusalem; I even persecuted them in strange cities, whither my implacable zeal pursued them, having procured authority for that purpose from the chief priests and the elders.

Accordingly I departed for Damascus with a commission from the Sanhedrim; but as I was travelling towards that city, I saw at mid-day, O king, a light from heaven, far exceeding the brightness of the sun, encompassing me and my companions. On seeing this awful appearance, we all fell to the earth, and I heard a voice, which said to me, in the Hebrew language, *Saul, Saul, why persecutest thou me?* It is hard for thee to kick against the pricks. To which I answered, *Who art thou, Lord?* And he replied, *I am Jesus, whom thou persecutest.* But be not terrified; arise from the earth; for I have appeared unto thee, that thou mightest be both a witness of

the things thou hast seen, and also of others which I will hereafter reveal unto thee. My power shall deliver thee from the Jews and Gentiles, to whom now I send thee to preach the Gospel; to withdraw the vail of darkness and ignorance: to turn them from falsehood unto truth, *and from the power of Satan unto God.*

"Accordingly, king Agrippa, I readily obeyed the heavenly vision: I preached the Gospel first to the inhabitants of Damascus, then to those of Jerusalem and Judea, and afterwards to the Gentiles; persuading them to forsake their iniquities, and, by sincere repentance, turn to the living God.

"These endeavours to save the souls of sinful mortals exasperated the Jews, who caught me in the temple, and entered into a conspiracy to destroy me. But, by the help of Almighty God, I still remain a witness to all the human race, preaching nothing but what Moses and all the prophets foretold, namely, that the Messiah should suffer, be the first that should rise from the chambers of the grave, and publish the glad tidings of salvation both to the Jews and Gentiles."

While the Apostle thus pleaded for himself, Festus cried out, "Paul, thou art mad; too much study hath deprived thee of thy reason." But Paul answered, "I am far, most noble Festus, from being transported with idle and distracted ideas; the words I speak are dictated by truth and sobriety: and I am persuaded that king Agrippa himself is not ignorant of these things; for they were transacted openly before the world. I am confident, king Agrippa, that thou believest the prophets; and, therefore, must know that all their predictions were fulfilled in Christ." To which Agrippa answered, "Thou hast almost persuaded me to embrace the Christian faith." Paul replied, "I sincerely wish that not only

thou, but also all that hear me, were not almost, but altogether the same as I myself, except being prisoners."

It being now finally determined that Paul should be sent to Rome, he was, with several other prisoners of consequence, committed to the care of Julius, commander of a company belonging to the legion of Augustus; and was accompanied in his voyage by St. Luke, Aristarchus, Trophimus, and some others, not mentioned by the sacred historian.

In the month of September they embarked on board a ship at Adramyttium, and sailed to Sidon, where the centurion courteously gave the Apostle leave to go on shore, to visit his friends and refresh himself.



VIPER.

After a short stay they sailed for Cyprus, and arrived opposite the Fair Havens, a place near Myra, a city of Lycia. Here the season being far advanced, and Paul foreseeing it would be a dangerous voyage, persuaded him to put in and winter there. But the Roman centurion preferring the opinion of the master of the ship, and the harbour being at the same time incommodious, resolved, if possible, to reach Phenice, a port of Crete, and winter there. But they soon found themselves disap-

pointed; for the fine southerly gale, which had favoured them for some time, suddenly changed into a stormy and tempestuous wind at north-east; which blew with such violence, that the ship was obliged to sail before it; and, to prevent her sinking, they threw overboard the principal part of her lading.

In this desperate and uncomfortable condition they continued fourteen days, and on the fourteenth night the mariners discovered they were near some coast; and, therefore, to avoid the rocks, thought proper to come to an anchor, till the morning might give them better information.

During the time they continued at anchor, waiting for the light of the morning, St. Paul prevailed upon them to eat and refresh themselves, having fasted a long time, assuring them they should all escape.

The country near which they were, was, as St. Paul had foretold, an island called Melita, now Malta, situated in the Ilybian Sea, between Syracuse and Africa. Here they landed, and met with great civility from the people, who treated them with humanity, and entertained them with every necessary accommodation. But while St. Paul was laying a few sticks on the fire, a viper, enlivened by the heat, came from among the wood, and fastened on his hand. On seeing this, the inhabitants of the island concluded that he was certainly some notorious murderer, whom the divine vengeance, though it suffered him to escape the sea, had reserved for a more public and solemn execution. But when they saw him shake off the venomous creature into the fire, and no manner of harm ensue, they changed their sentiments, and cried out, *that he was a god.*

After three months stay in this island, the centurion, with his charge, went on board the

Castor and Pollux, a ship of Alexandria, bound to Italy. They put in at Syracuse, where they tarried three days; they then sailed to Rhegium, and from thence to Puteoli, where they landed; and finding some Christians there, staid, at their request, a week with them, and then set forward on their journey to Rome. The Christians of this city, hearing of the Apostle's coming, went to meet him, as far as the distance of about thirty miles from Rome, and others as far as the Appiiforum, fifty-one miles distant from the capital. They kindly embraced each other; and the liberty he saw the Christians enjoy at Rome, greatly tended to enliven the spirits of the Apostle.

CHAP. VII.

The Transactions of St. Paul, from his Arrival at Rome till his Martyrdom.

HAVING refreshed himself after the fatigue of his voyage, the Apostle sent for the heads of the Jewish consistory at Rome, and related to them the cause of his coming, in the following manner:—"Though I have been guilty of no violation of the laws of our religion, yet I was delivered by the Jews at Jerusalem to the Roman governors, who more than once would have acquitted me, as innocent of any capital offence; but by the perverseness of my persecutors, I was obliged to appeal to Cæsar: not that I had any thing to accuse my nation of; I had recourse to this method merely to clear my own innocence."

Having thus removed a popular prejudice, he added, "That the true cause of his sufferings was what their own religion had taught him, *the belief and expectation of a future resurrection.*" But his discourse had different effects on different hearers, some being convinced, and others persisting in their infidelity.

For two whole years Paul dwelt at Rome, in a house he had hired for his own use; wherein he assiduously employed himself in preaching and writing for the good of the church.

Among others of the Apostle's converts at Rome was one Onesimus, who had formerly been a servant to Philemon, a person of distinction at Colosse, but had run away from his master, and fraudulently taken with him some things of value.

Having rambled as far as Rome, he was now converted by the instrumentality of St. Paul, who advised him to return to his master, and gave him a short recommendatory letter, "earnestly desiring his master to pardon him, and, notwithstanding his former faults, to treat him kindly, and use him as a brother; promising withal, that if he had wronged, or owed him any thing, he himself would repay it."

This epistle may be considered as a masterpiece of eloquence, in the persuasive way; for in it the Apostle had recourse to all the considerations which friendship, religion, piety, and tenderness, can inspire, to reconcile an incensed master to his servant.

The Christians of Philippi hearing of St. Paul's being at Rome, and not knowing what distress he might be reduced to, raised a contribution for him, and sent it by Epaphroditus, their bishop; by whom he returned an epistle to them, wherein he gives some account of the state of his affairs at Rome, gratefully acknowledges their kindness to him, warns them against the dangerous opinions which the Judaizing teachers began to propagate among them, and advises them to live in continual obedience to Christ; to avoid disputations, delight in prayer, be courageous under affliction, united in love, and clothed with humility, in

imitation of the blessed Jesus, who so far humbled himself, as to *become obedient unto death, even the death of the cross.*

St. Paul lived about three years at Ephesus, preaching the Gospel to the numerous inhabitants of that city, and was, therefore, well acquainted with the state and condition of the place: so that taking the opportunity of Tychicus' going thither, he wrote his Epistle to the Ephesians; wherein he endeavours to countermine the principles and practices both of the Jews and Gentiles, to confirm them in the belief and practice of the Christian doctrine, and to instruct them fully in the great mysteries of the Gospel; their redemption and justification by the death of Christ; their gratuitous election; their union with the Jews in one body, of which Christ is the head; and the glorious exaltation of that head above all creatures, both spiritual and temporal: together with many excellent precepts, both as to the general duties of religion, and the duties of their particular relations.

St. Paul himself had never been at Colosse: Epaphras, who was then at Rome, had preached the Gospel there with good success; and from him he might learn that certain false teachers had endeavoured to persuade the people, that they ought not to apply to God by Jesus Christ, who, since his ascension, was so far exalted above them, that angels were now become the proper mediators between God and man; and, therefore, in opposition to this, as well as other seducing doctrines of the same nature, he wrote his Epistle to the Colossians; wherein he magnificently displays the Messiah, and all the benefits flowing from him, as being the image of his Father, the Redeemer of all mankind, the Reconciler of all things to God, and the Head of the church, who gives live and vigour to all its members.

By what means St. Paul was discharged

from the accusation which the Jews had brought against him, we have no account in history; but it is natural to suppose, that not having sufficient proof of what they alleged, or being informed that the crimes they had accused him of were no violation of the Roman laws, they durst not implead him before the emperor, and so permitted him to be discharged of course. But by whatever means he procured his liberty, it is thought he wrote his Epistle to the Hebrews before he left Italy, from whence he dates his salutations.

The principal design of it is to magnify Christ, and the religion of the Gospel, above Moses and the Jewish economy, in order to establish and confirm the converted Jews in the firm belief and profession of Christianity, notwithstanding the troubles and persecutions that would certainly attend them.

Having thus discharged his ministry, both by preaching and writing in Italy, St. Paul, accompanied by Timothy, prosecuted his long-intended journey into Spain; and, according to the testimony of several writers, crossed the sea, and preached the Gospel in Britain; though by others this matter is very much doubted.

What success he had in these western parts is not known. He, however, continued there eight or nine months, and then returned again to the east, visited Sicily, Greece, and Crete, and then repaired to Rome.

Here he met Peter, and was, together with him, thrown into prison, doubtless in the general persecution raised against the Christians, under pretence that they had set fire to the city. How longed he remained in prison is uncertain; nor do we know whether he was scourged before his execution. He was, however, allowed the privilege of a Roman citizen, and, therefore, beheaded.

Being come to the place of execution, which was the Salvian waters, three miles from Rome, he cheerfully, after a solemn preparation, gave his neck to the fatal stroke; and from this vale of misery passed to the blissful regions of immortality, to the kingdom of his beloved Master, the great Redeemer of the human race.

St. Clement, the contemporary of St. Paul, speaks of that Apostle in the following terms, in his First Epistle to the Corinthians: "By means of jealousy, Paul has received the prize of perseverance. Having been seven times in bonds; having been evil entreated and stoned; having preached in the east and in the west, he has obtained the glorious prize of his faith. After having instructed all the world in righteousness, coming into the west, he has suffered martyrdom under those who command; and thus quitting the world, after having shown in it a great example of patience, he is gone into the holy place."

He was buried in the Via Ostiensis, about two miles from Rome. And about the year 317, Constantine the Great, at the instance of Pope Silvester, built a stately church over his grave, adorned it with a hundred marble columns, and beautified it with the most exquisite workmanship.

St. Paul seemed to have been eminently fitted for the Apostleship of the Gentiles, to contend with and confute the grave and the wise, the acute and the subtle, the sage and the learned, of the heathen world, and to wound them with arrows from their own quiver. He seldom, indeed, made use of learning and philosophy, it being more agreeable to the design of the Gospel, to confound the wisdom and learning of the world by the plain doctrine of the cross.

He was humbled to the lowest step of debasement and condescension, no one ever thinking

better of others, or more meanly of himself. And though, when he had to deal with envious and malicious adversaries, who endeavoured, by vilifying his person, to obstruct his ministry, he knew how to magnify his office, and let them know that he was not inferior to the chiefest of the Apostles; yet at other times he always declared to the world that he considered himself *the least of the Apostles, not meet to be called an Apostle*; and, as if this were not enough, he formed a word on purpose to express his humility, styling himself *Elachistoteron*, that is, *less than the least of the saints, nay, the very chief of sinners*.

His repentance and sobriety were remarkable; for he often abridged himself of the conveniency of lawful and necessary accommodations.

What he taught to others he practised himself: his *conversation was in heaven*, and his *desires were to depart, and to be with Christ*; and hence it is very probable that he always led a single life, though some of the ancients rank him among the married Apostles.

His kindness and charity were remarkable; he had a compassionate tenderness for the poor, and a quick sense of the wants of others. To what church soever he came, it was always one of his first cares to make provision for the poor, and to stir up the bounty of the rich and wealthy; nay, he worked often with his own hands, not only to maintain himself, but also to help and relieve the poor. But his charity to the souls of men was infinitely greater, fearing no dangers, refusing no labours, going through good and evil report, that he might gain men over to the knowledge of the truth, and bring them out of the crooked paths, and place them in the straight way that leadeth to life eternal.

Nor was his charity to men greater than his

zeal to God, labouring with all his might to promote the honour of his divine Master. When at Athens, he saw them involved in the grossest superstition and idolatry, and giving the honour that was due to God alone, to statues and images; this fired his zeal, and he could not but let them know the resentment of his mind, and how greatly they dishonoured God, the great maker and preserver of the world. Nor, in the course of a most extensive ministry, was he tired either with the dangers and difficulties he met with, or the troubles and oppositions that were raised against him.

This will easily appear, if we take a survey of what trials and sufferings he underwent, some parts of which are thus briefly summoned up by himself: *In labours abundant, in stripes above measure, in prisons frequent, in deaths oft; thrice beaten with rods, once stoned, thrice suffered shipwreck, a night and a day in the deep; in journeyings often, in perils of waters, in perils by his countrymen, in perils by the Heathens, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren;*

in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness; and besides those things that were without, that which daily came upon him, the care of all the churches. An account, though very great, yet far short of what he endured. He did not want solicitations, both from Jews and Gentiles, and might, doubtless, in some measure, have made his own terms, would he have been false to his trust, and quitted that way which they so violently opposed.

But those things weighed very little with our Apostle, who counted not his life dear unto him, so that he might finish his course with joy, and the ministry which he had received of the Lord Jesus. And, therefore, when he thought himself under the sentence of death, could triumphantly say, *I have fought a good fight, I have finished my course, I have kept the faith.* In short, he was a man in whom the grace of God was displayed with peculiar lustre, and who gave the most convincing proofs, that the influence of Gospel principles exceeds all moral and legal obligations.

SAINT ANDREW.

CHAP. I.

The Transactions of St. Andrew, from his Birth, to his being called to the Apostleship.

THIS Apostle was born at Bethsaida, a city of Galilee, built on the banks of the lake of Gennesaret, and was son to John, or Jonas, a fisherman of that town. He was brother to Simon Peter, but whether older or younger, is not certainly known, though the generality of the ancients intimate that he was the younger.

He was brought up to his father's trade, at which he laboured till our blessed Saviour called him to be a "fisher of men," for which he was, by some preparatory instructions, qualified, even before the appearance of the Messiah.

John the Baptist had lately preached the doctrine of repentance; and was, by the generality of the Jews, from the impartiality of his precepts, and the remarkable strictness and austerity of his life, held in great veneration.

In the number of his followers was our Apostle, who accompanied him beyond Jordan, when the Messiah, who had some time before been baptized, came that way. Upon his approach, the Baptist pointed him out as the Messiah, styling him the Lamb of God, the true sacrifice that was to expiate the sins of the world. As soon as the Baptist had given this character of Jesus, Andrew, and another disciple, probably St. John, followed the Saviour of mankind to the place of his abode.

After some conversation with him, Andrew departed, and having found his brother Simon, informed him that he had discovered the great Messiah, so long expected by the house of Jacob, and accordingly brought him to Jesus. They did not, however, stay long with their Master, but returned to their calling.

Something more than a year after, Jesus, passing through Galilee, found Andrew and Peter fishing on the sea of Galilee; where he fully satisfied them of the greatness and divinity of his person, by a miraculous draught of fishes, which they took at his command. He now told them that they should enter on a different series of labours, and instead of fish, should, by the efficacy and influence of their doctrine upon the heart and conscience, catch men; commanding them to follow him, as his immediate disciples and attendants: and, accordingly, they left all, and followed him.

CHAP. II.

The Transactions of St. Andrew, from our blessed Saviour's Ascension, till his Martyrdom.

AFTER the ascension of the blessed Jesus into heaven, and the descent of the Holy Ghost on the Apostles, to qualify them for

their great undertaking, St. Andrew, according to the generality of ancient writers, was chosen to preach the Gospel in Scythia, and the neighbouring countries.

Accordingly he departed from Jerusalem, and first travelled through Cappadocia, Galatia, and Bithynia, instructing the inhabitants in the faith of Christ, and continued his journey along the Euxine Sea, into the deserts of Scythia. An ancient author tells us, that he first came to Amynsus, where, being entertained by a Jew, he went into the synagogue, preached to them concerning Jesus, and, from the prophecies of the Old Testament, proved him to be the Messiah, and Saviour of the world. Having converted many here, he settled the times of their public meetings, and ordained them priests.

He next went to Trapezium, a maritime city on the Euxine Sea; from whence, after visiting many other places, he came to Nice, where he stayed two years, preaching and working miracles with great success. After leaving Nice he passed to Nicomedia, and from thence to Chalcedon, whence he sailed through the Propontis afterwards to Amastris. In all these places he met with the greatest difficulties, but overcame them by an invincible patience and resolution.

He next came to Synope, a city situated on the same sea, and famous both for the birth and burial of king Mithridates. Here he met with his brother Peter, and stayed with him a considerable time. The inhabitants of Synope were mostly Jews, who, partly from a zeal for their religion, and partly from their barbarous manners, were exasperated against St. Andrew, and entered into a confederacy to burn the house in which he lodged. But being disappointed in their design, they treated him with the most savage cruelty, throwing him on the ground, stamping upon him with their

feet, pulling and dragging him from place to place; some beating him with clubs, some pelting him with stones, and others, to satisfy their brutal revenge, biting off the flesh with their teeth, till apprehending they had entirely deprived him of life, they cast him out into the fields. But he miraculously recovered, and returned publicly into the city; by which, and other miracles he wrought among them, many were converted from the error of their ways, and induced to become disciples of the blessed Jesus.

Departing from Synope, he returned to Jerusalem; but he did not continue long in that neighbourhood. He returned again to the province allotted him for the exercise of his ministry, which greatly flourished, through the power of the divine grace that attended it.

He travelled over Thrace, Macedonia, Thessaly, Achaia, and Epirus, preaching the Gospel, propagating Christianity, and then confirming the doctrine he taught with signs and miracles. At last he came to Petrea, a city of Achaia, where he gave his last and greatest testimony to the Gospel of his divine Master, sealing it with his blood.

Ægenas, proconsul of Achaia, came at this time to Petrea, where, observing that multitudes had abandoned the heathen religion, and embraced the Gospel of Christ, he had recourse to every method, both of favour and cruelty, to reduce the people to their old idolatry. The Apostle, whom no difficulties or dangers could deter from performing the duties of his ministry, addressed himself to the proconsul, calmly putting him in mind, that, being only a judge of men, he ought to revere him who was the supreme and impartial Judge of all, pay him the divine honours due to his exalted majesty, and abandon the impieties of his idolatrous worship; observing to him, that if he would renounce his idolatries, and heartily embrace

the Christian faith, he should, with him and the members who had believed in the Son of God, receive eternal happiness in the Messiah's kingdom. The proconsul answered, that he himself should never embrace the religion he mentioned; and that the only reason why he was so earnest with him to sacrifice to the gods, was, that those whom he had everywhere seduced, might, by his example, be brought back to the ancient religion they had forsaken. The Apostle replied, That he saw it was in vain to endeavour to persuade a person incapable of sober counsels, and hardened in his own blindness and folly; that with regard to himself, he might act as he pleased, and if he had any torment greater than another, he might heap that upon him; as the greater constancy he showed in his sufferings for Christ, the more acceptable he should be to his Lord and Master. Ægenas could hold no longer, and after treating him with very opprobrious language, and showing him the most distinguished marks of contempt, he passed sentence on him that he should be put to death.

He first ordered the Apostle to be scourged, and seven lictors successively whipped his naked body; but seeing his invincible patience and constancy, he commanded him to be crucified; but to be fastened to the cross with cords instead of nails, that his death might be more lingering and tedious.

As he was led to the place of execution, walking with a cheerful and composed mind, the people cried out, that a good and innocent man was unjustly condemned to die. On his coming near the cross, he saluted it in the following manner: "I have long desired and expected this happy hour. The cross has been consecrated by the body of Christ hanging on it, and adorned with his members as with so many inestimable jewels. I, therefore, come joyfully and triumphing to it that it may

receive me as a disciple and follower of him who once hung upon it, and be the means of carrying me safe to my Master, being the instrument on which he redeemed me."

After offering up his prayers to the throne of grace, and exhorting the people to constancy and perseverance in the faith he had delivered to them, he was fastened to the cross, on which he hung two whole days, teaching and instructing the people in the best manner his wretched situation would admit, being sometimes so weak and faint as scarce to have the power of utterance.

In the mean time great interest was made to the proconsul to spare his life; but the Apostle earnestly begged of the Almighty, that he might now depart, and seal the truth of his religion with his blood. His prayers were heard, and he expired, it is said, on the last day of November, but in what year is uncertain.

There seems to have been something peculiar in the form of the cross on which he suffered. It was commonly thought to have been a cross decussate, or two pieces of timber crossing each other in the centre in the form of the letter X, and hence usually known by the name of St. Andrew's cross.

His body being taken down from the cross, was decently and honourably interred by Maximilia, a lady of great quality and estate, and who, Nicephorus tells us, was wife to the proconsul.

Constantine the Great afterwards removed his body to Constantinople, and buried it in the great church he had built to the honour of the Apostles; but this structure being taken down some hundred years after, in order to rebuild it, by Justinian the emperor, the body of St. Andrew was found in a wooden coffin, and again deposited in its proper place.

SAINT JAMES THE GREAT.

CHAP. I.

The Transactions of St. James the Great from his Birth, to the Ascension of the Son of God.

THIS Apostle (who was surnamed the Great, by way of distinction from another of that name) was the son of Zebedee, and by trade a fisherman, to which he applied himself with remarkable assiduity, and was exercising his employment, when the Saviour of the world passing by the Sea of Galilee, saw him, with his brother, in the ship, and called them both to be his disciples. Nor was the call in vain:

they cheerfully complied with it, and immediately left all to follow him; readily delivering themselves up to perform whatever service he should appoint them.

Soon after this he was called from the station of an ordinary disciple, to the Apostolical office, and even honoured with some particular favours beyond most of the Apostles, being one of the three whom our Lord made choice of as his companions, in the more intimate transactions of his life, from which the rest were excluded. Thus, with Peter and his brother John, he attended his Master when he raised the daughter of Jairus from the dead;

he was admitted to Christ's glorious transfiguration on the mount: and when the holy Jesus was to undergo his bitter agonies in the garden, as preparatory sufferings to his passion, James was one of the three taken to be a spectator of them. Nor was it the least instance of that particular honour our Lord conferred on these Apostles, that at his calling them to the Apostleship, he gave them a new name and title. Simon he called Peter, or a Rock; and James and John, who were brothers, Boanerges, or The sons of thunder.

Some think that this name was given them on account of their loud and bold preaching the Gospel to the world, fearing no threatenings, despising all opposition, and going on thundering in the ears of a drowsy and sleepy world; rousing and awakening the consciences of men with the earnestness and vehemence of their preaching, which resembled thunder, as the voice of God powerfully shakes the natural world, and breaks in pieces the cedars of Lebanon. Others think it relates to the doctrine they delivered, teaching the great mysteries, and promulgating the Gospel, in a more profound and lofty strain than the rest.

But however this be, our blessed Saviour, doubtless, alluded by this term to the naturally furious and resolute disposition of these two brothers, who seem to have been of a more fiery temper than the rest of the Apostles, of which we have this memorable instance:—When our Lord was determined on his journey to Jerusalem, he sent some of his disciples before him to make preparations for his coming; but, on their entering a village of Samaria, they were rudely rejected, from the old grudge that subsisted between the Samaritans and Jews, and because the Saviour, by going up to Jerusalem, seemed to slight their place of worship on mount Gerizim. This piece of rudeness and inhumanity was so highly resented by St. James and his brother, that they

came to Jesus, desiring to know if he would not imitate Elias, by calling down fire from heaven to consume this barbarous, inhospitable people? Thus we perceive that these Apostles were but men, and that corrupt nature may sometimes appear even in renewed minds. But the holy Jesus soon convinced them of their mistake, by telling them, that instead of destroying, he was come to save the lives of the children of men.

CHAP. II.

The Transactions of St. James, from the Messiah's Ascension to his sealing the Truth of the Gospel with his Blood.

SOPHRONIUS tells us, that after the ascension of the blessed Jesus, this Apostle preached to the dispersed Jews; that is, to those converts who dispersed after the death of Stephen. The Spanish writers will have it, that after preaching the Gospel in several parts of Judea and Samaria, he visited Spain, where he planted Christianity, and appointed some select disciples to perfect what he had begun; but if we consider the shortness of St. James's life, and that the Apostles continued in a body at Jerusalem, even after the dispersion of the other Christians, we shall find it difficult to allow time sufficient for so tedious and difficult a voyage as that was in those early ages; and, therefore, it is safest to confine his ministry to Judea and the adjacent countries.

Herod, who was a bigot to the Jewish religion, as well as desirous of acquiring the favour of the Jews, began a violent persecution of the Christians, and his zeal against them animated him to pass sentence of death on St. James immediately. As he was led to the place of execution, the officer that guarded him to the tribunal, or rather his accuser,

having been converted by that remarkable courage and constancy shown by the Apostle at the time of his trial, repented of what he had done, came and fell down at the Apostle's feet, and heartily begged pardon for what he had said against him. The holy man, after recovering from the surprise, tenderly em-

braced him. *Peace, said he, my son, peace be unto thee, and pardon of thy faults.* Upon which the officer publicly declared himself a Christian, and both were beheaded at the same time. Thus fell the great Apostle St. James, taking cheerfully that cup, of which he had long before told his Lord he was ready to drink.

SAINT JOHN THE EVANGELIST.

CHAP. I.

The Transactions of St. John, from his Birth, to the Ascension of his great Lord and Master.

FROM the very minute and circumstantial account this Evangelist gives of John the Baptist, he is supposed to have been one of his followers, and is thought to be that other disciple who, in the first chapter of his Gospel, is said to have been present with Andrew, when John declared Jesus to be *the Lamb of God*; and thereupon to have followed him to the place of his abode.

He was by much the youngest of the Apostles, yet he was admitted into as great a share of his Master's confidence as any of them. He was one of those to whom he communicated the most private transactions of his life; one of those whom he took with him when he raised the daughter of Jairus from the dead; one of those to whom he displayed a specimen of his divinity, in his transfiguration on the mount; one of those who were present at his conference with Moses and Elias, and heard that voice which declared him *the beloved Son of God*; and one of those who were companions in his solitude, most retired devotions, and bitter agonies in the garden.

These instances of particular favour our Apostle endeavoured, in some measure, to answer by returns of particular kindness and constancy. For though he at first deserted his Master on his apprehension, yet he soon recovered himself, and came back to see his Saviour, confidently entered the high-priest's hall, followed our Lord through the several particulars of his trial, and at last waited on him at his execution, owning him, as well as being owned by him, in the midst of armed soldiers, and in the thickest crowds of his most inveterate enemies. Here it was that our great Redeemer committed to his care his sorrowful and disconsolate mother, with his dying breath. And certainly the holy Jesus could not have given a more honourable testimony of his particular respect and kindness to St. John, than by leaving his own mother to his trust and care, and substituting him to supply that duty himself paid her while he resided in the vale of sorrow.

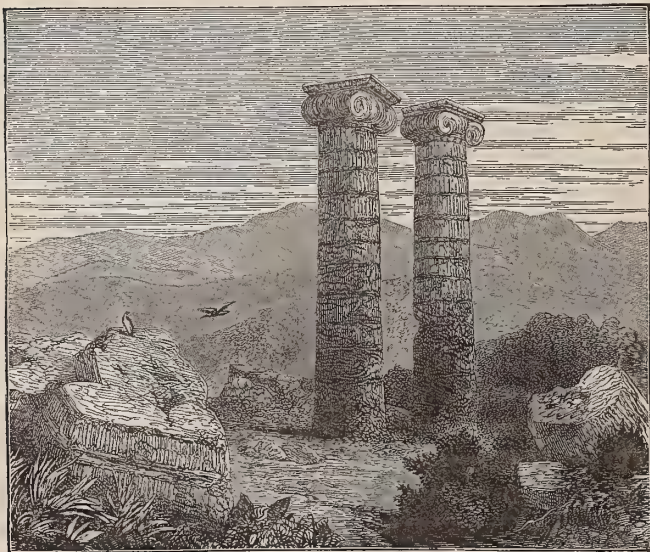
CHAP. II.

The Transactions of St. John, from the Ascension of Christ to his Death.

AFTER the ascension of the Saviour of the world, when the Apostles made a division of the provinces among themselves, that of

Asia fell to the share of St. John, though he did not immediately enter upon his charge, but continued at Jerusalem till the death of the blessed Virgin, which might be about fifteen years after our Lord's ascension. Being released from the trust committed to his care by his dying Master, he retired into Asia, and industriously applied himself to the propagation of Christianity, preaching where the Gospel had not yet been known, and confirming it where it was already planted. Many churches of note and eminence were founded

him bound to Rome, where he met with the treatment that might have been expected from so barbarous a prince, being thrown into a caldron of boiling oil. But the Almighty, who reserved him for further service in the vineyard of his Son, restrained the heat, as he did in the fiery furnace of old, and delivered him from this seemingly unavoidable destruction. And surely one would have thought that so miraculous a deliverance should have been sufficient to have persuaded any rational man, that the religion he taught was from God, and that he was protected from danger by the hand of Omnipotence.



RUINS OF SARDIS.

by him, particularly those of Smyrna, Pergamus, Thyatira, Sardis, Philadelphia, Laodicea, and others; but his chief place of residence was at Ephesus, where St. Paul had many years before founded a church, and constituted Timothy the bishop of it.

After spending several years at Ephesus, he was accused to Domitian, who had begun a persecution against the Christians, as an eminent assertor of atheism and impiety, and a public subvertor of the religion of the empire; so that by his command the proconsul sent

But miracles themselves were not sufficient to convince this cruel emperor, or abate his fury. He ordered St. John to be transported to an almost desolate island in the Archipelago, called Patmos, where he continued several years, instructing the poor inhabitants in the knowledge of the Christian faith; and here, about the end of Domitian's reign, he wrote his book of Revelation, exhibiting by visions, and prophetic representations, the state and condition of Christianity, in the future periods and ages of the church.

Upon the death of Domitian, and the succession of Narva, who repealed all the odious acts of his predecessor, and by public edicts recalled those whom the fury of Domitian had banished, St. John returned to Asia, and fixed his seat again at Ephesus; the rather because the people of that city had lately martyred Timothy the bishop. Here, with the assistance of seven other bishops, he took upon himself the government of the large diocese of Asia Minor, and disposed of the clergy in the best manner that the circumstances of those times would permit; spending his time in an indefatigable execution of his charge; travelling from east to west to instruct the world

THE RETURN OF THE PRODIGAL.



in the principles of the holy religion he was sent to propagate.

In this manner St. John continued to labour in the vineyard of his great Master, until death put a period to all his toils and sufferings; which happened in the beginning of Trajan's reign, in the ninety-eighth year of his age; and, according to Eusebius, his remains were buried near Ephesus.

St. John seems always to have led a single life; though some of the ancients tell us he was a married man. He was polished by no study or arts of learning; but what was wanting from human art, was abundantly supplied by the excellent faculties of his mind, and that fulness of divine grace with which he was adorned. His humility was admirable, studiously concealing his own honour. For in his epistles he never styles himself either Apostle or Evangelist; the title of presbyter, or elder, is all he assumes, and probably in regard to his age as much as his office. In his Gospel, when he speaks of *the disciple whom Jesus loved*, he constantly conceals his own name, leaving the reader to discover whom he meant. Love and charity he practised himself, and affectionately pressed them upon others. The great love of his Saviour towards him seems to have inspired his soul with a large and more generous charity than the rest.

This is the great vein that runs through all his writings, especially his epistles, where he urges it as the great and peculiar law of Christianity, and without which all other pretences to the religion of the holy Jesus are vain and frivolous, useless, and insignificant. And this was his constant practice to the very hour of his dissolution; for when age and the decays of nature had rendered him so weak that he was unable to preach to the people any longer, tradition says, he was constantly led, at every public meeting, to the church at Ephesus, and

always repeated to them the same precept, *Little children, love one another*. And when his hearers, wearied with the constant repetition of the same thing, asked him why he never varied his discourse, he answered, Because to love one another was the command of our blessed Saviour, and, consequently, one grand guide of our conduct through life.

The greatest instance of our Apostle's care for the souls of men, is in the writings he left to posterity; the first of which in time, though placed last in the sacred canon, is his Apocalypse, or Book of Revelation, which he wrote during his banishment at Patmos.

Next to the Apocalypse, in order of time, are his three epistles; the first of which is catholic, calculated for all times and places, containing the most excellent rules for the conduct of a Christian life, pressing to holiness and pureness of manners, and not to be satisfied with a naked and empty profession of religion; not to be led away with the crafty insinuation of seducers, and cautioning men against the poisonous principles and practices of the Gnostics. The Apostle here, according to his usual modesty, conceals his name; it being of more consequence to a wise man what is said, than he who says it. It appears from St. Augustine, that this epistle was anciently inscribed to the Parthians, because in all probability St. John preached the Gospel in Parthia. The other two epistles are but short, and directed to particular persons; the one to a lady of great quality, the other to the charitable and hospitable Gaius, the kindest friend and most courteous entertainer of all indigent Christians.

Before he undertook the task of writing the Gospel, he caused a general fast to be kept by all the Asiatic Churches, to implore the blessing of Heaven on so great and momentous an undertaking. When this was done, he set

about the work, and completed it in so excellent and sublime a manner, that the ancients generally compared him to an eagle soaring aloft among the clouds, whither the weak eye of man was not able to follow him. "Among all the Evangelical writers, (says St. Basil,) none is like St. John, the son of thunder, for the sublimity of his speech, and the height of his discourses, which are beyond any man's capacity fully to reach and comprehend." "St. John as the true son of thunder, (says

Epiphanius,) by a loftiness of speech peculiar to himself, acquaints us, as it were out of the clouds and dark recesses of wisdom, with the divine doctrine of the Son of God."

Such is the character given of the writings of this great Apostle and Evangelist, who was honoured with the endearing title of being the beloved disciple of the Son of God; a writer so profound, as to deserve, by way of eminence, the character of *St. John the Divine*.

SAINT PHILIP.

CHAP. I.

The Transactions of St. Philip, from his Birth, to the Time of his being called to the Apostleship.

THIS Apostle was a native of Bethsaida, the city of Andrew and Peter. He had the honour of being first called to be a disciple of the great Messiah, which happened in the following manner: Our blessed Saviour, soon after his return from the wilderness, where he had been tempted by the devil, met with Andrew and his brother Peter, and after some discourse parted from them. The next day, as he was passing through Galilee, he found Philip, whom he presently commanded to follow him, the constant form he made use of in calling his disciples, and those that inseparably attended him. So that the prerogative of being first called, evidently belongs to St. Philip, he being the first of our Lord's disciples; for though Andrew and Peter were the first that came and conversed with the Saviour of the world, yet they immediately returned to their occupation, and were not called till a whole year after.

It cannot be doubted, that notwithstanding St. Philip was a native of Galilee, yet he was excellently skilled in the law and the prophets. Metaphrastes assures us, that he had, from his childhood, been excellently educated; that he frequently read over the books of Moses, and attentively considered the prophecies relating to the Messiah.

Nor was our Apostle idle, after the honour he had received of being called to attend the Saviour of the world. He immediately imparted the glad tidings of the Messiah's appearance to his brother Nathanael, and conducted him to him.

After being called to the Apostleship, we have very little recorded of him by the Evangelists. It was, however, to him, that our Saviour proposed the question, where they should find bread sufficient to satisfy the hunger of so great a multitude? Philip answered, that it was not easy to procure so great a quantity; not considering that it was equally easy for Almighty power to feed double the number, when it should be his divine will. It was also to the same Apostle that the Gentile

proselytes, who came up to worship at Jerusalem, applied, when they were desirous to see the Saviour of the world. And it was with him our Lord had the discourse a little before the paschal supper.

The compassionate Jesus had been fortifying their minds with proper considerations against his departure from them, and had told them that he was going to prepare for them a place in the mansions of the heavenly Canaan; that he was *the way, the truth, and the life*; and that *no man could come to the Father but by him*.

Philip, not thoroughly understanding the force of his Master's reasoning, begged of him that he would *show them the Father*.

Our blessed Lord gently reproved his ignorance, that, after attending so long to his instructions, he should not know that he was the image of his Father, the express character of his infinite wisdom, power, and goodness, appearing in him; that he said and did nothing but by his Father's appointment, which if they did not believe, his miracles were a sufficient evidence; that such demands were, therefore, unnecessary and impertinent; and that it was an indication of great weakness in him, after three years' education under his discipline and instruction, to appear so ignorant with regard to these particulars.

CHAP. II.

The Transactions of St. Philip, to the Time of his Martyrdom.

THE ancients tell us, that in the distribution made by the Apostles, of the several regions of the world, the Upper Asia fell to his share; where he laboured with an indefatigable diligence and industry. By the constancy and power of his preaching, and the

efficacy of his miracles, he gained numerous converts, whom he baptized into the Christian faith, curing at once their bodies of infirmities and distempers, and their souls of errors and idolatry. He continued with them a considerable time in settling churches, and appointing them guides and ministers of religion. After several years successfully exercising his Apostolical office in all those parts, he came at last to Hierapolis, in Phrygia, a city remarkably rich and populous, but at the same time overrun with the most enormous idolatry.

St. Philip being grieved to see the people so wretchedly enslaved by error and superstition, continually offered his addresses to Heaven, till by his prayers, and often calling on the name of Christ, he procured the death, or, at least, the vanishing, of an enormous serpent, to which they paid adoration.

Having thus demolished their deity, he demonstrated to them how ridiculous and unjust it was for them to pay divine honours to such odious creatures; showed them that God alone was to be worshipped as the great parent of all the world, who in the beginning made man after his glorious image, and when fallen from that innocent and happy state, sent his own Son into the world to redeem him; that in order to perform this glorious work, he died on the cross, and rose again from the dead, and at the end of the world will come again to raise all the sons of men from the chambers of the dust, and sentence them to everlasting rewards and punishments. This discourse roused them from their lethargy; they were ashamed of their late idolatry, and great numbers embraced the doctrines of the Gospel.

This provoked the great enemy of mankind, and he had recourse to his old methods, cruelty and persecution. The magistrates of the city seized the Apostle, and, having thrown him into prison, caused him to be scourged. When

this preparatory cruelty was over, he was led to execution, and being bound, was hanged against a pillar; or, according to others, crucified. The Apostle being dead, his body was taken down by St. Bartholomew, his fellow-

labourer in the Gospel, and Mariamne, St. Philip's sister, the constant companion of his travels, and decently buried: after which they confirmed the people in the faith of Christ, and departed from them.

SAINT BARTHOLOMEW.

CHAP. I.

The Transactions of St. Bartholomew, from his birth, to the Ascension of his great Master.

THIS Apostle is mentioned amongst the twelve immediate disciples of our Lord, under the appellation of Bartholomew, though it is evident, from divers passages of Scripture, that he was also called Nathanael. We shall, therefore, in our account of his life, consider the names of Nathanael and Bartholomew, as belonging to one and the same person.

With regard to his descent and family, some are of opinion that he was a Syrian, and that he was descended from the Ptolemies of Egypt. But it is plain, from the Evangelical history, that he was a Galilean; St. John having expressly told us that Nathanael was of Cana in Galilee.

The Scripture is silent with regard to his trade and manner of life; though from some circumstances there is room to imagine that he was a fisherman. He was at his first coming to Christ, conducted by Philip, who told him they had now found the long-expected Messiah, so often foretold by Moses and the prophets, *Jesus of Nazareth, the son of Joseph*. And when he objected that the Messiah could not be born

at Nazareth, Philip desired him to come and satisfy himself that he was the Messiah.

At his approach, our blessed Saviour saluted him with this honourable appellation, that he was an *Israelite indeed, in whom there was no guile*; not as possessed by nature, but as obtained by grace; for such perfection cannot be attached to human nature, but in the character of the blessed Jesus, of whom it is said, with peculiar propriety, that he was *holy, harmless, undefiled, separate from sinners*; also that he *knew no sin, neither was guile*, that is, fraud or deception, found in his tongue. Our Saviour knew that Bartholomew's doubt of his Messiahship arose from Philip's announcing him in the character of Jesus of Nazareth, a place stigmatized for the vices of its inhabitants; which, on a similar occasion, caused an interrogatory, which accords with Bartholomew's opinion, *Can any good come out of Nazareth?* Our Saviour, therefore, commends his frankness, by denominating him an *Israelite indeed, in whom there is no guile*. In another sense he appeared to be a true *Israelite*, or one that waited for redemption in Israel, which from the times mentioned in the Scripture predictions, he knew to be near at hand.

He was greatly surprised at our Lord's salutation, wondering how he could know him at first sight, as imagining he had never before

seen his face. But he was answered, that he had seen him while he was yet under the fig-tree, even before Philip called him. Convinced by this instance of our Lord's divinity, he presently made his confession, that he was now sure that Jesus was the promised Messiah, the Son of God, whom he had appointed to govern the church. Our blessed Saviour told him, that if from this instance he could believe him to be the Messiah, he should have far greater arguments to confirm his faith; for that he should hereafter behold the heavens opened to receive him, and the angels visibly appearing joyful at his entrance into the heavenly Canaan.

CHAP. II.

The Transactions of St. Bartholomew, from the Ascension of Christ to his Martyrdom.

OUR Apostle having his peculiar spot allotted him, for the promulgation of the Gospel of his blessed Master, who had now ascended into heaven, and dispensed his Holy Spirit to fit and qualify his disciples for the important work, visited different parts of the world to preach the Gospel, and penetrate as far as the higher India.

After spending a considerable time in India, and the eastern extremities of Asia, he returned to the northern and western parts; and we find him at Hierapolis, in Phrygia, labouring in concert with St. Philip to plant Christianity in those parts; and to convince the blind idolaters of the evil of their ways, and direct them in the paths that lead to eternal salvation. This enraged the bigoted magistrates, and he was, together with St. Paul, designed for martyrdom, and in order to this fastened to a cross; but their consciences pricking them for a time, they took St. Bartholomew down from the cross, and set him at liberty.

From hence he retired to Lycaonia, and St. Chrysostom assures us that he instructed and trained up the inhabitants in the Christian discipline. His last remove was to Albanople, in Great Armenia, a place miserably overrun with idolatry, from which he laboured to reclaim the people. But his endeavours to *turn them from darkness unto light, and from the power of Satan unto God*, were so far from having the desired effect, that it provoked the magistrates, who prevailed on the governor to put him to death; which he cheerfully underwent, sealing the truth of the doctrine he had preached with his blood.

SAINT MATTHEW.

CHAP. I.

The Transactions of St. Matthew from his Birth to the Ascension of Christ.

ST. MATTHEW, called also Levi, though a Roman officer, was a true Hebrew, and probably a Galilean. His trade was that of a publican, or tax gatherer to the Romans, an

office detested by the generality of the Jews on two accounts; first, because having farmed the custom of the Romans, they used every method of oppression in order to pay their rents to them; secondly, because they demanded tribute of the Jews, who considered themselves as a free people, having received that privilege from God himself. And hence they had a common proverb among them,

"Take not a wife out of that family in which there is a publican; for they are all publicans:" that is, they are all thieves, robbers, and notorious sinners. And to this proverbial speech and custom our blessed Saviour alludes, when speaking of an hardened sinner, on whom neither private reproofs, nor the public censures and admonitions of the church can prevail: *Let him be to thee as a heathen man and a publican.*

Our blessed Saviour having cured a person long afflicted with the palsy, retired out of Capernaum, to walk by the sea-side; where he taught the people that flocked after him.

Here he saw Matthew sitting in his office, and called him to follow him. The man was rich, had a large and profitable employment, was a wise and prudent person, and doubtless understood what would be his loss to comply with the call of Jesus. He was not ignorant that he must exchange wealth for poverty, a custom-house for a prison, and rich and powerful masters for a naked and despised Saviour. But he overlooked all these considerations, left all his interest and relations, to become our Lord's disciple, and to embrace a more spiritual way of life.

The Pharisees, who sought all opportunities of raising objections against the doctrines of the blessed Jesus, took this opportunity of suggesting to his disciples, that it was highly unbecoming so pure and holy a person as their Master appeared to be, to converse so familiarly with the worst of men; with publicans and sinners, persons infamous to a proverb. But he presently replied to them, that these were the sick, and, therefore, needed the physician; that his company was of most consequence where the souls of men most required it; that God preferred works of mercy and charity, especially in doing good to the souls of men, infinitely above all ritual observances;

and that the principal design of his coming into the world was not to call the righteous or those who, like themselves, vainly pretended to be so, but sinners, notorious convinced sinners, to repentance.

After St. Matthew's election to the Apostleship, he continued with the rest till the ascension of his great and beloved Master; but the Evangelical writers have recorded nothing particular concerning him during that period.

CHAP. II.

The Transactions of St. Matthew from the Ascension of Christ to his Martyrdom.

AFTER our blessed Saviour's ascension into heaven, St. Matthew, for the first eight years at least, preached in different parts of Judea; but afterwards he left the country of Palestine, to convert the Gentile world. Before his departure he was entreated by the Jewish converts to write the history of the life and actions of the blessed Jesus, and leave it among them as a standing monument of what he had so often delivered to them in his sermons. This he readily complied with, as we shall more particularly mention in giving an account of his gospel.

After his leaving Judea, he travelled into several parts, especially Ethiopia: but the particular places he visited are not known with any certainty.

However, after labouring indefatigably in the vineyard of his Master, he suffered martyrdom at a city of Ethiopia, called Naddabar; but by what kind of death is not absolutely known, though the general opinion is, that he was slain with an halbert

St. Matthew was a remarkable instance of the power of religion, in bringing men to a better temper of mind. If we reflect upon his circumstances while he continued a stranger to the great Redeemer of mankind, we shall find that the love of the world had possessed his heart. But notwithstanding this, no sooner did Christ call him, than he abandoned, without the least scruple or hesitation, all his riches, nay, he not only renounced his lucrative trade, but ran the greatest hazard of displeasing the masters who employed him, for quitting their service without giving them the least notice, and leaving his accounts in apparent confusion. Had our blessed Saviour appeared as a secular prince, clothed with temporal power and authority, it would have been no wonder for him to have gone over to his service; but when he appeared under all the circumstances of meanness and disgrace; when he seems to have promised his followers nothing outwardly but sufferings in this life, and to have proposed no other rewards than the invisible encouragements of another world, his change appears truly wonderful and surprising; but divine grace can subdue all opposition.

His contempt of the world appeared in his exemplary temperance, and abstemiousness from all delights and pleasures; nay, even from the ordinary conveniences and accommodations of it. He was mean and modest in his opinion, always preferring others to himself; for whereas the other Evangelists, in describing the Apostles by pairs, constantly place

him before St. Thomas, he modestly places him before himself. The rest of the Evangelists are careful to mention the honour of his Apostleship, but speak of his former sordid, dishonest, and disgraceful course of life, only under the name of Levi; while he himself sets it down, with all the circumstances, under his own proper and common name. A conduct which at once commends the prudence and candour of the Apostle, and suggests to us this useful reflection, that the greatest sinners are not excluded from divine grace; nor can any, if penitent, have just reason to despair, when publicans and sinners find mercy at the throne of grace.

The last thing we shall remark in the life of this Apostle, is his Gospel, written at the entreaty of the Jewish converts, while he abode in Palestine; but at what time is uncertain. Some will have it to have been written eight, some fifteen, and some thirty years after our Lord's ascension. It was originally written in Hebrew, but soon after translated into Greek by one of the disciples.

After the Greek translation was admitted, the Hebrew copy was chiefly owned and used by the Nazareni, a middle sect between Jews and Christians. With the former they adhered to the rites and ceremonies of the Mosaic law, and with the latter they believed in Christ, and embraced his religion; and hence this Gospel has been styled, *The Gospel according to the Hebrews*, and, *The Gospel of the Nazarenes*.

SAINT THOMAS.

CHAP. I.

The Transactions of St. Thomas, from his Birth to the Ascension of our blessed Saviour.

EVANGELICAL history is entirely silent with regard either to the country or kindred of Thomas. It is, however, certain, that he was a Jew, and in all probability a Galilean.

He was, together like the rest, called to the Apostleship; and not long after gave an eminent instance of his being ready to undergo the most melancholy fate that might attend him. For when the rest of the Apostles dissuaded their Master from going into Judea, at the time of Lazarus's death, because the Jews lately endeavoured to stone him, Thomas desired them not to hinder his journey thither, though it might cost them all their lives. *Let us go*, said he, *that we may die with him*; concluding that, instead of Lazarus being raised from the dead, they should all, like him, be placed in the chambers of the dust.

When the holy Jesus, a little before his sufferings, had been speaking to them of the joys of heaven, and had told them he was going to prepare mansions for them, that they might follow him, and that they knew both the place whither he was going, and the way thither; our Apostle replied, That they knew not whither he was going, much less the way that would lead them thither. To which our Lord returned this short but satisfactory answer; *I am the way*; I am the person whom the Father sent into the world to show mankind the paths that lead to eternal life, and, therefore, you cannot miss the way if you follow my example.

After the disciples had seen their great Master expire on the cross, their minds were distracted by hopes and fears concerning his resurrection, about which they were not then fully satisfied, which engaged him the sooner to hasten his appearance, that by the sensible manifestations of himself, he might put the matter beyond all possibility of dispute. Accordingly, the very day in which he arose from the dead, he came into the house where they were assembled, while the doors about them were close shut, and gave them sufficient assurance that he was risen from the dead.

At this meeting Thomas was absent, having probably never joined their company since their dispersion in the garden, where every one's fears prompted him to consult his own safety. At his return they told him that the Lord had appeared to them; but he obstinately refused to give credit to what they said, or believe that it was really he, presuming it rather a spectre or apparition, unless he might see the very print of the nails, and feel the wounds in his hands and side.

But our compassionate Saviour would not take the least notice of his perverse obstinacy, but on that day seven-night came again to them, as they were solemnly met at their devotions, and calling to Thomas, bade him look upon his hands, put his fingers into the prints of the nails, and thrust his hand into his side, to satisfy his faith by a demonstration from the senses. Thomas was soon convinced of his error and obstinacy, confessing that he now acknowledged him to be his Lord and his Master, saying, *My Lord and my God*. Our Lord answered, That it was happy for him he believed the testimony of his own senses; but that it would have been more

commendable in him to have believed without seeing, because it was foretold that the Son of God should burst the chains of death, and rise again from the dead.

CHAP. II.

The Transactions of St. Thomas, from the Ascension of the Son of God to his death.

OUR great Redeemer having, according to his promise before his ascension, poured an extraordinary effusion of the Holy Ghost upon his disciples to qualify them for the great work of preaching the Gospel, St. Thomas, as well as the rest, preached the Gospel in several parts of Judea; and after the dispersion of the Christian church in Jerusalem, repaired into Parthia, the province assigned him for his ministry. After which, as Sempronius and others inform us, he preached the Gospel to the Medes, Persians, Carminians, Hyrcani, Bractarians, and the neighbouring nations. During his preaching in Persia, he is said to have met with the magi, or wise men, who had taken that long journey at our Saviour's birth to worship him, whom he baptized, and took with him as his companions and assistants in propagating the Gospel.

Leaving Persia, he travelled into Ethiopia, preaching the glad tidings of the Gospel, healing their sick, and working other miracles to prove he had his commission from on high. And after travelling through these countries, he entered India.

When the Portuguese first visited these countries, after their discovery of a passage by the Cape of Good Hope, they received the following particulars, partly from constant and uncontroverted traditions preserved by the Christians in those parts; namely, that St. Thomas came first to Socotora, an island in the Arabian Sea, and then to Cranganor,

where having converted many from the error of their ways, he travelled farther into the east; and, having successfully preached the Gospel, returned back to the kingdom of Coromandel, where at Malipour, the metropolis of that kingdom, not far from the mouth of the Ganges, he began to erect a place for divine worship, till prohibited by the idolatrous priests, and Sagamo, prince of that country. But after performing several miracles, the work was suffered to proceed, and Sagamo himself embraced the Christian faith, whose example was soon followed by great numbers of his friends and subjects.

This remarkable success alarmed the Brachmans, who plainly perceived that their religion would be soon extirpated, unless some method could be found of putting a stop to the progress of Christianity; and, therefore, resolved to put the Apostle to death. At a small distance from the city was a tomb, whither St. Thomas often retired for private devotions. Either the Brachmans and their armed followers pursued him, and while he was at prayer, they first shot at him a shower of darts, after which one of the priests ran him through with a lance.

His body was taken up by his disciples, and buried in the church he had lately erected, and which was afterwards improved into a fabric of great magnificence.

St. Chrysostom says, that St. Thomas, who at first was the weakest and most incredulous of all the Apostles, became through Christ's condescension to satisfy his scruples, and the power of the divine grace, the most active and invincible of them all; travelling over most parts of the world, living without fear in the midst of barbarous nations, through the efficacy of that Almighty power, which can make the weakest vessels to perform acts of the greatest difficulty and moment.

SAINT JAMES THE LESS.

CHAP. I.

The Transactions of St. James the Less from his Birth to the Ascension of the Son of God.

IT has been doubted by some, whether this was the same with that St. James, who was afterwards bishop of Jerusalem, two of this name being mentioned in the sacred writings, namely, St. James the Great, and St. James the Less, both Apostles. The ancients mention a third, surnamed the Just, which they will have to be distinct from the former, and bishop of Jerusalem. But this opinion is built on a sandy foundation, for nothing is plainer than that St. James the Apostle (whom St. Paul calls *our Lord's brother*, and reckons with Peter and John, one of the pillars of the church) was the same who presided among the Apostles, doubtless by virtue of his episcopal office, and determined the causes in the synod of Jerusalem. It is reasonable to think that he was the son of Joseph, afterwards the husband of Mary, by his first wife, whom St. Jerome styles Escha, and adds, that she was the daughter of Aggi, brother to Zacharias, the father of John the Baptist. Hence he was reputed our Lord's brother.

We find indeed several mentioned as the brethren of our Saviour, in the Evangelical history; but in what sense was greatly controverted by the ancients. St. Jerome, St. Chrysostom, and some others, will have them to be so called from their being the sons of Mary, cousin german, or, according to the Hebrew idiom, sister to the Virgin Mary. But Eusebius, Epiphanius, and many others, tell us, they were the children of Joseph by a former wife. And this seems most natural,

and best agrees with what the Evangelist says of them, when they enumerate the questions of the Jews: *Is not this the carpenter's son? Is not his mother called Mary, and his brethren James and Joses, Simeon and Judas, and his sisters are they not all with us? Whence then hath this man these things?* From hence it is plain, that the Jews understood those persons not to be Christ's kinsmen only, but his brethren. With regard to the place of his birth, the sacred history is silent.

After the resurrection, he was honoured with the particular appearance of our Lord to him, which, though passed over in silence by the Evangelist, is recorded by St. Paul.

Some time after this appearance he was chosen bishop of Jerusalem, and preferred before all the rest for his near relation to Christ. For the same reason we find Simon chosen to be his immediate successor in that see, because, after St. James, he was our Lord's next kinsman; a consideration that made Peter, and the two sons of Zebedee, though they had been peculiarly honoured by our Saviour, not to contend for this high and honourable station, but freely chose James bishop of Jerusalem.

When St. Paul came to Jerusalem, after his conversion, he applied to St. James, and was by him honoured with *the right hand of fellowship*. And it was to St. James that Peter sent the news of his miraculous deliverance out of prison. *Go*, said he, *show these things unto James, and to the brethren*; that is, to the whole church, especially to St. James, the pastor of it.

He performed every part of his duty with

all possible care and industry, omitting no particular necessary to be observed by a diligent and faithful guide of souls; strengthening the weak, instructing the ignorant, reducing the erroneous, reproving the obstinate; and by the constancy of his sermons, conquering the stubbornness of that perverse and refractory generation he had to deal with; many of the nobler and better sort being persuaded to embrace the Christian faith.

But a person so careful, so successful in his charge, could not fail of exciting the spite and malice of his enemies; a sort of men to whom the Apostle has given too true a character, that *they please not God, and are contrary to all men*. They were vexed to see St. Paul had escaped their hands, by appealing to Cæsar; and therefore, turned their fury against St. James: but being unable to effect their design under the government of Festus, they determined to attempt it under the procuratorship of Albinus, his successor; Ananus the younger, of the sect of the Sadducees, being high-priest.

In order to this a council was summoned, and the Apostle with others arraigned and condemned as violators of the law. But that the action might appear more plausible and popular, the Scribes and Pharisees, masters in the art of dissimulation, endeavoured to ensnare him; and at their first coming, told him, that they had all placed the greatest confidence in him; that the whole nation, as well as they, gave him the title of a just man, and one that was no respecter of persons: that they, therefore, desired he would correct the error and false opinion the people had conceived of Jesus, whom they considered as the Messiah, and take this opportunity of the universal confluence to the paschal solemnity, to set them right in their opinions in this particular, and would go with them to the top of the temple, where he might be seen and heard by all.

The Apostle readily consented, and being advantageously placed on a pinnacle of the temple, they addressed him in the following manner: "Tell us, for we have all the reason in the world to believe, that the people are thus generally led away with the doctrine of Jesus, who was crucified; tell us, what is the instruction of the crucified Jesus?" To which the Apostle answered, with an audible voice, "Why do you inquire of Jesus the Son of man? He sits in heaven, at the right hand of the Majesty on high, and will come again in the clouds of heaven." The people below hearing this, glorified the blessed Jesus, and openly proclaimed, *Hosanna to the Son of David*.

The Scribes and Pharisees now perceived that they had acted foolishly; that instead of altering, they had confirmed the people in their belief; and that there was no way left but to despatch him immediately, in order to warn others by his sufferings, not to believe in Jesus of Nazareth. Accordingly they suddenly cried out, That James himself was seduced, and became an impostor; and they immediately threw him from the pinnacle on which he stood, into the court below; but not being killed on the spot, he recovered himself so far as to rise on his knees, and pray fervently to heaven for his murderers. But malice is too diabolical to be pacified with kindness, or satisfied with cruelty. Accordingly his enemies, vexed that they had not fully accomplished their work, poured a shower of stones upon him, while he was imploring their forgiveness at the throne of grace; and one of them, dissatisfied with this cruel treatment, put an end to his misery with a fuller's club.

Thus did this great and good man finish his course, in the ninety-sixth year of his age, and about twenty-four years after our blessed Saviour's ascension into heaven. His death was lamented by all good men, even by the sober and just persons among the Jews themselves, as Josephus himself confesses.

He was a man of exemplary piety and devotion, educated under the strictest rules and institutions of religion. Prayer was his constant business and delight; he seems as it were to have lived upon it, and continually to have had his conversation in heaven; and he who has told us, *that the prayer of a righteous man availeth much*, found it so by his own experience, Heaven lending a more immediate ear to his petitions; so that in a time of remarkable drought, on his praying for rain, the clouds melted into fruitful showers.

Nor was his charity towards men less than his piety towards God; he did good to all, watched diligently over the souls of men, and studied to advance their eternal welfare. He was of a remarkably meek and humble temper, honouring what was excellent in others, and concealing what was valuable in himself. Neither the eminence of his relation to the blessed Jesus, nor the dignity of the place he so worthily filled, could induce him to entertain lofty thoughts of himself above the rest of his brethren; on the contrary, he strove to conceal whatever might place him in a higher rank than the other disciples of the Lord of glory. Though he was a relative to the Redeemer of mankind, he styles himself only *the servant of our Lord Jesus Christ*, not so much as mentioning his being an Apostle.

His temperance was admirable, wholly abstaining from flesh, drinking neither wine nor strong drink, and never using the bath. He lived indeed after the strictest rules of the

Nazarite order; and as the mitre he wore on his head evinced his priesthood, which was rather from Melchizedec than Aaron, so he never shaved his head, or used any ointments; his habit and diet, and the great severity of his life, showed him to belong to the Nazarite institution, to which he was consecrated even from his mother's womb. In short, he was a man of so divine a temper, that he was at once the love and wonder of his age, and from the reputation of his holy and religious life, he was styled *James the Just*.

He wrote only one Epistle, probably not long before his martyrdom, as appears from some passages in it, relating to the near approach of the destruction of the Jews. He directed it to the Jewish converts dispersed up and down those Eastern countries, to comfort them under their sufferings, and confirm them against error. He saw a great degeneracy and declension of manners coming on; and that the purity of the Christian faith began to be undermined by the doctrines and practices of the Gnostics, who, under pretence of zeal for the legal rights, generally mixed themselves with the Jews; he beheld libertinism flowing in apace, and the way to heaven apparently made soft and easy by men, who declaimed against good works as useless and unnecessary, and wrested the Scriptures to subserve the purposes of their idle and corrupt affections. Our Apostle, therefore, recommends that faith which works by love, purifies the heart, and brings forth obedience to the will of God, as the only faith which will instrumentally save the soul from eternal death.

SAINT SIMON, THE ZEALOT

ST. SIMON, in the catalogue of the Apostles, is styled *Simon the Canaanite*; whence some conjecture he was born in Cana of Galilee, and others will have him to have been the bridegroom mentioned by St. John, at whose marriage our blessed Saviour turned the water into wine. But this word has no relation to his country, or the place of his nativity, being derived from the Hebrew word *kana*, which signifies *zeal*, and denotes a warm and sprightly temper. What some of the Evangelists, therefore, call *Canaanite*, others rendering the Hebrew by the Greek word, style him *Zealot*: not so much from his great zeal, his ardent affection to his Master, and his desire of advancing his religion in the world, as from his warm, active temper, and zealous forwardness in some particular sect of religion before his coming to our Saviour.

In order to understand this better, it will be necessary to observe, that as there were several sects and parties among the Jews, so there was one, either a distinct sect, or at least a branch of the Pharisees, called, The Sect of the Zealots. This sect of the Zealots took upon them to execute punishments in extraordinary cases; and that not only by the connivance, but with the permission, both of the rulers and people, till, in process of time, their zeal degenerated into all kinds of licentiousness and wild extravagance, and they not only became the pests of the commonwealth at home, but opened the door for the Romans to break in upon them, to their final and irrevocable ruin. They were continually prompting the people to throw off the Roman yoke, and assert their natural liberty; taking care, when they had thrown all things into confusion, to make their own advantage of the tumult. Josephus gives a large account of them, and everywhere

bewails them as the great plague of the nation.

Many attempts were made, especially by Annas the high-priest, to reduce them to order, and oblige them to observe the rules of sobriety. But all were in vain; they continued their violent proceedings, and joining with the Idumeans, committed every kind of outrage. They broke into the sanctuary, slew the priests themselves before the altar, and filled the streets of Jerusalem with tumults, rapine, and blood. Nay, when Jerusalem was closely besieged by the Roman army, they continued their detestable proceedings, creating fresh tumults and factions, and were indeed the principal cause of the ill success of the Jews in that fatal war.

This is a true account of the sect of the Zealots; though whatever St. Simon was before, we have no reason to suspect but after his conversion he was very zealous for the honour of his Master, and considered all those who were enemies to Christ as enemies to himself, however near they might be to him in any natural relation. And as he was very exact in all the practical duties of the Christian religion, so he showed a very serious and pious indignation towards those who professed religion, and a faith in Christ, with their mouths, but dishonoured their sacred profession by their irregular and vicious lives; as some of the first professing Christians really did.

St. Simon continued in communion with the rest of the Apostles and Disciples at Jerusalem; and at the feast of Pentecost received the same miraculous gifts of the Holy Ghost; so that, as he was qualified with the rest of the brethren

for the Apostolical office, in propagating the Gospel of the Son of God, we cannot doubt of his exercising his gifts with the same zeal and fidelity, though in what part of the world is uncertain. Some say he went into Egypt, Cyrene, and Africa, preaching the Gospel to the inhabitants of those remote and barbarous countries. And others add, that after he had

passed through those burning wastes, he took ship, and visited the frozen regions of the north, preaching the Gospel to the inhabitants of the western parts; where having converted great multitudes, and sustained the greatest hardships and persecutions, he was at last crucified, and buried; but the place where, is unknown.

SAINT JUDE

THIS Apostle is mentioned by three several names in the Evangelical history, namely, Jude or Judas, Thaddeus, and Lebbeus.

He was brother to St. James the Less, afterwards bishop of Jerusalem, being the son of Joseph, the reputed father of Christ, by a former wife. It is not known when or by what means he became a disciple of our blessed Saviour, nothing being said of him till we find him in the catalogue of the twelve Apostles; nor afterwards till Christ's last supper, when, discoursing with them about his departure, and comforting them with a promise, that he would return to them again, (meaning after his resurrection,) and that the *world should see him no more, though they should see him*, our Apostle said to his Master, *Lord, how is it that thou wilt manifest thyself to us, and not unto the world?* Paulinus tells us, that the province which fell to the share of St. Jude, in the Apostolic division of the provinces, was Lybia; but he does not tell us, whether it was the Cyrenean Lybia, which is thought to have received the Gospel from St. Mark, or the more southern parts of Africa. But however that be, in his first setting out to preach the Gospel, he travelled up and down Judea and Galilee, then through Samaria into Idumea, and to the cities of Arabia and the neighbouring countries, and

afterwards to Syria and Mesopotamia. Nicephorus adds, that he came at last to Edessa, where Abagarus governed, and where Thaddeus, one of the seventy, had already sown the seeds of the Gospel. Here he perfected what the other had begun; and having by his sermons and miracles established the religion of Jesus, he died in peace. But others say that he was slain at Berytus, and honourably buried there.

The writers of the Latin church are unanimous in declaring that he travelled into Persia, where, after great success in his Apostolic ministry for many years, he was at last, for his freely and openly reproving the superstitious rites and customs of the Magi, cruelly put to death.

St. Jude left only one Epistle, which is placed the last of those seven styled catholic, in the sacred canon. It has no particular inscription, as the other six have; but it is thought to have been primarily intended for the Christian Jews, in their several dispersions, as St. Peter's epistles were. In it he tells them, "That he at first intended to write to them in general of the common salvation, and establish and confirm them in it; but seeing the doctrine of Christ attacked on every side by

seducers, he conceived it more necessary to spend his time in exhorting them to fight manfully in defence of the *faith once delivered to the saints*, and oppose the false teachers who laboured so indefatigably to corrupt it."

It was some before this Epistle was generally received in the church. The author, in-

deed, like St. James, St. John, and sometimes St. Paul himself, does not call himself an Apostle, styling himself only *the servant of Christ*. But he has added what is equivalent, *Jude the brother of James*, a character that can belong to no one but our Apostle. And surely the humility of a follower of Jesus should be no objection against his writings.

SAINT MATTHIAS.

AS MATTHIAS was not an Apostle of the first election, immediately called and chosen by the Son of God himself, it cannot be expected that any account of him can be found in the Evangelical history. He was one of our Lord's disciples, probably one of the seventy. He had attended on him the whole time of his public ministry, and after his death was elected to the Apostleship, to supply the place of Judas, who, after betraying his great Lord and Master, laid violent hands on himself.

The defection of Judas having made a vacancy in the family of the Apostles, the first thing they did, after their return from Mount Olivet, when their great Master ascended to the throne of his glory, was to fill it up with a proper person.

Accordingly, two persons were proposed, Joseph, called Barsabas, and Matthias, both duly qualified for the important office. The method of election was by lots, a way common both among the Jews and Gentiles, for determining doubtful and difficult cases, especially in choosing judges or magistrates. And this course seems to have been taken by the Apostles, because the Holy Ghost was not yet fully

given, by whose immediate dictates and inspirations they were afterwards chiefly guided. The prayer being ended, the lots were drawn; by which it appeared that Matthias was the person, and he was accordingly numbered among the twelve Apostles.

Not long after this election, the promised powers of the Holy Ghost were conferred upon the Apostles, to qualify them for that great and difficult employment upon which they were sent, namely, the establishing the holy religion of the Son of God among the children of men.

Saint Matthias spent the first year of his ministry in Judea, where he reaped a considerable harvest of souls, and then travelled into different parts of the world, to publish the glad tidings of salvation to a people who had never before heard of a Saviour. But the particular parts he visited are not certainly known.

It is uncertain by what kind of death he left the regions of mortality, and sealed the truth of the Gospel he had so assiduously preached, with his blood. Dorotheus says, he finished his course at Sebastople, and was buried there near the temple of the sun.

An ancient Martyrology reports him to have been seized by the Jews, and as a blasphemer to have been stoned, and then be-
headed. But the Greek officers, supported herein by several ancient breviaries, tell us that he was crucified.

SAINT MARK.

ST. MARK was descended from Jewish parents, and of the tribe of Levi. Nor was it uncommon among the Jews to change their names on some remarkable revolution or accident of life, or when they intended to travel into any of the European provinces of the Roman empire. The ancients generally considered him as one of the seventy disciples; and Epiphanius expressly tells us that he was one of those who, taking exception at our Lord's discourse of *eating his flesh and drinking his blood, went back and walked no more with him*. But there appears no manner of foundation for these opinions, nor likewise for that of Nicephorus, who will have him to be the son of Peter's sister.

Eusebius tells us, that St. Mark was sent into Egypt by St. Peter to preach the Gospel, and accordingly planted a church in Alexandria, the metropolis of it; and his success was so very remarkable, that he converted multitudes, both of men and women, persuading them not only to embrace the Christian religion, but also a life of more than ordinary strictness. St. Mark did not confine himself to Alexandria, and the oriental parts of Egypt, but removed westward to Lybia, passing through the countries of Marmacia, Pentapolis, and others adjacent, where, though the people were both barbarous in their manners and idolatrous in their worship, yet by his preaching and miracles he prevailed on them to embrace the tenets of the Gospel; nor did

he leave them till he had confirmed them in the faith.

After this long tour he returned to Alexandria, where he preached with the greatest freedom, ordered and disposed of the affairs of the church, and wisely provided for its prosperity, by constituting governors and pastors of it. But the restless enemy of the souls of men would not suffer our Apostle to continue in peace and quietness; for while he was assiduously labouring in the vineyard of his Master, the idolatrous inhabitants, about the time of Easter, when they were celebrating the solemnities of Serapis, tumultuously entered the church, forced St. Mark, then performing divine service, from hence; and binding his feet with cords, dragged him through the streets, and over the most craggy places, to the Bucelus, a precipice near the sea, leaving him there in a lonesome prison for that night; but his great and beloved Master appeared to him in a vision, comforting and encouraging his soul under the ruins of his shattered body. The next morning early the tragedy began afresh, for they dragged him about in the same cruel and barbarous manner, till he expired. But their malice did not end with his death; they burnt his mangled body, after they had so inhumanly deprived it of life: but the Christians, after the horrid tragedy was over, gathered his bones and ashes, and decently interred them near the place where he used to preach. His remains

were afterwards, with great pomp, removed from Alexandria to Venice, where they were religiously honoured, and he was adopted the titular saint and patron of that state.

It is said he suffered martyrdom on the 25th of April, but the year is not absolutely known. The most probable opinion, however, is, that it happened about the end of Nero's reign.

His Gospel, the only writing he left behind him, was written at the entreaty and earnest desire of the converts at Rome, who, not content with having heard St. Peter preach, pressed St. Mark, his fellow disciple, to commit to writing an historical account of what he had delivered to them, which he performed

with equal faithfulness and brevity; and being perused and approved of by St. Peter, it was commanded to be publicly read in their assemblies. It was frequently styled St. Peter's Gospel, not because he dictated it to St. Mark, but because the latter composed it in the same manner as St. Peter usually delivered his discourses to the people. And this is probably the reason of what St. Chrysostom observes, that in his style of expression he delights to imitate St. Peter, representing a great deal in a few words. The remarkable impartiality he observes in all his relations is plain from hence, that so far from concealing the shameful lapse and denial of Peter, he describes it with more aggravating circumstances than any of the other Evangelists.

SAINT LUKE.

THIS disciple of the blessed Jesus was born at Antioch, the metropolis of Syria, a city celebrated by the greatest writers of those times for the pleasantness of its situation, the fertility of its soil, the riches of its commerce, the wisdom of its senate, and the civility and politeness of its inhabitants. It was eminent for schools of learning, which produced the most renowned masters in the arts and sciences. So that being born, as it were, in the lap of the Muses, he could not well fail of acquiring an ingenuous and liberal education. But he was not contented with the learning of his own country; he travelled for improvement into several parts of Greece and Egypt, and became particularly skilled in physic, which he made his profession.

But those who would, from this particular, infer the quality of his birth and fortune, forget that the healing art was in those early

times generally practised by servants; and hence Grotius is of opinion, that St. Luke was carried to Rome, and lived there a servant to some noble family, in quality of physician; but after obtaining his freedom he returned into his own country, and probably continued his profession till his death, it being so highly consistent with, and in many cases subservient to, the care of souls.

He was also famous for his skill in another art, namely, painting, as appears from an ancient inscription found in a vault near the church of St. Maria de via Lata, at Rome, supposed to have been the place where St. Paul dwelt, which mentions a picture of the blessed Virgin; *Una ex vii ab Luca depictis, being one of the seven painted by St. Luke.*

St. Luke was a Jewish proselyte; but at what time he became a Christian is uncertain.

It is the opinion of some, from the introduction to his Gospel, that he had the facts from the reports of others who were eye-witnesses, and suppose him to have been converted by St. Paul; and that he learned the history of his Gospel from the conversation of that Apostle, and wrote it under his direction; and that when St. Paul, in one of his epistles, says, *according to my Gospel*, he means this of St. Luke, which he styled *his*, from the great share he had in the composition of it.

On the other hand, those who hold that he wrote his Gospel from his own personal knowledge, observe, that he could not receive it from St. Paul, as an eye-witness of the matters contained in it, because all those matters were transacted before his conversion; and that he never saw our Lord before he appeared to him on his journey to Damascus, which was some time after he ascended into heaven. Consequently, when St. Paul says, *according to my Gospel*, he means no more than that Gospel in general which he preached; the whole preaching of the Apostles being styled the Gospel.

But however this be, St. Luke became the inseparable companion of St. Paul in all his travels, and his constant fellow-labourer in the work of the ministry. This endeared him to that Apostle, who seems delighted with owning him for his fellow-labourer, and in calling him the *beloved physician*, and the *brother whose praise is in the Gospel*.

St. Luke wrote two books for the use of the church, his Gospel, and the Acts of the Apostles, both which he dedicated to Theophilus, which many of the ancients suppose to be a feigned name, denoting a lover of God, a title common

to all sincere Christians. But others think it was a real person, because the title of *most excellent* is attributed to him; the usual title and form of address in those times to princes and great men.

His Gospel contains the principal transactions of our Lord's life; and the particulars omitted by him are in general of less importance than those of the other Evangelists.

With regard to the Acts of the Apostles, written by St. Luke, the work was doubtless performed at Rome, about the time of St. Paul's residing there, with which he concludes his history. It contains the actions, and sometimes the sufferings, of the principal Apostles, especially St. Paul, whose activity in the cause of Christ made him bear a great part in the labours of his Master; and St. Luke being his constant attendant, an eye-witness of the whole carriage of his life, and privy to his most intimate transactions, was, consequently, capable of giving a more full and satisfactory account of them. Among other things, he enumerates the great miracles the Apostles did in confirmation of their doctrine.

In both these treatises his manner of writing is exact and accurate; his style noble and elegant, sublime and lofty, and yet clear and perspicuous, flowing with an easy and natural grace and sweetness, admirably adapted to an historical design. In short, as an historian he was faithful in his relations, and elegant in his writings; as a minister, careful and diligent for the good of souls; as a Christian, devout and pious; and, to crown all the rest, laid down his life in testimony of the Gospel he had both preached and published to the world.

SAINT BARNABAS.

ST. BARNABAS was at first called Joses, a softer termination generally given by the Greeks to Joseph. His fellow-disciples added the name of Barnabas, as significant of some extraordinary property in him. St. Luke interprets it *the son of consolation*, from his being ever ready to administer to the afflicted, both by word and action.

He was a descendant of the tribe of Levi, of a family removed out of Judea, and settled in the isle of Cyprus, where they had purchased an estate, as the Levites might do, out of their own country. His parents, finding him of a promising genius and disposition, placed him in one of the schools of Jerusalem, under the tuition of Gamaliel, St. Paul's master; an incident which, in all probability, laid the first foundation for that intimacy that afterwards subsisted between these two eminent servants of the blessed Jesus.

The first mention we find of St. Barnabas, in the holy Scripture, is the record of that great and worthy service he did the church of Christ, by succouring it with the sale of his patrimony in Cyprus, the whole price of which he laid at the Apostles' feet, to be put in the common stock, and disposed of as they should think fit among the indigent followers of the holy Jesus. This worthy example was followed by those who were blessed with temporal goods; none kept their plenty to themselves, but turned their houses and lands into money, and devoted it to the common use of the church. St. Barnabas is, indeed, mentioned as selling the most valuable estate on this occasion; or being the most forward and ready to begin a common stock, and set others a laudable pattern of charity and benevolence.

And now St. Barnabas became considerable in the ministry and government of the church; for we find that St. Paul, coming to Jerusalem three years after his conversion, and not readily procuring admittance into the church, because he had been so grievous a persecutor of it, and might still be suspected of a design to betray it, addressed himself to Barnabas, a leading man among the Christians, and one that had personal knowledge of him. He accordingly introduced him to Peter and James, and satisfied them of the sincerity of his conversion, and in what a miraculous manner it was brought about. This recommendation carried so much weight with it, that Paul was not only received into the communion of the Apostles, but taken into Peter's house, *and abode with him fifteen days.* Gal. i. 18.

About four or five years after this, the agreeable news was brought to Jerusalem, that several of their body, who had been driven out of Judea by the persecutions raised about St. Stephen, had preached at Antioch with such success, that a great number, both of Jews and proselytes, embraced Christianity, and were desirous that some of the Apostles would come down and visit them. This request was immediately granted, and Barnabas was deputed to settle the new plantation. Being himself *a good man, and full of the Holy Ghost and of faith*, his charitable deeds accompanying his discourses, and his pious life exemplifying his sound doctrine, the people were greatly influenced by him, and very considerable additions were made to the Christian church. But there being too large a field for one labourer, he went to fetch Saul from Tarsus, who came back with him to Antioch, and assisted him a whole year in establishing that

church. Their labours were prosperous; their assemblies were crowded; and the disciples, who before this were called among themselves, *brethren, believers, elect*, and by their enemies, *Nazarenes and Galileans*, were now called *Christians first at Antioch*.

When the Apostles had fulfilled their charitable embassy, and stayed some time at Jerusalem to see the good effects of it, they returned again to Antioch, bringing with them John, whose surname was Mark, the son of

laid their hands upon them, and ordained them to their new work; which was to travel over certain countries, and preach the Gospel to the Gentiles. From this joint commission Barnabas obtained the name of an Apostle, not only among later writers of the church, but with St. Paul himself, as we find in the history of the Acts of the Apostles.

Paul and Barnabas being thus solemnly appointed *the Apostles of the Gentiles*, entered upon their province, taking with them John Mark for their minister or deacon, who assisted them in many ecclesiastical offices, particularly in taking care of the poor.

The first city they visited after their departure from Antioch, was Seleucia, a city of Syria, adjoining to the sea; from whence they sailed for the island of Cyprus, the native place of St. Barnabas, and arrived at Salamis, a port formerly remarkable for its trade. Here they boldly preached the doctrines of the Gospel in the synagogues of the Jews; and from thence travelled to Paphos, the capital of the island, and famous for a temple dedicated to Venus, the titular goddess of Cyprus. Here their preaching was attended with remarkable success; Sergius Paulus, the proconsul, being, among others, converted to the Christian faith.

Leaving Cyprus, they crossed the sea to preach in Pamphylia, where their deacon John, to the great grief of his uncle Barnabas, left them, and returned to Jerusalem; either tired with continual travels, or discouraged at the unavoidable dangers and difficulties, which experience had sufficiently informed him would constantly attend the first preachers of the Gospel, from hardened Jews and idolatrous Gentiles.

Soon after their arrival at Lystra, Paul cured a man who had been lame from his



JUPITER.

Mary, sister to Barnabas, and at whose house the disciples found both security for their persons, and conveniency for the solemnities of their worship. But soon after the Apostles returned to Antioch, an express relation was made to the church, by the mouth of one of the prophets who ministered there, that Barnabas and Saul should be set apart for an extraordinary work, unto which the Holy Ghost had appointed them. Upon this declaration, the church set apart a day for a solemn mission: after devout prayer and fasting, they

mother's womb; which so astonished the inhabitants, that they believed them to be gods, who had visited the world in the forms of men. Barnabas they treated as Jupiter, their sovereign deity, either because of his age, or the gravity and comeliness of his person; for all the writers of antiquity represent him as a person of a venerable aspect, and a majestic presence. But the Apostles, with the greatest humility, declared themselves to be but mortal; and the inconstant populace soon satisfied themselves of the truth of what they had asserted; for at the persuasion of their indefatigable persecutors, who followed them thither also, they made an assault upon them, and stoned Paul till they left him for dead. But supported by an invisible power from on high, he soon recovered his spirits and strength, and the Apostles immediately departed for Derbe. Soon after their arrival, they again applied themselves to the work of the ministry, and converted many to the religion of the blessed Jesus.

From Derbe they returned back to Lystria, Iconium, and Antioch, in Pisidia, *confirming the souls of the disciples, and exhorting them to continue in the faith; and that we must through much tribulation enter into the kingdom of God.* Acts xiv. 22. After a short stay, they again visited the churches of Pamphylia, Perga, and Attala, where they took ship, and sailed to Antioch, in Syria, the place from whence they first set out. Soon after their arrival, they called the church of this city together, and gave them an account of their travels, and the great success with which their preaching in the Gentile world had been attended.

But they had not long continued in this city, before their assistance was required to compose a difference in the church, occasioned by some of the Jewish converts, who endeavoured to persuade the Gentiles that they were bound to observe the law of Moses, as well as

that of Christ, and be circumcised as well as baptized. Barnabas endeavoured to dissuade the zealots from pressing such unnecessary observances; but all his endeavours proving ineffectual, he was deputed, with St. Paul and others, to the church at Jerusalem, to submit the question to be determined there in a full assembly. During their stay at Jerusalem, Mark in all probability reconciled himself to Barnabas, and returned with him and St Paul to Antioch, after they had succeeded in their business in Jerusalem, and obtained a decree from the synod there that the Gentile converts should not have circumcision and other Mosaic rites imposed upon them.

This determination generally comforted and quieted the minds of the Gentiles, but it did not prevent the bigoted Jews from keeping up a separation from them; and that with so much obstinacy, that when St. Peter, some time after, came to Antioch, he, for fear of offending them, deviated from his former practice, and late speech and vote in the synod of Jerusalem, by refraining from all kinds of communion with the Gentiles; and Barnabas himself, though so great and good a man, was induced, by the authority of his example, to commit the same error; but doubtless, on being reproved by St. Paul, they both took more courage, and walked according to the true liberty and freedom of the Gospel.

Some days after this last occurrence, Paul made a proposal to Barnabas, that they should repeat their late travels among the Gentiles, and see how the churches they had planted increased in their numbers, and improved in the doctrines they had taught them. Barnabas very readily complied with the motion; but desired they might take with them his reconciled nephew, John Mark. This Paul absolutely refused, because in their former voyage, Mark had not shown the constancy of a faithful minister of Christ, but, consult-

ing his own ease at a dangerous juncture, departed from them without leave at Pamphylia, and returned to Jerusalem. Barnabas still insisted on taking him; and the other continuing as resolutely to oppose it; a short debate arose, which terminated in a separation, whereby these two holy men, who had for several years been companions in the ministry, and with united endeavours propagated the Gospel of the Son of God, now took different provinces. Barnabas, with his kinsman, sailed to his own country, Cyprus; and Paul, accompanied by Silas, travelled to the churches of Syria and Cilicia.

After this separation from St. Paul, the sacred writings give us no account of St. Barnabas; nor are the ecclesiastical writers agreed among themselves with regard to the actions of this Apostle after his sailing for Cyprus. This, however, seems to be certain, that he did not spend the whole remainder of his life

in that island, but visited different parts of the world, preaching the glad tidings of the Gospel, healing the sick, and working other miracles among the Gentiles. After long and painful travels, attended with different degrees of success in different places, he returned to Cyprus, his native country, where he suffered martyrdom, in the following manner. Certain Jews coming from Syria and Salamis, where Barnabas was then preaching the Gospel, being highly exasperated at his extraordinary success, fell upon him as he was disputing in the synagogue, dragging him out, and, after the most inhuman tortures, stoned him to death. His kinsman, John Mark, who was a spectator of this barborous action, privately interred his body in a cave, where, it is said, it remained till the time of the emperor Zeno, in the year of Christ 485, when it was discovered, with St. Matthew's Gospel in Hebrew, written with his own hand, lying on his breast.

SAINT STEPHEN.

BOTH the Scriptures and the ancient writers are silent with regard to the birth, country, and parents of St. Stephen. Epiphanius is of opinion that he was one of the seventy disciples; but this is very uncertain. Our blessed Saviour appointed his seventy disciples to teach the doctrines, and preach the glad tidings, of the Gospel; but it does not appear that St. Stephen, and the six other first deacons, had any particular designation, before they were chosen for the service of the tables; and, therefore, St. Stephen could not have been one of our Lord's disciples, though he might have often followed him, and listened to his discourses.

He was remarkably zealous for the cause of religion, and full of the Holy Ghost; working many wonderful miracles before the people, and pressing them with the greatest earnestness to embrace the doctrine of the Gospel.

This highly provoked the Jews and some of the synagogues of the freed-men of Cyrenia, Alexandria, and other places, entered into a dispute with him; but being unable to resist the wisdom and spirit by which he spake, they suborned false witnesses against him, to testify that they heard him blaspheme against Moses and against God. Nor did they stop here: they stirred up the people by their calumnies;

so that they dragged him before the council of the nation, or great Sanhedrim, where they produced false witnesses against him, who deposed that they had heard him speak against the temple, and against the law, and affirm that Jesus of Nazareth would destroy the holy place, and abolish the law of Moses. Stephen, supported by his own innocence, and an invisible power from on high, appeared undaunted in the midst of this assembly, and his countenance shone like that of an angel. When the high-priest asking him what he had to offer against the accusations laid to his charge, he answered in the following manner:

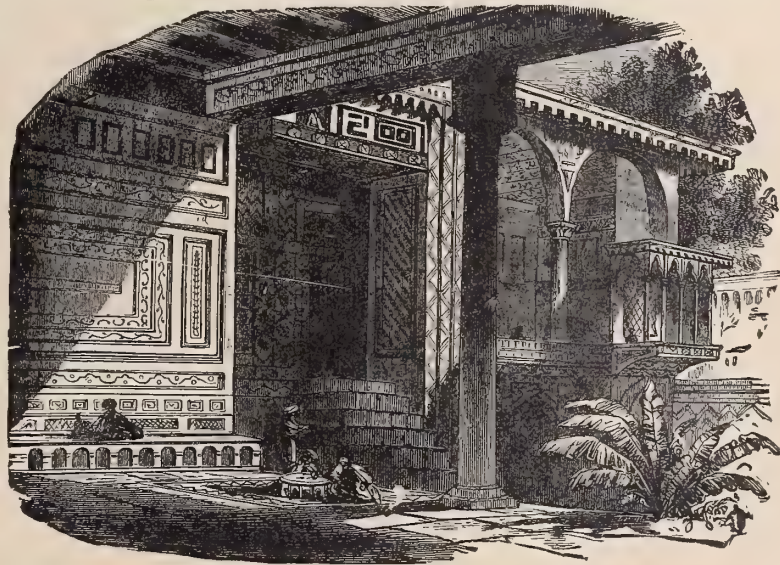
“Hearken unto me, ye descendants of Jacob: The Almighty, whose glory is from everlasting, appeared to our father Abraham, before he sojourned in Charran, even while he dwelt in Mesopotamia, commanding him to leave his country and relations, and retire into a land which he would show him.

“Abraham obeyed the divine mandate; he left the land of the Chaldeans, and pitched his tent in Charran; from whence, after his father was dead, he removed into Canaan, even the land you now inhabit; but he gave him no inheritance in this country, not even so much as to set his foot upon. He promised, indeed, he would give it him for a possession, which should descend to his posterity, though at this time he had no child.

“God also intimated to him, that his seed should sojourn in a strange land, the people of which should make them bondmen, and treat them cruelly four hundred years; after which he would judge that nation, and bring out his

people, who should serve him in this place. As an earnest of which he gave him the covenant of circumcision, and afterwards a son, whom Abraham circumcised the eighth day, calling his name Isaac; who begat Jacob, and Jacob begat the twelve patriarchs.

“But these, moved with envy, sold their brother Joseph into Egypt, where the Almighty protected him, delivered him from all his afflictions, endued him with wisdom, and



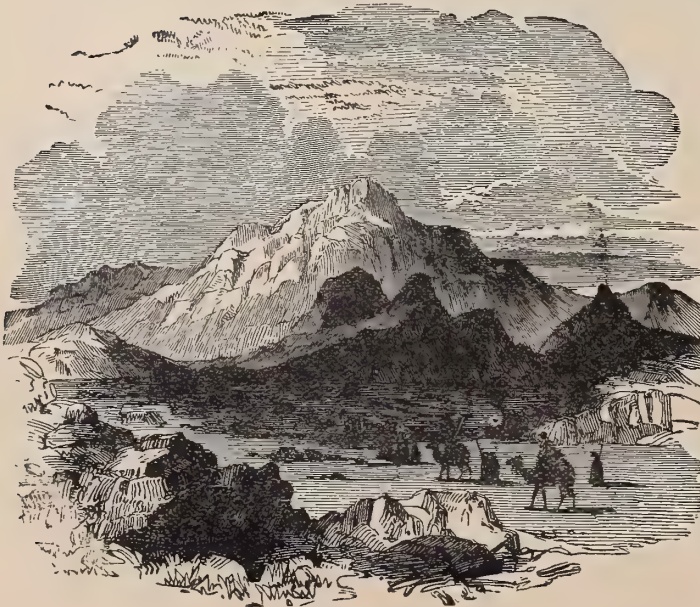
AN EGYPTIAN HOUSE.

gave him favour in the sight of Pharaoh, the monarch of Egypt, who made him governor both of his house and kingdom.

“Soon after the exaltation of Joseph, the countries of Egypt and Canaan were afflicted with a terrible famine, and our fathers found no sustenance either for themselves or flocks. But as soon as Jacob heard the welcome tidings that there was corn in Egypt, he sent our fathers thither, to purchase bread for the famine of his household. And in their second journey thither, Joseph made himself known to his brethren, and also informed Pharaoh of his country and relations. After which Joseph’s father, with his whole house, con-



EASTERN SHEPHERD ATTENDING HIS FLOCK.



MOUNT SINAI

sisting of threescore and ten souls, went down into Egypt, where both Jacob and our fathers died, and their remains were deposited in the sepulchre purchased by Abraham of Ephron the Hittite.

“But as the time for fulfilling the promise made to Abraham approached, the people multiplied in Egypt, till another king arose, who was not acquainted with the merits of Joseph, and the great things he had done for that country. This prince used our fathers with cruelty, and artfully attempted to destroy all the male children. At this time Moses was born, and being exceeding fair, was nourished three

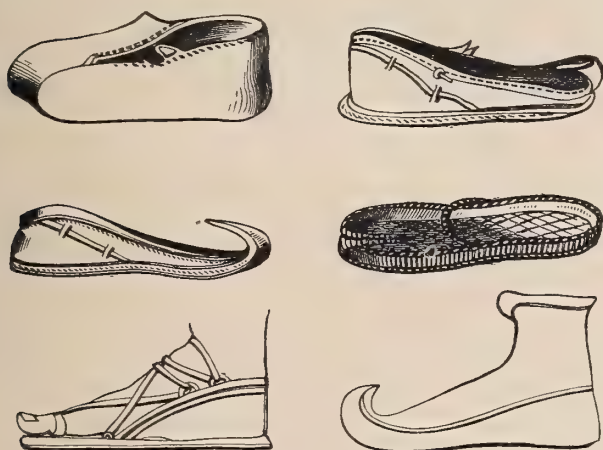
months in his father's house; but as it was dangerous to conceal him there any longer, he was hid among the flags on the bank of the river; when the daughter of Pharaoh found him, and educated him as her own son.

"Thus Moses became acquainted with all the learning of Egypt, and was mighty both in word and deed. But when he was forty years old, he thought proper to visit his brethren, the children of Israel; and seeing an Egyptian smiting an Hebrew, he assisted the suffering person, and slew the Egyptian; sup-



CROSSING THE RED SEA.

"Moses, at this answer, fled from Egypt, and sojourned in the land of Midian, where he begat two sons. And at the end of forty years, the angel of the Lord appeared unto him in the wilderness of Mount Sinai, out of the middle of a bush burning with fire; a sight which surprised Moses; and as he drew near to view more attentively so uncommon a sight, the voice of the Lord came unto him, saying, *I am the God of thy fathers, the God of Abraham, the God of Isaac, and the God of Jacob.* At which Moses trembled, and turned aside his face. But the Lord said to him, 'Put off thy shoes from off thy feet, for the place whereon thou standest is holy



ANCIENT SHOES.

posing that his brethren would have been persuaded, that from his hand, with the assistance of the Almighty, they might expect deliverance: but they conceived no hopes of this kind.

"The next day he again visited them, and seeing two of them striving together, he endeavoured to make them friends: Ye are brethren, said he to them; why do ye injure one another? But he who did his neighbour wrong; instead of listening to his advice, thrust him away, saying, By what authority art thou a judge of our actions? wilt thou kill me, as thou didst the Egyptian yesterday?

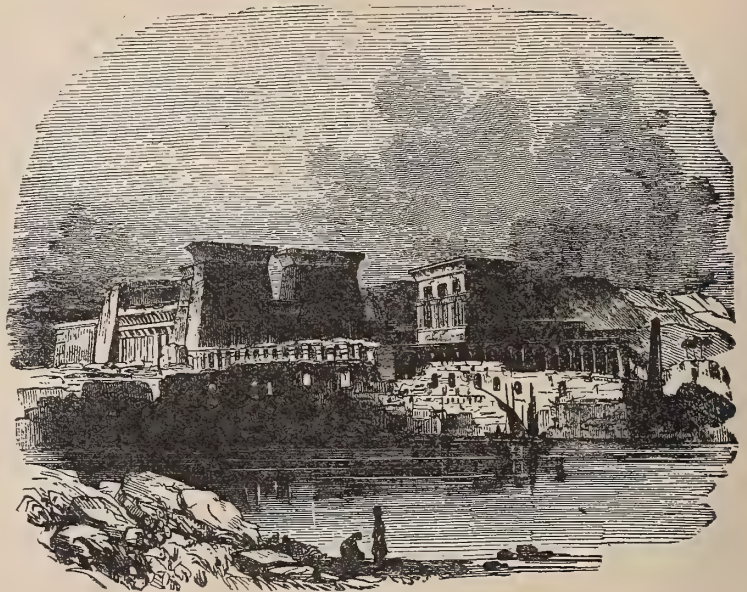


MOLOCH.

ground. I have seen the affliction of my people which are in Egypt, and I have heard their groaning, and am come to deliver them. And now come, I will send thee into Egypt.

“This was that Moses, whom they refused, sent by God to be a ruler and deliverer, by the hand of the angel who appeared to him in the bush. Accordingly he brought them out, after he had showed signs and wonders in the land of Egypt, in the Red Sea, and in the wilderness forty years. It is this Moses that told our fathers, *A Prophet shall the Lord your God raise up unto you of your brethren, like unto me. Him shall ye hear.*

“And this Prophet is the same who was in the church in the wilderness, with the angel which spake unto Moses in Mount Sinai, and with our fathers; the same who received the lively oracles to give unto us; he whom our fathers would not obey, but thrust him from them, and were desirous of returning to their



ANCIENT BABYLON.

state of bondage; commanding Aaron to make them gods to go before them; and pretending that they knew not what was become of Moses, who delivered them from the slavery of Egypt. They now made a calf, offered sacrifices to it, and rejoiced in the work of their own hands. On which the Almighty abandoned them, as the prophets have recorded. ‘O ye house of Israel, have you offered unto me slain beasts and sacrifices by the space of forty years in the

wilderness? Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan; figures which ye made, to worship them: I will carry you away beyond Babylon.’



THE TABERNACLE.

“Our fathers were possessed of the tabernacle of witness in the wilderness, being made according to the pattern Moses had

seen in the mount. This tabernacle our fathers brought into the possession of the Gentiles, who were driven out by the Almighty, till the days of David, a favourite of the Most High, and who was desirous of finding a tabernacle for the God of Jacob; but Solomon built him a house.

“We must not, however, think, that the Almighty will reside in temples made with hands, as the prophet beautifully observed: *Heaven is my throne, and earth is my footstool: what house will ye build me, saith the Lord, or where is the place of my rest? Hath not mine hand made all these things?*”

“Ye stiff-necked, ye uncircumcised in heart and ears, ye will for ever resist the Holy Ghost. Ye tread in the paths of your fathers; as they did, so do you still continue to do. Did not your fathers persecute every one of the prophets; did not they slay them who showed the coming of the Holy One, whom ye yourselves have betrayed and murdered? Ye have received the law by the disposition of angels, but never kept it.”

At these words they were so highly enraged, that they all gnashed their teeth against him.

But Stephen, lifting up his eyes to heaven, saw the glory of God, and Jesus standing at the right-hand of Omnipotence. Upon which he said to the council, “I see the heavens open, and the Son of man standing at the right hand of God.” This so greatly provoked the Jews, that they cried out with one voice, and stopped their ears, as if they had heard some dreadful blasphemy; and falling upon him, they dragged him out of the city, and stoned him to death. It was the custom of the Jews, on these occasions, for the witnesses to throw the first stone. Whether they observed this particular at the martyrdom of Stephen is uncertain; but the Evangelist tells us, that the witnesses were principally concerned in this action; for they stripped off their clothes, and laid them at the feet of a young man whose name was Saul, then a violent persecutor of the Christian church, but afterwards one of the most zealous preachers of the Gospel.

Stephen, while they were mangling his body with stones, was praying to his heavenly Father for their pardon: “Lord,” said he, “lay not this sin to their charge.” And then calling on his dear Redeemer to receive his spirit, he yielded up his soul.

TIMOTHY.

TIMOTHY was a convert and disciple of St. Paul. He was born, according to some, at Lystra; or, according to others, at Derbe. His father was a Gentile, but his mother a Jewess, whose name was Eunice; and that of his grandmother, Lois.

These particulars are taken notice of, because St. Paul commends their piety, and the

good education which they had given Timothy. When St. Paul came to Derbe and Lystra, about the year of Christ 51 or 52, the brethren gave a very advantageous testimony of the piety and good disposition of Timothy; and the Apostle would have him along with him; and he initiated him at Lystra, before he received him into his company. Timothy applied himself to labour with St. Paul in the business

of the Gospel, and did him very important services through the whole course of his preaching. It is not known when he was made a bishop; but it is believed that he received very early the imposition of the Apostle's hands, and that in consequence of particular revelation, or direction from the Holy Ghost. St. Paul calls him not only his dearly beloved son, but also his brother, the companion of his labours, and a man of God. He declared that there were none more united with him in heart and mind than Timothy.

This holy disciple accompanied St. Paul to Macedonia, to Philippi, to Thessalonica, to Berea; and when the Apostle went from Berea, he left Timothy and Silas there to confirm the converts. When he came to Athens he sent for Timothy to come thither to him; and when he was come, and had given him an account of the churches of Macedonia, St. Paul sent him back to Thessalonica, from whence he afterwards returned with Silas, and came to St. Paul at Corinth. There he continued with him; and the Apostle mentions him with Silas, at the beginning of the two epistles which he then wrote to the Thessalonians.

Some years after this, St. Paul sent Timothy and Erastus into Macedonia, and gave Timothy order to call at Corinth, to refresh the minds of the Corinthians, with regard to the truths which he had inculcated on them.

Some time after, writing to the same Corinthians, he recommends them to take care of Timothy, and send him back in peace; after which Timothy returned to St. Paul in Asia, who there stayed for him. They went together into Macedonia; and the Apostle puts Timothy's name with his own before the Second Epistle to the Corinthians, which he wrote to them from Macedonia, about the middle of the year of Christ 57. And he sends his recom-

mendations to the Romans, in the letter which he wrote them from Corinth the same year.

When St. Paul returned from Rome, in 64, he left Timothy at Ephesus, to take care of that church, of which he was the first bishop, as he is recognized by the council of Chalcedon. St. Paul wrote to him from Macedonia, the first of the two epistles which are addressed to him. He recommends him to be more moderate in his austerities, and to drink a little wine, because of the weakness of his stomach, and his frequent infirmities.



THE GOLDEN CANDLESICK.

After the Apostle came to Rome, in the year 65, being now very near his death, he wrote to him his second letter, which was full of the marks of his kindness and tenderness for this his dear disciple; and which is justly looked upon as the last will of St. Paul. He desires him to come to Rome to him before winter, and bring with him several things which St. Paul had left at Troas. If Timothy went to Rome, as it is probable he did, he must have been a witness of the martyrdom of this Apostle, in the year of Christ 66.

If he did not die before the year 97, we can hardly doubt that he must be the pastor of the church of Ephesus, to whom John writes

in his Revelation; though the reproaches with which he seems to load him for his declension in having left his first love, do not seem to agree to so holy a man as Timothy was; or show that men eminently holy may yet fall from their steadfastness. Thus he speaks to him, *I know thy works, and thy labour, and thy patience, and thou canst not bear them which are evil; and thou hast tried them which say they are Apostles, and are not, and hast found them liars; and hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted. Nevertheless, I have somewhat against thee, because thou hast left thy first*

love. Remember, therefore, from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

The greatest part of the interpreters think that these reproaches do not so much concern the person of Timothy, as that of some members of his church, whose zeal was grown cool. But others are persuaded that they may be applied to Timothy himself, who made ample amends, by the martyrdom which he suffered, for the reproaches mentioned by St. John in this place. It is supposed that Timothy had Onesimus for his successor.

TITUS.

TITUS was a Gentile by religion and birth, but converted by St. Paul, who calls him his son. St. Jerome says, that he was St. Paul's interpreter; and that probably because he might write what St. Paul dictated; or explained in Latin what this Apostle said in Greek; or rendered into Greek what St. Paul said in Hebrew or Syriac. St. Paul took him with him to Jerusalem, when he went thither in the year 51 of the vulgar era, about deciding the question which was then started, whether the converted Gentiles ought to be made subject to the ceremonies of the law? Some would then have obliged him to circumcise Titus; but neither he nor Titus would consent to it. Titus was sent by the same Apostle to Corinth, upon occasion of some disputes which then divided the church. He was very well received by the Corinthians, and very much satisfied with their ready compliance; but would receive nothing from them, imitating thereby the disinterestedness of his master.

From hence he went to St. Paul in Macedonia, and gave him an account of the state of the church at Corinth. A little while after the Apostle desired him to return again to Corinth, to set things in order preparatory to his coming. Titus readily undertook this journey, and departed immediately, carrying with him St. Paul's second letter to the Corinthians. Titus was left to the care of the Isle of Crete, about the 63d year of Christ, when St. Paul was obliged to quit the island, in order to take care of the other churches. The following year he wrote to him, to desire that as soon as he should have sent Tychicus of Artemas to him for supplying his place in Crete, Titus would come to him to Nicopolis in Macedonia, or to Nicopolis in Epirus, upon the gulf of Ambracia, or to where the Apostle intended to pass his winter.

The subject of this epistle is to represent to Titus what are the qualities that a bishop should be endued with. As the principal

function which Titus was to exercise in the Isle of Crete was to ordain elders, it was highly incumbent on him to make a discreet choice. The Apostle also gives him a sketch, for the advice and instruction which he was to propound to all sorts of persons; to the aged, both men and women; to young people of each sex; to slaves or servants. He exhorts him to keep a strict authority over the Cretans; and to reprove them with severity, as being a people addicted to lying, wickedness, idleness, and gluttony. And as many converted Jews were in the churches of Crete, he exhorts Titus to oppose their vain traditions and Jewish fables; and at the same time to show them, that the observation of the legal ceremonies is no longer necessary; that the distinction of meat is now abolished, and that every thing is pure and clean to those that are so themselves. He puts him in mind of exhorting the faithful to be obedient to temporal power; to avoid disputes, quarrels, and slander; to apply themselves to honest callings: and to shun the

company of an heretic, after the first and second admonition.

The Epistle to Titus has always been acknowledged by the church. The Marcionites did not receive it, nor did the Basilidians, and some other heretics; but Titian, the head of the Encratites, received it, and preferred it before all the rest. It is not certainly known from what place it was written, nor by whom it was sent.

Titus was deputed to preach the Gospel in Dalmatia; and he was still there in the year 65, when the Apostle wrote his Second Epistle to Timothy. He afterwards returned into Crete, from which it is said he propagated the Gospel into the neighbouring islands. He died at the age of 94, and was buried in Crete. We are assured that the cathedral of the city of Candia is dedicated to his name, and that his head is preserved there entire. The Greeks keep his festival on the 25th of August, and the Latins on the 4th of January

THE LIFE

OF THE

MOTHER OF JESUS.

AS we are taught by the predictions of the prophets, that a virgin was to be the mother of the promised Messiah, so we are assured by the unanimous concurrence of the Evangelists, that this virgin's name was Mary, the daughter of Joachim and Anna, of the tribe of Judah; and married to Joseph, of the same tribe. The Scriptures indeed tell us no more of the blessed Virgin's parents, than that she was of the family of David.

What is said concerning the birth of Mary and her parents, is to be found only in some apocryphal writings; but which, however, are very ancient. St. John says, that Mary, the wife of Cleophas, was the Virgin's sister Mary, that was of the royal race of David. She was allied likewise to the family of Aaron, since Elizabeth, the wife of Zacharias, and mother of John the Baptist, was her cousin.

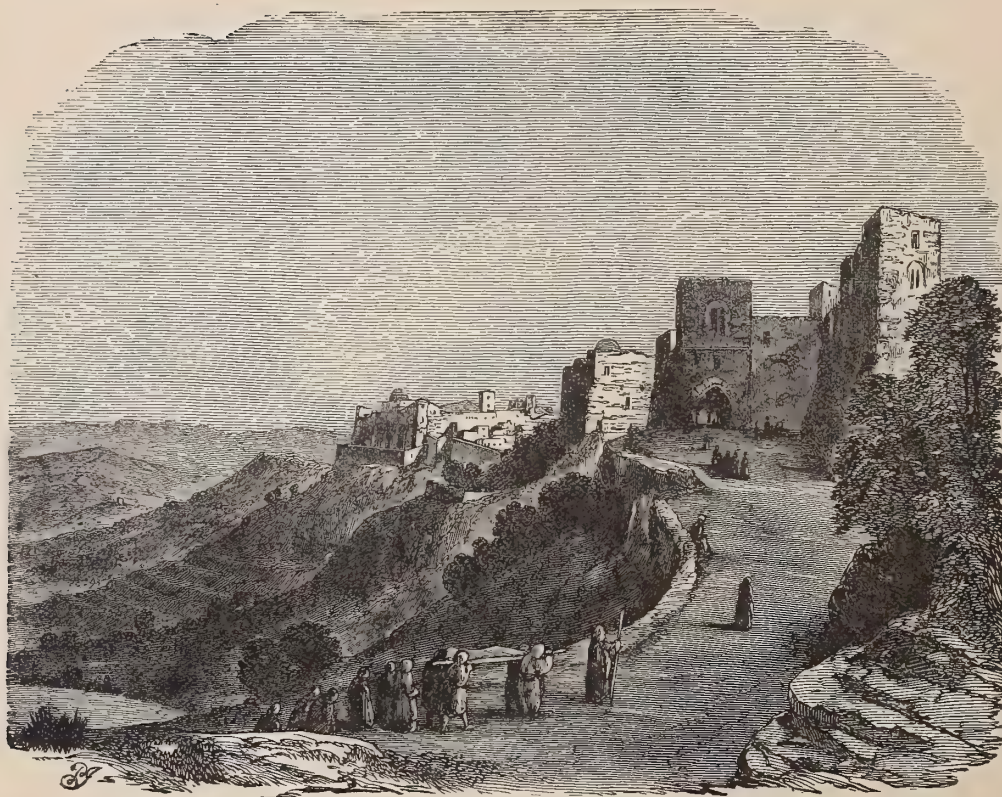
Not to build upon uncertainties, thus much we are assured by the testimony of an angel, that she was happy above all other women, in the divine favour; that she was full of grace; and that the Lord was with her in a peculiar manner.

For since the Son of God, in order to become a man, and to dwell among us, was obliged to take a human body from some woman, it was

agreeable to his infinite wisdom that he should choose for this purpose one whose endowments of body and mind were most holy and pious; who excelled the rest of her sex in chaste and virtuous dispositions; and who, in short, was a repository of all the divine graces.

The mother of our Lord, notwithstanding her marriage, was even in that state to remain a pure virgin, and to conceive Christ in a miraculous manner is the clear doctrine of the holy Scriptures. *Behold*, says Isaiah, in chap. vii. prophesying of this mysterious incarnation, *a virgin shall conceive, and bear a son*. The Hebrew word *Almah* most properly signifies a virgin; and so it is translated here by all the ancient interpreters; and never once used in the Scripture in any other sense, as several learned men have proved against the particular pretensions of the modern Jews. It primarily signifies *hid*, or *concealed*; whence it is used to denote a virgin, because of the custom in the eastern countries of keeping such concealed from the view of men, never suffering them to stir out of the women's apartments.

Though we cannot doubt but that God, who ordained this mystery, provided for all circumstances requisite to its accomplishment; yet we may consider which way a decorum was preserved in this case by marriage. St. Mat-



BETHLEHEM.

thew says, "The virgin was espoused to Joseph; and that before they came together, she was found to be with child of the Holy Ghost." Whence we may conclude that it was not a constant custom for the bride to go and live at the bridegroom's house immediately upon her being affianced to him.

Notwithstanding the various circumstances relating to this affair, as told us in apocryphal books, are not to be relied on as certain, yet, however, Mary's resolution of continency, even in a married state, cannot be called in question, since her virginity is attested by the Gospel; and that herself, speaking to the angel, who declared to her that she should become the mother of a son, told him, "That she knew not a man," or that she lived in

continency with her husband. For which reason, when Joseph perceived her pregnancy, he was at first so extremely surprised and scandalized at it, that he resolved to put her away, but secretly, without making any noise, and without observing the common formalities; for he knew the mutual resolution they had agreed to, of being in continence, though in a state of marriage.

The Virgin Mary then being espoused, or married to Joseph, the angel Gabriel appeared to her, in order to acquaint her, that she should become the mother of the Messiah. Mary asked him how that could be, since she knew no man? To which the angel replied, that the Holy Ghost should come upon her, and the power of the Highest should over-

shadow her: so that she should conceive without the concurrence of any man. And to confirm what he had said to her, and show that nothing is impossible to God, he added, that her cousin Elizabeth, who was old, and had been barren, was then in the sixth month of her pregnancy. Mary answered him, *Behold the hand-maid of the Lord; be it unto me according to thy word.* And by the miraculous power of the Holy Ghost, she presently conceived the Son of God; the true Emanuel, that is to say, *God with us.* Whether the holy Virgin, immediately after the annunciation, went up to the passover at Jerusalem (as some have imagined, this being the season of the year for it) or not, we have no account from the Evangelist St. Luke; but this he assures us, that a little while after she set out from Hebron, a city in the mountains of Judah, in order to visit her cousin Elizabeth, to congratulate her upon her pregnancy, which she had learned from the angel, at an age, when such a blessing was not usually to be expected. And no sooner had she entered the house, and began to speak, than upon Elizabeth's hearing the voice of Mary's salutation, her child, young John the Baptist, transported with supernatural emotions of joy, leaped in her womb. Whereupon she was filled with the Holy Ghost; and being, by divine inspiration, acquainted with the mystery of the incarnation, she re-saluted Mary, and cried out, *Blessed art thou amongst women; and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. And blessed is she that believed, for there shall be a performance of those things which were told her from the Lord.* Then Mary, filled with acknowledgments, and supernatural light, praised God, saying, *My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour, &c.; as we find it in the hymn called Magnificate.*

After Mary had continued here about three months, till Elizabeth was delivered, (as St. Ambrose thinks that she might see him on whose account she principally made that visit,) she then returned to her own house.

When she was ready to be delivered, an edict was published by Cæsar Augustus, in the year of the world 4000, the first of Christ, and the third before the vulgar era, which decreed, that all the subjects of the Roman empire should go to their respective cities and places, there to have their names registered according to their families. Thus Joseph and Mary, who were both of the lineage of David, repaired to the city of Bethlehem, the original and native place of their family. But while they were in this city, the time being fulfilled in which Mary was to be delivered, she brought forth her first-born son, wrapped him in swaddling-clothes, and laid him in a manger of the stable or cavern whither they had retired; for they could find no place in the public inn, because of the great concourse of people that were then at Bethlehem on the same occasion; or they were forced to withdraw into the stable of the inn, not being able to get a more convenient place for her to be delivered.

The Greek fathers generally agree that the place of Christ's birth was a cavern. Justin and Eusebius place it out of the city, but in the neighbourhood; and St. Jerome says, it was at the extremity of the city, towards the south. It was commonly believed, that the Virgin brought forth Jesus the night after her arrival at Bethlehem, or on the 25th of December. Such is the ancient tradition of the church. The fathers inform us, that Mary brought forth Jesus Christ without pain, and without the assistance of any midwife: because she had conceived him without concupiscence; and that neither she or the fruit she brought forth had any share in the curse pronounced against Adam and Eve.

At the same time the angels made the birth of Christ known to the shepherds, who were in the fields near Bethlehem; and who came in the night to see Mary and Joseph and the child lying in the manger in order to pay him their tribute of adoration. Mary took notice of all these things, and laid them up in her heart. Some time after came the Magi, or wise men from the east, and brought to Jesus the mysterious presents of gold, frankin-



GOLD, IN ORE.

cense, and myrrh, having been directed thither by a star which led the way before them to the very place where the babe lay. After this, being warned by an angel that appeared to them in a dream, they returned into their own country by a way different from that by which they came, without giving Herod the intelligence he wanted, which he pretended was in order to come and worship the babe, though his real design was to cut him off, from a jealousy of his rivalling that artful monarch in his kingdom.

But the time of Mary's purification being come, that is, forty days after the birth of Jesus, she went to Jerusalem, in order to present her son in the temple, and there to offer the sacrifice appointed by the law, for the purification of women after child-birth. At that time there was at Jerusalem an old man, named Simeon, who was full of the Holy Ghost, and had received a secret assurance that he should not die before he had seen Christ the

Lord. Accordingly, he came into the temple by the impulse of the Spirit of God, and taking the little Jesus in his arms, he blessed the Lord; and then addressing himself to Mary, said, "This child is sent for the rising and falling of many in Israel; and for a sign which shall be spoken against, even so far as that thine own soul shall be pierced as with a sword, that the secret thoughts in the hearts of many may be discovered."

Afterwards, when Joseph and Mary were preparing to return to their own country of Nazareth, the angel of the Lord appeared to Joseph in a dream, bidding him to retire into Egypt with Mary and the child, because Herod had a design to destroy Jesus. Joseph obeyed the admonition, and continued in Egypt till after the death of Herod; when both he and Mary returned to Nazareth, not daring to go to Bethlehem, because it was in the jurisdiction of Archelaus, the son and successor of Herod the Great.

Joseph and Mary went every year to Jerusalem to the feast of the passover; and when Jesus was twelve years of age they brought him with them to the capital. When the days of the festival were ended, they set out on their return home: but the child Jesus continued at Jerusalem without their perceiving it; and thinking that he might be with some of the company, they went a day's journey; when not finding him among their acquaintance, they returned to Jerusalem, seeking for him. Three days after they found him in the temple, sitting among the doctors, hearing them, and asking them questions. When they saw him they were filled with astonishment; and Mary said to him, My son, why have you served us thus? Behold your father and myself who have sought you in great affliction. Jesus answered them, Why did ye seek me? Did not you know that I must be employed about my Father's business? After-

wards he returned with them to Nazareth, and lived in filial submission to them; but his mother laid up all these things in her heart. The Gospel says nothing more of the Virgin Mary till the marriage at Cana of Galilee, where she was present with her son Jesus.

In the thirty-third year of Jesus Christ, and thirtieth of the vulgar era, our Saviour resolved to manifest himself to the world, and, therefore, went to the baptism of St. John, from thence into the wilderness, and from thence to the above mentioned wedding, to which he, with his mother and disciples, had been invited. At this entertainment, the provision of wine being somewhat scanty, (probably because the friends of the married couple were but mean,) Christ's mother told her son they had no wine, not doubting of his power to supply them. To which Jesus answered, in terms which had some appearance of a rebuke,

Woman, what have I to do with thee? mine hour is not yet come. St. Chrysostom, and the followers of him in his explications, impute what was said by the holy Virgin to some motive of vanity, and that she was tempted by a desire of seeing her own credit raised by the miracles of her son; but the other fathers and commentators ascribe it to her charity and compassion towards these poor people. And it is thought that Christ's answer was intended for more general use than the present occasion; namely, to teach us to wait God's time of doing his own works; and certainly our Lord designed no affront to his mother, to whom he always paid a pious and filial reverence. This answer is imputed by the said fathers and commentators to Jesus, not as man, but to Jesus as God. In this respect he says to Mary, What have I to do with thee? I know when I ought to show forth my power: nor does it belong to you to appoint me the time of working miracles; since the proper time for this has not yet begun; and further intimating, that when it did, these were not

to be wrought out of any private, partial, and civil views, but in pursuance of that great end which he had in charge, the conversion and salvation of mankind. And so his mother understood him; receiving the answer with meekness, and charging the servants to attend him, and do whatever he commanded them.

There being in the room six great stone pitchers, Jesus ordered them to be filled brimful of water; and afterwards commanded the servants to fill out and carry it to the master of the feast; who, on tasting it, found it was excellent wine. And this is the first miracle Jesus wrought at the beginning of his public ministry.

From hence our Lord went to Capernaum with his mother and brethren; that is, with his relations and disciples, in order, as St. Chrysostom thinks, to fix the Virgin Mary in a settled habitation, while he travelled about the country in the exercise of his ministry; and this, indeed, seems to be the place where the holy Virgin afterwards principally resided. St. Epiphanius, on the contrary, believed that she followed him every where, during the whole time of his preaching: though we do not find that the Evangelists make any mention of her when they spake of several holy women of Galilee, who followed him and ministered to his necessities.

We learn from the third chapter of St. Mark, that on a certain day in the year of Christ 34, and vulgar era 31, that as Jesus Christ was teaching in a house at Capernaum, so great a crowd of people stood about him, that neither he nor his disciples had time to take any refreshment, which caused a report to be spread abroad, that he had fainted away, or fallen into a swoon: thus Grotius interprets the word *exeste*. The Greek term might insinuate that he was become mad, or had lost his understanding; and the Vulgate reads it, *dicebant*

enim quoniam in furorem versus est, which our translators have rendered, "They say he was beside himself." The mother of Jesus and his brethren, as it was natural for them, upon hearing such a report, came instantly to seek him, and endeavoured to take him out of the crowd, in order to give him all the relief in their power. It was not the people, without doubt, who made so wrong a judgment of Jesus, but the ignorant multitude, or the Pharisees, who said in the same place that he was possessed of the devil.

The Virgin, and the brethren or relations of Jesus, came, therefore, to see what had given occasion to this report. And when they could not get into the house for the throngs of people, they caused a message to be conveyed from one to another, till it was told Jesus, "That his mother and his brethren were at the door, and desired to speak with him." Jesus being accordingly informed of their coming, and that they waited to speak with him, being at that instant engaged in the work of his ministry, preaching the word of God, he made this reply: Who is my mother, and who are my brethren? and looking upon those that were round about him, he said, These are my mother and brethren; declaring, "That whosoever did the will of his heavenly Father, the same was his mother, and sister, and brother." This is what Christ had taught in another place, that we must prefer God to all human relations, and give the preference to his service. But this saying could not reflect upon his mother, who was among the principal of those who did the will of his heavenly Father. Immediately upon her approach, a woman of the company said with a loud voice, directing her words to Jesus: "Blessed is the womb that bare thee, and the paps which thou hast sucked." To which he replied, "Yea, rather blessed are they that hear the word of God and keep it." Not intimating hereby that she who had the honour to bear him, did

not deserve to be called blessed throughout all generations; but even her happiness consisted more in doing the will of Christ, than in giving him a human body.

From this time we have no further account of the holy Virgin, till we find her in Jerusalem at the last passover our Saviour celebrated there; which was in the thirty-sixth year of Christ, and thirty-third of the vulgar era. In this city she saw all that was transacted against him, followed him to Mount Calvary, and stayed at the foot of the cross during the passion of her blessed Son. We cannot doubt but her soul was at this time pierced through, as old Simeon had prophesied, with the most acute pains, for the death of such a Son. Yet her constancy was remarkable; for when the Apostles were all frightened away from their Master, she, with a courage undaunted, and worthy of the mother of God, continued even in the midst of the executioners, being prepared to die with such a Son.

On this melancholy occasion we cannot but suppose the holy Virgin to have been affected with sentiments fit for one who had so miraculously conceived, and so carefully observed and laid up in her mind all occurrences that related to the Son of God.

Jesus Christ, who came to set us a pattern of all virtue, through the whole course of his life, was pleased, in these last moments, to teach us, that in what circumstances soever we are, we must never cast off that love and care which God's law obliges to have for those who gave us life. Being now ready to leave the world, and seeing his own mother at the foot of the cross, and his beloved disciple, St. John, near her, he bequeathed her to him by his last will and testament, saying to his mother, *Woman, behold thy son*. And to the disciple, *Behold thy mother*; and from that hour the disciple took her home to his own house.

It is not to be doubted but that our Saviour appeared to his holy mother immediately after his resurrection, and that she was the first, or at least one of the first, to whom he vouchsafed this great consolation.

St. Luke acquaints us, in the first chapter of the Acts, that the Virgin Mary was with the Apostles and others at his ascension, and continued with them, when assembled at Jerusalem after his ascension, waiting for the descent of the Holy Ghost; and it is probable that from her they learned the whole history of our Lord's private life before his baptism; though St. Chrysostom will have them to be taught it by revelation. After this she dwelt in the house of St. John the Evangelist, who took care of her as of his own mother. It is thought that he took her along with him to Ephesus, where he died in an extreme old age; and there is a letter of the œcumenical council of Ephesus, importing, that in the fifth century it was believed she was buried there.

Yet this opinion was not so universally received, but that some authors of the same age think the Virgin Mary died and was buried at Jerusalem; or rather in her sepulchre at Gethsemane, near that city, where to this day it is shown in a magnificent church dedicated to her name.

Epiphanius, the most learned father of the fourth century, declares he could not tell whether she died a natural death, or by martyrdom; or whether she remained immortal; or whether she was buried or not. "None," says he, "knows any thing of her decease; but that it was glorious cannot be doubted." That body which was perfectly chaste and pure, enjoys a happiness worthy of her through whom the Sun of Righteousness arose and shone upon the world.

A learned writer has added to the foregoing

passage of the council of Ephesus, another remark from their act: "That the cathedral church of Ephesus was dedicated under the name of the Virgin Mary; and we find no other church of her name at that time in any approved author. For though the holy Virgin was always held in great veneration, yet it was not the custom of the first ages to give the name of any saint to a church, except they had some of the relics, or built it in the place where such a saint was martyred; or for some reason of the like nature."

The sentiments of the Roman church are, that she is dead; but they are divided as to her having risen again; or whether she stays for the general resurrection at Ephesus, Jerusalem, or any other place.

With regard to the age at which she died, and the precise year of her death, it is needless to trouble ourselves about this inquiry, since nothing can be said on these matters but what is very doubtful; and they cannot be fixed but at random. Nicephorus Calistus, and those who have followed him, give no proof of what they advance on this subject, and, therefore, deserve no credit. Nor shall we build upon the description of the holy Virgin, given us by the same author, who says, that she was of a moderate stature; or, according to some, a little below the ordinary stature of women; that her complexion was of the colour of wheat, her hair fair, her eyes lively, the eyeballs yellowish, or olive-coloured, her eyebrows black and semicircular, her nose pretty long, her lips red, her hands and fingers large, her air grave, simple, and modest, her clothes neat, without any pride and ostentation, and of the natural colour of the wool. It has been said that St. Luke drew her picture; and in several places are shown pictures of her, which it is affirmed are copied from the original by St. Luke.

The above mentioned Nicephorus Calistus,

an author of the 14th century, is the first who has spoken of this in a positive manner; but Theodorus, lecturer of the church at Constantinople, who lived in the sixth century, says, that Eudocia sent from Jerusalem to Constantinople, to the empress Pulcheria, a picture of the holy Virgin, painted by St. Luke. But we need be in no great pain about this, since the true images of saints are the ideas of their virtues, which we should form in our minds, and express by our actions.

Certain it is, that this holy Evangelist has acquainted us with some particulars of the life

of the holy Virgin, that could hardly be learned from any one but himself; which may incline us to believe that he had the happiness of her acquaintance, and a tolerable share of her confidence.

With regard to her character, we shall only mention, in general, that common remark which the Evangelists make, that she was more disposed to think than speak; and observed the extraordinary things which were said of her Son with silence; or, as they express it, "She pondered them in her heart."

MARY THE SISTER OF LAZARUS.

THIS holy woman has been preposterously confounded with the sinful person who sat at the feet of the blessed Jesus, weeping, while he was at meat in the house of Simon the leper (see Luke viii. 37, 39). Who this sinner was, is unknown. Some will have her to be Mary Magdalene; but this opinion has nothing more than conjecture for its basis.

But whoever that sinner was, she was a very different person from Mary the sister of Lazarus, who, with her sister Martha, lived with their brother at Bethany, a village near Jerusalem. The blessed Jesus had a particular affection for this family, and often retired to their house with his disciples. One day, perhaps the first time that Jesus went thither, Martha received him with remarkable affection, and took the greatest pains in providing a proper entertainment for him: but Mary her sister continued sitting at our Saviour's feet, listening to his words with peculiar attention. This Martha considered as an instance of disrespect, and, therefore, said to Jesus,

Lord, dost thou not care that my sister hath left me to serve alone? Bid her, therefore, that she help me. But the blessed Jesus justified Mary, by telling her sister, that she had chosen the better part, which should not be taken from her.

Some time after, their brother Lazarus fell sick, and his sisters sent to acquaint Jesus of the misfortune; but he did not arrive at Bethany till after Lazarus was dead. Martha hearing Jesus was come into the neighbourhood, went and told him, that if he had not been absent, her brother had been still alive. Jesus promised her that her brother should rise again. To which Martha answered, "I know that he shall rise again at the last day." Jesus replied, *I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this?* Martha answered, *Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.*

Having said this, she departed, and gave her sister notice, privately, that Jesus was come. Mary, as soon as she heard the welcome tidings, arose and went to Jesus: and, as Martha had done before her, said, *Lord, if thou hadst been here, my brother had not died.* The blessed Jesus was greatly moved at the pathetic complaints of these two worthy sisters, and on asking where they had buried him, they conducted him to the sepulchre.

On his arrival at the place where the body of Lazarus was deposited, the great Redeemer of mankind groaned deeply in his spirit; he wept, he prayed to his Father, and then cried with a loud voice, *Lazarus, come forth.* The dead obeyed the voice of the Son of God; Lazarus immediately revived, and Jesus restored him to his sisters.

After performing this stupendous miracle, Jesus departed from the neighbourhood of Jerusalem, and did not return thither till some days before the passover. Six days before that festival, Jesus came again to Bethany with his disciples, and was invited to a supper at the house of Simon the leper. Martha attended, and Lazarus was one of the guests.

During the supper, Mary, to express her gratitude, took a pound of spikenard, a very precious perfume, and poured it on the head and feet of Jesus, wiping his feet with the hair of her head: and the whole house was filled with the odour of the ointment. Judas Iscariot was highly offended at this generous

action; but his Master vindicated Mary, and told him, that by this she had prevented his embalmment, signifying that his death and burial were at hand.



OINTMENT JARS.

After this we have no account of Mary, the sister of Lazarus, in the sacred writings. Several authors, indeed, by not distinguishing properly between Mary the sister of Martha, and Mary Magdalene, say, that she was present at the crucifixion of the great Redeemer of mankind: and also that both she and her sister accompanied the women who went to embalm the body. This is not, indeed, improbable; but it is certain neither of them are particularly mentioned by the Evangelists. The ancient Latins believed, and the Greeks are still of the same opinion, that both Martha and Mary continued at Jerusalem, and died there; and several ancient Martyrologists place their feast on the nineteenth of January.

JOSEPH.

JOSEPH, or Joses, was the son of Mary Cleophas, brother to St. James the Less, and a near relation to the blessed Jesus, according to the flesh; being the son of Mary, the holy Virgin's sister, and Cleophas, who was Joseph's brother, or son to Joseph himself, as several of the ancients suppose; who have asserted that Joseph was married to Mary Cleophas, or Escha, before he was married to the holy Virgin. Some believe Joseph, the son of Mary Cleophas, to be the same with Joseph Barsabas, surnamed the Just, who is mentioned in the Acts of the Apostles, and was proposed, with St. Matthias, to fill up the traitor Judas's place: but in this

there is no certainty. We learn nothing particular in Scripture concerning Joseph, the brother of our Lord.

If he was one of those among his near kinsmen who did not believe in him, when they would have persuaded him to go to the feast of tabernacles, some months before our Saviour's death, it is probable that he was afterwards converted: for it is intimated in Scripture, that all our Saviour's brethren believed in him; and St. Chrysostom says, that they were signalized for the eminence of their faith and virtue.

JOSEPH OF ARIMATHEA.

JOSEPH of Arimathea, or of Ranatha, Rama, or Ramula, a city between Joppa and Jerusalem, was a Jewish senator, and privately a disciple of Jesus Christ. He was not consenting to the designs of the rest of the Jews, particularly the members of the Sanhedrim, who condemned and put Jesus to death; and when our Saviour was dead, he went boldly to Pilate, and desired the body of Jesus, in order to bury it. This he obtained; and accordingly buried it, after an honourable manner, in a sepulchre newly made in a garden; which was upon the same Mount Calvary where Jesus had been crucified. After he had placed it there, he closed the entrance of it with a stone cut particularly for this purpose, and which exactly filled the open part of it.

The Greek church keeps the festival of Joseph of Arimathea, July 30.

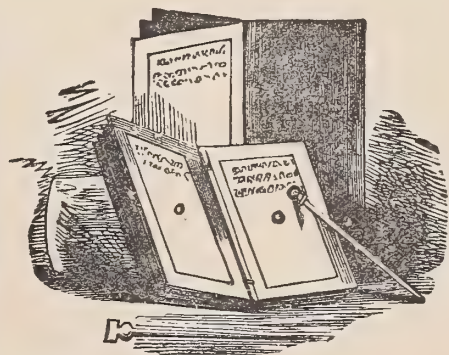
We do not meet with his name in the old Latin Martyrologies; nor was it inserted in the Roman till after the year 1585. The body of Joseph of Arimathea was, it is said, brought to the abbey of Moyenmontier, by Fortunatus, archbishop of Grada; to which Charlemagne had given this monastery, under the denomination of a benefice. His remains were honoured till the tenth age: but then the monastery being given to canons, who continued seventy years there, the relics were carried away by some foreign monks, and so lost, with many others.

NICODEMUS.

NICODEMUS, one of the disciples of our blessed Saviour, was a Jew by nation, and by sect a Pharisee. The Gospel calls him a Ruler of the Jews; and Christ gives him the name of a Master of Israel. When our Saviour began to manifest himself by his miracles at Jerusalem, at the first passover which he celebrated there after his baptism, Nicodemus made no doubt but that he was the Messiah, and came to him by night, that he might learn of him the way to salvation. Jesus told him, that no one could see the kingdom of heaven, except he should be born again. Nicodemus taking this in the literal sense, made answer, How can a man be born again? Can he enter a second time into his mother's womb? To which Jesus replied, If a man be not born again of water and the spirit, he cannot enter into the kingdom of God. That which is born of the flesh, is flesh; and that which is born of the spirit, is spirit. Nicodemus asked him, How can these things be? Jesus answered: "Art thou a master of Israel, and ignorant of these things? We tell you what we know, and you receive not our testimony. If you believe not common things, and which may be called earthly, how will you believe me if I speak to you of heavenly things? And as Moses lifted up the brazen serpent in the wilderness, so must the Son of man be lifted up on high: for God has so loved the world, that he has given his only Son; so that no man who believes in him shall perish,

but shall have eternal life: for God sent his Son into the world, that the world through him might be saved."

After this conversation Nicodemus became a disciple of Jesus Christ; and there is no doubt to be made but he came to hear him as often as our Saviour came to Jerusalem. It happened, on a time, that the priests and Pharisees had sent officers to seize Jesus, who returned to them and made this report, That



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never man spake as he did: to which the Pharisees replied, "Are you also of his disciples? Is there any one of the elders or Pharisees that have believed in him?" Then Nicodemus thought himself obliged to make answer, saying, Does the law permit us to condemn any one before he is heard? To which they replied, Are you also a Galilean? Read the Scriptures, and you will find that never any prophet came out of Galilee. After this the council was dismissed. At last Nicodemus declared himself openly a disciple of Jesus Christ; when he came, with Joseph of Arimathea, to pay the last duties to the body of

Christ crucified; which they took down from the cross, embalmed, and laid in the sepulchre.

Nicodemus received baptism from the disciples of Christ; but it is uncertain whether before or after his passion. The Jews being informed of this, deposed him from his dignity of senator, excommunicated, and drove him from Jerusalem. It is said also, that they would have put him to death; but that in consideration of Gamaliel, who was

his uncle, or cousin-german, they contented themselves with beating him almost to death, and plundering his goods.

Gamaliel conveyed him to his country-house, and provided him with what was necessary for his support; and when he died, Gamaliel buried him honourably near St. Stephen. His body was discovered in 415, together with those of St. Stephen and Gamaliel; and the Latin church pays honour to all three on the third of August.

JOHN MARK.

JOHN MARK, cousin to St. Barnabas, and a disciple of his, was the son of a Christian woman, named Mary, who had a house in Jerusalem, where the Apostles and the faithful generally used to meet. Here they were at prayers in the night, when St. Peter, who was delivered out of prison by the angel, came and knocked at the door; and in this house the celebrated church of Sion was said to have been afterwards established.

John Mark, whom some very improperly confound with the Evangelist St. Mark, adhered to St. Paul and St. Barnabas, and followed them in their return to Antioch. He continued in their company and service till they came to Perga in Pamphylia; but then seeing that they were undertaking a longer journey, he left them, and returned to Jerusalem. This happened in the year 45 of the common era.

Some years after, that is to say in the year 51, Paul and Barnabas preparing to return into Asia, in order to visit the churches which they had formed there, Barnabas was of opin-

ion that John Mark should accompany them in this journey; but Paul would not consent to it: upon which occasion these two Apostles separated: Paul went to Asia, and Barnabas, with John Mark, to the Isle of Cyprus. What John Mark did after this journey we do not know, till we find him at Rome in the year 63, performing signal service for St. Paul, during his imprisonment.

The Apostle speaks advantageously of him in his Epistle to the Colossians. *Marcus, sister's son to Barnabas, saluteth you. If he cometh unto you, receive him.*

He makes mention of him again in his Epistle to Philemon, written in the year 62, at which time he was with St. Paul at Rome; but in the year 65, he was with Timothy in Asia. And St. Paul writing to Timothy, desires him to bring Marcus to Rome; adding, that he was useful to him for the ministry of the Gospel.

In the Greek and Latin churches, the festival of John Mark is kept on the 27th of

September. Some say that he was bishop of Biblis, in Phœnicia. The Greeks give him the title of Apostle; and say that the sick were cured by his shadow only. It is very probable that he died at Ephesus, where his tomb

was very much celebrated and resorted to. He is sometimes called simply John or Mark. The year of his death we are strangers to; and shall not collect all that is said of him in apocryphal and uncertain authors.

CLEMENT.

CLEMENT is mentioned by St. Paul in his Epistle to the Philippians, where the Apostle says, that Clement's name is written in the book of life. The generality of the fathers, and other interpreters, make no question but that this is the same Clement who succeeded St. Paul, after Linus and Cletus, in the government of the church of Rome; and this seems to be intimated, when, in the office of St. Clement's day, that church appoints this part of the Epistle to the Philippians to be read.

We find several things relating to Clement's life in the recognitions and constitutions, called Apostolical; but as those works are not looked upon as authentic, though there may be truths in them derived from the tradition of the first ages, little stress is to be laid upon their testimony. St. Chrysostom thinks that Clement, mentioned by St. Paul in his Epistle to the Philippians, was one of the Apostle's constant fellow-travellers. Irenæus, Origen, Clemens of Alexandria, and others of the ancients, assert, that Clement was a disciple of the Apostles; that he had seen them, and heard their instructions. St. Epiphanius, Jerome, Rufinus, Bede, and some others, were of opinion, that as the Apostles St. Peter and St. Paul could not be continually at Rome, by reason of the frequent journeys which they were obliged to make to other places, and it was not proper that the city of Rome should be without a bishop, there was a necessity to

supply the want of them, by establishing Linus, Anaclet and Clement there. The constitutions inform us, that Linus was ordained by St. Paul. Tertullian and Epiphanius say, that St. Peter ordained Clement. Rufinus tells us, that this Apostle chose St. Clement for his successor. But Epiphanius believes, that after he had been made bishop of Rome by St. Peter, he refused to exercise his office, till, after the death of Linus and Anaclet, he was obliged to take upon him the care of the church; and this is the most generally received opinion. St. Paul's immediate successor was Linus; Linus was succeeded by Anacletus; and Anacletus by Clement, in the year of Christ ninety-one, which was the tenth of Domitian's reign.

During his pontificate, the church of Corinth having been disturbed by a spirit of division, St. Clement wrote a large letter to the Corinthians, which is still extant, and was so much esteemed by the ancients, that they read it publicly in many churches; and some have been inclined to range it among the canonical writings. The emperor Domitian intended to declare war against the church of Christ; his design was made known to Hermas, and he ordered to give a copy of it to Clement, that he might communicate it to other churches, and exhort them to provide against the storm. We have no certain account of what happened to St. Clement, during this persecution: but we are very well assured that he lived to the third year of Trajan. His festival is set down



MARY AT THE FEET OF JESUS.

John P. Perry

by Bede, and all the Latin Martyrologies, on the twenty-third of November. The Greeks honour him on the twenty-fourth and twenty-fifth of the same month. Rufinus, and Pope Zozimus, give him the title of Martyr; and the Roman church in its canon, places him among the saints who have sacrificed their

lives for Jesus Christ. We read in ancient history, (to the authenticity of which, however, there are some exceptions,) that St. Clement was banished by Trajan to the Chersonesus, beyond the Euxine Sea: besides other particulars in the history, which we shall not mention, as not being well authenticated.

MARY MAGDALENE.

MARY MAGDALENE was a native either of Magdala, a town in Galilee, on the other side Jordan, or Magdalos, a town situated at the foot of Mount Carmel, and had her surname from the place of her birth. Some will have it that she was the sinner mentioned by St. Luke, chap. vii. 37, &c.; but this opinion is built only on conjecture. The Evangelists Luke and Mark tell us, that Jesus had cast out of her seven devils; which some understand in a literal, and others in a figurative sense.

But however this be, she became a constant attendant on the blessed Jesus, after he had removed her plague. She followed him to Mount Calvary, continued amidst the Roman guards at the foot of the cross, with the holy Virgin, and saw his precious body laid in the tomb. After which she returned to Jerusalem, to purchase spices to embalm him, as soon as the sabbath was over.

It was she who carried the welcome tidings to Peter and John: and to her our blessed Lord himself first appeared after his resurrection. The Apostles did not, however, believe her report till it was confirmed by others, and they themselves had seen the Saviour of the world.

We have no further account of Mary Magdalene in the sacred writings. But Modestus, arch-

bishop of Constantinople in the seventh century, tells us, that she continued at Jerusalem till the death of the holy Virgin, after which she retired to Ephesus, and resided with St. John, till she sealed the faith she had so long professed with her blood. She was buried by the Christians at Ephesus, where her tomb was shown in the seventh century.

But the emperor Leo the Wise, caused her body to be removed from Ephesus to Constantinople, the latter end of the ninth century, in order to its being interred in the church erected to the honour of the Apostles.

Thus have we given the fullest account of the followers of the blessed Jesus; the persons who spread the light of the Gospel over the whole world, removed the vail of ignorance and superstition drawn over the kingdoms of the earth, and taught us the method of attaining eternal happiness in the courts of the New Jerusalem.

May we all follow their glorious example! May we imitate their faith, their piety, their charity, and their love! Then shall we pass *through things temporal in such a manner that we shall finally gain the things eternal*, and through the merits of an all-perfect Redeemer, be admitted as worthy guests at the marriage-supper of the Lamb.



MIRACULOUS DRAFT OF FISHES.

THE EVIDENCES OF CHRISTIANITY

BRIEFLY STATED; AND THE NEW TESTAMENT PROVED
TO BE GENUINE.

IN THREE JUDICIOUS AND EXCELLENT SERMONS. BY P. DODDRIDGE, D. D.

SERMON I.

We have not followed cunningly devised fables. 2 PET. i. 16.

IT is undoubtedly a glory to our age and country, that the nature of moral virtue has been so clearly stated, and the practice of it so strongly enforced, by the views of its native beauty and beneficial consequences, both to private persons and societies. Perhaps, in this respect, hardly any nation or time has equalled, certainly few, if any have exceeded our own. Yet I fear I might add, there have been few ages or countries where vice has more generally triumphed in its most audacious, and, in other respects, most odious forms.

This may well appear a surprising case; and it will surely be worth our while to inquire into the causes of so strange a circumstance. I cannot now enter into a particular detail of them. But I am persuaded, none is more considerable than that unhappy disregard, either to the Gospel in general, or to its most peculiar and essential truths, which is so visible amongst us, and which appears to be continually growing. It is plain, that, like some of old, who thought and professed themselves the wisest of mankind, or, in other words, the freest thinkers of their age, multitudes among us have not liked to retain God and his truths

in their knowledge; and it is, therefore, the less to be wondered at, if God has given them up to a reprobate mind, to the most infamous lusts and enormities, and to a depth of degeneracy, which, while it is in part the natural consequence, is in part also the just, but dreadful punishment, of their apostacy from the faith. And I am persuaded, that those who do indeed wish well to the cause of public virtue, as every true Christian most certainly does, cannot serve it more effectually, than by endeavouring to establish men in the belief of the Gospel in general, and to affect their hearts with its most distinguished truths.

The latter of these is our frequent employment, and is what I some time ago particularly attempted, in a series of Discourses on the Power and Grace of the Redeemer. The former I shall now, by the Divine assistance, apply myself to on the present occasion. And I have chosen the words now before us, as a proper introduction to such a design.

They do, indeed, peculiarly refer to the coming of our Lord, which the Apostle represents as attested by that glory, of which he

was an eye-witness on the mount of transfiguration, and by that voice from heaven which he heard there; but the truth of these facts is evidently connected with that of the Gospel in general. I am persuaded, therefore, you will think they are properly prefixed to a discourse on the general evidences of Christianity. And I hope, by the Divine assistance, to propose them at this time in such a manner, as shall convince you that the Apostles had reason to repeat it. We have not followed cunningly devised fables.

I have often touched on this subject occasionally, but I think it my duty at present to insist something more largely upon it. You can easily apprehend, that it is a matter of the highest importance, being, indeed, no other than the great foundation of all our eternal hopes. While so many are daily attempting to destroy this foundation, it is possible that those of you, especially, who are but entering on the world, may be called out to give a reason of the hope that is in you: I would, therefore, with the Apostle, be concerned, that you may be ready to do it. It may fortify you against the artifices by which the unwary are often deceived and ensnared, and may possibly enable you to put to silence their foolishness. At least it will be for the satisfaction of your own minds, to have considered the matter seriously, and to be conscious to yourselves, that you are not Christians merely by education or example, as had you been born elsewhere, you might have been Pagans or Mahometans; but that you are so upon rational evidence, and because (as the sacred historian expresses it) you know the certainty of those things in which you have been instructed.

To open and vindicate the proof of Christianity in all its extent, would be the employment of many discourses; nor would it on the whole be proper to attempt it here. All that I now intend here is to give you a summary

view of the most considerable arguments, in that which seems to me in their most proper and natural connection; so that you may be able to judge of them better than you could possibly do by a few scattered remarks, or by the most copious enlargement on any single branch of them alone. I shall endeavour to dispose these hints so, as that they may be some guide to those, whose leisure and abilities may lead them to a more ample and curious inquiry; that they may not be entangled in so complex an argument, but may proceed in an orderly manner.

And if any of you, my friends, desire a more particular information on any of those heads, which I now but briefly suggest, you may depend upon it, that faithful ministers of every denomination will think it an important part of their duty, to give you all the private assistance they can. It is my hearty prayer, that God would enable me to plead his cause with success; that he would open your understandings to receive these things, and strengthen your memories to retain them; that you may not be like children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but may be strong in faith, giving glory to God; that your faith being more and more established, it may appear, that the tree is watered at the roots; and all your other graces may grow and flourish in an equal proportion.

But before I proceed, I must desire you to observe, that there is no proof in the world so satisfactory to the true Christian, as to have felt the transforming power of the Gospel on his own soul. As that illiterate man whose eyes were miraculously opened by Christ, when he was questioned by the Jewish Sanhedrim, who endeavoured with all their sophistry to prove Christ an impostor, answered, with great

steadiness and constancy, and with a great deal of reason too, "This one thing I know, that whereas I was blind, now I see:" so the most unlearned of the disciples of Jesus, having found his soul enlightened and sanctified, and felt his heart so effectually wrought upon, as to bring him home to his duty, his God, and his happiness, by the constraining power of the Gospel, will despise a thousand subtle objections which may be urged against it; and though the cross of Christ be to the Jews a stumbling-block, and to the Greeks foolishness, yet with this experience of its saving energy, he will honour it in the midst of all their contempt and ridicule, as the power of God, and the wisdom of God.

In this sense, though the miraculous communication of the Spirit be ceased, he that believeth hath still the witness in himself; and while the Spirit beareth witness with his spirit that he is a child of God, he cannot doubt, but that the word by which he was, as it were, begotten unto him, is indeed a divine and incorruptible seed.

And perhaps there are certain seasons of pressing temptation, in which the most learned, as well as the most illiterate Christian, will find this the surest anchor of his hope.

Nevertheless, it must be acknowledged, that this glorious kind of evidence is like the white stone, mentioned in the Revelation, on which there was a new name written, which no man knew but he who received it. God has, therefore, made other provision for the honour and support of his Gospel, by furnishing it with a variety of proof, which may with undiminished, and indeed with growing, conviction, be communicated from one to another. And we should be greatly wanting in gratitude to him, in zeal for a Redeemer's kingdom, and in charitable concern for the conversion of those who reject the Gospel, as well as for the edification

of those who embrace it, should we wholly overlook these arguments, or neglect to acquaint ourselves with them. This is the evidence which I am now to propose; and I desire you would hear it with becoming attention. I speak to you as to rational creatures; judge ye of the reasonableness of what I shall say.

In prosecution of this great design, I shall endeavour more particularly to show you,—that if we take the matter on a general survey, it will appear highly probable, that such a scheme of doctrines and precepts, as we find Christianity to be, should indeed have been a divine revelation:—and then, that if we examine into the external evidence of it, we shall find it certain in fact, that it was so, and that it had its original from above.

First, let me show, *That taking the matter merely in theory, it will appear highly probable, that such a system as the Gospel should be indeed a divine revelation.*

To evidence this, I would more particularly prove,—that the state of mankind was such, as greatly to need a revelation:—that there seems from the light of nature, encouragement to hope that God should grant one; that it is reasonable to believe, if any were made, it should be so introduced and transmitted, as we are told Christianity was; and that its general nature and substance should be such, as we find that of the Gospel is. If these particulars are made out, here will be a strong presumptive evidence, that the Gospel is from God; and we shall have opened a fair way toward the more direct proof which I principally intend.

1. *The case of mankind is naturally such, as greatly to need a divine revelation.*

I speak not here of man in his original state; though even then, as many have largely

shown, some instruction from above seemed necessary to inform him of many particulars which it was highly expedient that he should immediately know: but I speak of him in the degenerated condition in which he now so evidently lies, by whatever means he was brought into it. It is an easy thing to make florid encomiums on the perfection of natural light, and to deceive unwary readers with an ambiguous term, which shall sometimes signify all that appears even to the divine understanding, and sometimes no more than the meanest of the human race may, or than they actually do, attain; but let fact speak, and the controversy will soon be determined. I appeal to all that are acquainted with the records of antiquity, or that have any knowledge of the most credible accounts of the present state of those countries where Christianity is unknown, whether it is not too obvious a truth, that the whole heathen world has lain, and still lies, in wickedness. Have not incomparably the greater part of them been perpetually bewildered in their religious notions and practices, vastly differing from each other, and almost equally differing on all sides from the probable appearances of truth and reason? Is any thing so wild as not to have been believed, any thing so infamous as not to have been practised, by them; while they have not only pretended to justify it by reason, but have consecrated it as a part of their religion?

To this very day, what are the discoveries of new nations in the American or African world, but, generally speaking, the opening of new scenes of enormity? Rapine, lust, cruelty, human sacrifices, and the most stupid idolatries, are, and, for aught I can find, always have been the morality and religion of almost all the Pagan nations under heaven: and to say, that there have still been some smothered sparks of reason within, which, if cherished, might have led them to truth and happiness, is only saying, that they have been so much

the more criminal, and, therefore, so much the more miserable.

But you live at home, and hear these things only by uncertain report. Look then around you, within the sphere of your own observation, and see the temper and character of the generality of those who have been educated in a Christian, and even in a Protestant, country. Observe their ignorance and forgetfulness of the Divine Being, their impieties, their debaucheries, their fraud, their oppression, their pride, their avarice, their ambition, their unnatural insensibility of the wants, and sorrows, and interests of each other; and when you see how bad they generally are in the midst of so many advantages, judge by that of the probable state of those that want them. Judge, upon these views, whether a revelation be an unnecessary thing.

2. *There is, from the light of nature, considerable encouragement to hope that God would favour his creatures with so needful a blessing as a revelation appears.*

That a revelation is in itself a possible thing, is evident beyond all shadow of a doubt. Shall not he that made man's mouth, who has given this wonderful faculty of discovering our sentiments, and communicating our ideas to each other, shall not he be able to converse with his rational creatures, and by sensible manifestations, or by inward impressions, to convey the knowledge of things which lie beyond the ken of their natural faculties, and yet may be highly conducive to their advantage? To own a God, and to deny him such a power, will be a notorious contradiction. But it may appear much more dubious whether he will please to confer such a favour on *sinful* creatures.

Now I acknowledge, that we could not certainly conclude he would ever do it: con-

sidering, on the one hand, how justly they stood exposed to his final displeasure; and, on the other, what provision he had made by the frame of the human mind, and of nature around us, for giving us such notices of himself, as would leave us inexcusable, if we either failed to know him, or to glorify him as God, as the Apostle argues, *Rom. i. 20*. Nevertheless, methinks we should have had something of this kind to hope from considering God as the indulgent Father of his creatures; from observing the tender care which he takes of us, and the liberal supply which he grants for the support of the animal life; especially from the provision which he has made for man, considered as a guilty and calamitous creature, by the medicinal and healing virtues which he has given to many of the productions of nature, which in a state of perfect rectitude and happiness man would never have needed. This is a circumstance, which seemed strongly to intimate, that he would some time or another graciously provide some remedy to heal men's minds; and that he would interpose to instruct them in his own nature, in the manner in which he is to be served, and in the final treatment which they may expect from him. And, I think, such an apprehension seems very congruous to the sentiments of the generality of mankind; as appears from the many pretences to divine revelation which have often been made, and the readiness of multitudes to receive them on very slender proofs; this shows how naturally men expect some such kind interposition of the Deity; a thought which might farther be confirmed by some remarkable passages of heathen writers, which I have not now time particularly to mention.

8. We may easily conclude, *That if a revelation were given, it would be introduced and transmitted in such a manner as Christianity is said to have been.*

It is exceeding probable, for instance, that

it should be taught, either by some illustrious person sent down from a superior world, or at least by a man of eminent wisdom and piety, who should himself have been not only a teacher, but an example, of universal goodness. In order to this, it seems probable that he would be led through a series of calamity and distress: since otherwise he would not have been a pattern of the virtues which adorn adversity, and are peculiar to it. And it might also have been expected, that in the extremity of his distresses, the blessed God, whose messenger he was, should, in some extraordinary manner, have interposed, either to preserve, or to recover him from death.

It is, moreover, exceedingly probable, that such a person, and perhaps also they who were at first employed as his messengers to the world, should be endowed with a power of working miracles; both to awaken men's attention, and to prove a divine mission, and the consequent truth of their doctrines; some of which might, perhaps, not be capable of any other kind of proof; or if they were, it is certain that no method of arguing is so short, so plain, and so forcible, and, on the whole, so well suited to the conviction, and probably the reformation of mankind, as a course of evident, repeated, and uncontrolled miracles. And such a method of proof is especially adapted to the populace, who are incomparably the greater part of mankind, and for whose benefit, we may assure ourselves, a revelation would chiefly be designed.

I might add, it was no way improbable, though not in itself certain, that a dispensation should open gradually on the world; and that the most illustrious messenger of God to men should be ushered in by some predictions, which should raise a great expectation of his appearance, and have an evident accomplishment in him.

As for the propagation of a religion so introduced, it seems no way improbable that, having been thus established in its first age, it should be transmitted to future generations by credible testimony, as other important facts are. It is certain, that affairs of the utmost moment, which are transacted amongst men, depend on testimony. On this voyages are undertaken, settlements made, and controversies decided; controversies, on which not only the estates, but the lives of men depend. And though it must be owned, that such an historical evidence is not equally convincing with miracles which are wrought before our own eyes, yet it is certain it may rise to such a degree as to exclude all reasonable doubt. And I know not why we should expect that the evidence of a revelation should be such, as universally to compel the immediate assent of all to whom it is offered.

To me it seems much more likely, that it should be so adjusted, as to be a kind of touch stone to the tempers and characters of men; capable indeed of giving ample satisfaction to the diligent and candid inquirer, yet attended with some circumstances, from whence the captious and perverse might take occasion to cavil and object. Such might we suppose the evidence of the revelation would be, and such it is maintained that of Christianity is. The teachers of it say, and undertake to prove, that it was thus introduced, thus established, and thus transmitted; and we trust that this is a strong presumption in its favour; especially as we can add.

4. *The main doctrines contained in the Gospel are of such a nature, as we might in general suppose those of a divine revelation would be—rational, practical, and sublime.*

One would imagine, that in a revelation of religion from God, the great principles of natural religion should be clearly asserted, and

strongly maintained: such, I mean, as the existence, the unity, the perfection, and the providence, of God; the essential and immutable difference between moral good and evil; the obligation we are under to the various branches of virtue, whether human, social, or divine; the value and immortality of the soul; and the rewards and punishments of a future state. One would easily conclude, that all these particulars must be contained in it; and that, upon the whole, it should appear calculated to form men's minds to a proper temper, rather than to amuse them with curious speculations.

It might indeed be further supposed, and probably concluded, that such a revelation would contain some things, which could not have been learnt from the highest improvements of natural light: and considering the infinite and unfathomable nature of the blessed God, it would be more than probable, that many things might be hinted at, and referred to, which our feeble faculties should not be able fully to comprehend. Yet we should expect to find these introduced in a practical view, as directing us to duties before unknown, or suggesting powerful motives to make us resolute and constant in the discharge of the rest; particularly on what terms pardon and happiness might be expected by sinful creatures. As for ceremonial and positive institutions, we would imagine, at least in the most perfect state of the revelation, that they should be but few, and those few plainly subservient to the great purposes of practical religion.

I shall only add, that, forasmuch as pride appears to be the more reigning corruption of the human mind, and the source of numberless irregularities, it is exceeding probable that a divine revelation should be calculated to humble the fallen creature, and bring it to a sense of its guilt and weakness; and the more evidently that tendency appears, other things

being equal, the greater reason is there to believe, that the original of such a scheme is from above.

Your own thoughts have, undoubtedly, prevented me in the application of these characters to the Christian revelation. The justice of that application I must not now illustrate at large. But I must beg leave to advance one remark, which will conclude what I have to say on this head; which is, that as the Christian system is undoubtedly worthy of God, so considering the manner in which it is said to have been introduced, (separate from the evidence of the facts, which is afterwards to be considered,) it is very difficult to imagine from whom else it could have proceeded.

I will readily allow, that neither the reasonableness of its doctrines, nor the purity of its morals, will alone prove its divine original; since it is possible the reason of one man may discover that, which the reason of another approves, as being in itself considered, either true in theory, or useful in practice. But this is not all; for in the present case it is evident, that the first teachers of Christianity professed that they were taught it by Divine revelation, and that they were empowered by God with miraculous endowments for the confirmation of it. Now, if it were not indeed so as they professed, how can we account for so strange a phenomenon, as such a doctrine introduced with such pretences? If it were not from God, whence was it? From good, or from evil angels, or men? Wicked creatures, as our Lord intimates, *Matt. xii. 25*, would never conceive and propagate so excellent a scheme; nor can we imagine, that holy angels, or righteous men, would thus be found false witnesses of God, or have attempted to support the cause of religion and truth by such impious and notorious falsehoods, as their pretensions must have been, if they were falsehoods at all.

And thus much for the first branch of the argument. If you consider the Christian scheme only in theory, it appears highly probable; since a revelation was so much needed, might so reasonably be expected; and if it were ever given, would, so far as we can judge, be thus introduced, and be, in the main, attended with such internal characters. And though we have not as yet expressly proved, that the Gospel was introduced in such a manner, as the defenders of it assert; yet it would be strangely unaccountable, that so admirable a system of truth and duty should be advanced by the prince of darkness, and the children of wickedness; as it must have been, if the persons first employed in the propagation of it were not endowed with power from on high.

To embrace the Gospel is so safe, and, on the whole, so comfortable a thing, that I think a wise man would deliberately and resolutely venture his all upon it, though nothing more could be offered for its confirmation. But, blessed be God, we have a great deal more to offer in this important cause; and can add, with still greater confidence, that it is not only in theory thus probable, but,

Secondly, *That it is in fact certain, that Christianity is indeed a Divine Revelation.*

Here, I confess, the chief stress is to be laid; and, therefore, I shall insist more largely on this branch of the argument, and endeavour, by the Divine assistance, to prove the certainty of this great fact. You will naturally apprehend, that I speak only of what is commonly called a moral certainty: but I need speak of no more; for in many cases, such kind of evidence gives the mind as ample and as rational a satisfaction, as it may find even in some supposed mathematical demonstrations: since there it is possible, at least in a long deduction of particulars, for the most sagacious of mankind to fall into a mistake.

Now, in order to settle this grand point as clearly as I can, I think it may be proper to prove,

I. That the books of the New Testament, as they are now in your hands, may be depended upon as written by the first preachers and publishers of Christianity. And,

II. That from hence it will certainly follow, that what they assert is true, and that the religion they teach, brings along with it such evidences of a divine authority, as may most justly recommend it to our acceptance.

Each of these heads might furnish out matter for many volumes; but it is my business to hint at the most obvious and important by which they may briefly be illustrated and confirmed.

I. I am to prove to you, *That the books of the New Testament now in your hands, were written by the first preachers and publishers of Christianity.*

You see I confine the present proof to the books of the New Testament. Not that I think the authority of the Old to be suspected, or the use of it by any means to be despised. God forbid! It is an invaluable treasure which demands our daily, delightful, and thankful perusal, and is capable of being defended in a manner which I am persuaded its subtlest enemies will never be able to answer. But the nature of my present argument, and the limits of my time, oblige me at present to waive the proof of it, any farther than as it is implied in, and dependent upon, what I have more immediately in view.

In the process of the discourse, though I shall studiously avoid any ostentation of learning; yet it will be absolutely necessary to assert some things, which cannot certainly be

known without some little acquaintance with ancient writers. You cannot, most of you, be supposed to have formed such an acquaintance; but I take it for granted you will readily believe that I will not lie for God, nor talk deceitfully for him. I shall say nothing of this kind but what I know to be contained in those writings; and you may assure yourselves, that no man of common sense, whatever his moral or religious character were, would venture, in such an age as this, publicly to cite passages, as from authors in every one's hands, which he cannot prove to be contained in them.

Having premised these things, I go on to the argument, and shall advance in it by the following degrees: I shall prove,—that Christianity is an ancient religion;—that there was such a person as Jesus of Nazareth crucified at Jerusalem above seventeen hundred years ago;—that the first preachers of his religion wrote books which went by the name of those that now make up the volume of our New Testament;—that they are preserved in the Original to the present times;—and that the translation of them, which you have, is, in the main, such as may be depended upon as faithful. And then I shall have clearly made out what I proposed in this first part.

1. It is certain, *That Christianity is not a new religion, but that it was maintained by great multitudes quickly after the time in which Jesus is said to have appeared.*

That there was, considerably more than sixteen hundred years ago, a body of men who went by the name of Christians, is almost as evident as that a race of men was then existing in the world; nor do I know that any have ever been wild and confident enough to dispute it. If any should, for argument's sake, question it, they might quickly be convinced by a considerable number of Christian writers,

who lived in the same, or the next age, and mention it as a thing notoriously certain, that Christianity was then of some standing in the world; some of them giving directions and exhortations to their brethren, and others forming apologies to their enemies, for which there could not otherwise have been the least foundation.

We might have acquiesced in their testimony, had it been alone; but it is confirmed by that of Jews and Heathens, who, by their early invectives against the Christians, do most evidently prove, that there was such a body of men in the world. The most considerable Roman historians, who lived in this age, and wrote of it, are Tacitus and Suetonius, who both published their writings above sixteen hundred years ago; and they are always, and very justly, appealed to, as pregnant witnesses upon this occasion. For Tacitus assures us, "That in Nero's days," who begun his reign about twenty years after the death of Christ, "there was a vast multitude of Christians, not only in Judea, but at Rome too; against whom Nero raised a persecution, attended with such circumstances of ignominy and cruelty, as moved the compassion even of their enemies; of which number this historian evidently was. Nay, he plainly intimates, that this was not the first attempt which had been made to crush them; though this attempt was so early as we have heard. His contemporary, Suetonius, in his more concise manner, attests the same. And Pliny, the intimate friend and correspondent of both, being employed in Trajan's time to persecute the Christians, writes an account of them to that emperor, which, though commonly known, must be mentioned, as it is so highly important. After having spoken very favourably of their moral character, he adds, "that many of both sexes, and of every age and rank, were infected with this superstition," as he thinks fit to express it; "that it was gone into the villages, as well as

the cities; and that, till he began to put the laws in execution against them, the temples of the Heathen deities were almost deserted, and hardly any could be found who would buy victims for them." It might be added, that Marcus Antoninus, who wrote a few years after Pliny, mentions the Christians, "as examples of a resolute and obstinate contempt of death:" and it is generally supposed they are the Galileans, whom Epictetus speaks of, "as those whom practice had taught to despise the rage of their armed enemies."

I shall dismiss this head with observing, that it tends greatly to the confirmation of Christianity, that each of these celebrated and ancient Pagan writers, at the same time they attest the existence of such a body of men professing it, inform us of those extreme persecutions which they underwent in the very infancy of their religion: a fact also farther apparent from the apologies addressed by the Christians to their persecutors, which, whatever imperfections may attend the manner in which some of them are written, appear to me some of the most valuable remains of antiquity, (the sacred records only excepted,) especially those of Justin Martyr, Tertullian, and Minutius Felix.

The fundamental point is then abundantly made out; that there were vast numbers of men, very quickly after the time when Jesus is said to have appeared upon earth, who professed his religion, and chose to endure the greatest extremities, rather than they would abandon it. From hence it will be easy to show,

2. *That there was certainly such a person as Jesus of Nazareth, who was crucified at Jerusalem, when Pontius Pilate was the Roman governor there.*

It can never be imagined, that multitudes

of people should take their name from Christ, and sacrifice their lives for their adherence to him, even in the same age in which he is said to have lived, if they had not been well assured there was such a person.

Now several of the authors I have mentioned, plainly assert, that the Christians were denominated from Christ; nay, Tacitus expressly adds, "that he was put to death under Pontius Pilate, who was procurator of Judea in the reign of Tiberius." And it is well known, that the primitive Christian apologists often appeal to the acts of Pilate, or the memoirs of his government, (which he, according to the custom of other procurators, transmitted to Rome,) as containing an account of these transactions: and as the appeal was made to those who had the command of the public records, we may assure ourselves such testimonies were then extant. But it is a fact which our enemies never denied: they owned it; they even gloried in it, and upbraided the Christians with it.

The Jews, therefore, in some of their earliest writings since those times, call Jesus by the ignominious name of "the man who was hanged, or crucified," and his followers, "the servants of the crucified person." And Lucian rallies them for deserting the pompous train of the Heathen deities, to worship one whom he impiously calls "a crucified impostor."

Spartain also assures us, that the emperor Alexander Severus entertained such high thoughts of Christ, "That he would have admitted him into the number of his deities, and have built a temple to him, had not his Pagan subjects vigorously opposed it." And Porphyry, though an inveterate enemy to Christianity, not only allowed there was such a person, but honoured him "as a most wise and pious man, approved by the gods, and taken up into heaven for his distinguished

virtues." I might add a great deal more on this head; but it already appears as certain as ancient history can make it, and incomparably more certain than most of the facts which it has transmitted to us, that there was at the time commonly supposed such a person as Christ, who professed himself a divine teacher, and who gathered many disciples, by whom his religion was afterwards published in the world.

3. It is also certain, *That the first publishers of this religion wrote books, which contained an account of the life and doctrine of Jesus, their Master, and which went by the name of those that now make up our New Testament.*

It was in the nature of things exceeding probable, that what they had seen and heard, they would declare and publish to the world in writing; considering how common books were in the age and countries in which they taught; and of how great importance an acquaintance with the history and doctrine of Christ was, to the purposes which they so strenuously pursued; but we have much more than such a presumptive evidence.

The greatest adversaries of Christianity must grant, that we have books of great antiquity, written some fourteen, others fifteen, and some sixteen hundred years ago; in which mention is made of the life of Christ, as written by many, and especially by four of his disciples, who, by way of eminence, are called the Evangelists. Great pains indeed have been taken to prove that some spurious pieces were published under the names of the Apostles, containing the history of these things; but surely this must imply, that it was a thing known and allowed, that the Apostles did write some narrations of this kind; as counterfeit coin implies some true money which it is designed to represent. And I am sure, he must be very little acquainted with the ancient ecclesiastical writers, who does not know, that the primitive

Christians made a very great difference between those writings, which we call the canonical books of the New Testament, and others; which plainly shows, that they did not judge of writings merely by the names of their pretended authors, but inquired with an accuracy becoming the importance of those pretences. The result of this inquiry was, the four Gospels, the Acts, thirteen Epistles of Paul, one of Peter, and one of John, were received upon such evidence, that Eusebius, a most accurate and early critic in these things, could not learn that they had ever been disputed; and afterwards the remaining books of the New Testament, Hebrews, James, the Second of Peter, the Second and Third of John, Jude, and the Revelation, were admitted as genuine, and added to the rest; though some circumstances attending them rendered their authority for a while a little dubious.

On the whole it is plain, the primitive Christians were so satisfied in the authority of these sacred books, that they speak of them not only as credible and authentic, but as equal to the oracles of the Old Testament, as divinely inspired, as the words of the Spirit, as the law and organ of God, and as the rule of faith, which cannot be contradicted without great guilt; with many other expressions of the like kind, which often occur in their discourses. To which I may add, that in some of their councils, the New Testament was placed on a throne, to signify their concern, that all their controversies and actions might be determined and regulated by it.

On the whole, then, you see, that the primitive church did receive certain pieces which bore the same titles with the books of our New Testament. Now I think it is evident, they were as capable of judging whether a book was written by Matthew, John, or Paul, as an ancient Roman could be of determining whether Horace, Tully, or Livy, wrote those

which go under their names. And I am sure, the interest of the former was so much more concerned in the writings of the Apostles, than that of the latter in the compositions of the poets, orators, or even their historians; that there is reason to believe they would take much greater care to inform themselves fully in the merits of the cause, and to avoid being imposed upon by artifice and fiction. Let me now show,

4. *That the books of the New Testament have been preserved in the main uncorrupted, to the present time, in the original language in which they were written.*

This is a matter of vast importance, and, blessed be God, it is attended with proportionable evidence; an evidence, in which the hand of Providence has indeed been remarkably seen; for I am confident, that there is no other ancient book in the world which may so certainly and so easily be proved to be authentic.

And here, I will not argue merely from the piety of the primitive Christians, and the heroic resolution with which they chose to endure the greatest extremities, rather than they would deliver up their Bibles, (though that be a consideration of some evident weight;) but shall entreat you to consider the utter impossibility of corrupting them. From the first ages they were received, and read in the churches as a part of their public worship, just as Moses and the Prophets were in the Jewish synagogues; they were presently spread far and wide, as the boundaries of the church were increased; they were early translated into other languages, of which translations some remain to this day.

Now when this was the case, how could they possibly be adulterated? Is it a thing to be supposed or imagined, that thousands and millions of people should have come to-

gether from distant countries; and that with all their diversities of language and customs, and, I may add, of sentiments too, they should have agreed on corrupting a book which they all acknowledged to be the rule of their faith and their manners, and the great charter by which they held their eternal hopes? It were madness to believe it; especially when we consider what numbers of heretics appeared in the very infancy of the church, who all pretended to build their notions on Scripture, and most of them appealed to it as the final judge of controversies. Now it is certain, that these different parties of professing Christians were a perpetual guard upon each other, and rendered it impossible for one party to practice grossly on the sacred books without the discovery and the clamour of the rest.

Nor must I omit to remind you, that in every age, from the Apostles' time to our own, there have been numberless quotations made from the books of the New Testament; and a multitude of commentaries in various languages, and some of very ancient date, have been written upon them, so that if the books themselves were lost, I believe they might, in a great measure, if not entirely, be recovered from the writings of others. And one might venture to say, that if all the quotations which have ever been made from all the ancient writings now remaining in Europe were to be amassed together, the bulk of them would be by no means comparable to that of the quotations taken from the New Testament alone. So that a man might, with a much better face, dispute the writings ascribed to Homer, Demosthenes, Virgil, or Cæsar, be, in the main, such as they left them, than he could question it concerning those of Matthew, Mark, Luke, John, Peter, James, and Paul, whether they are in the main so.

I say, in the main, because we readily allow, that the hand of a printer, or of a transcriber,

might chance in some places to insert one letter or word for another, and the various readings of this, as well as of all other ancient books, prove that this has sometimes been the case. Nevertheless, those various readings are generally of so little importance, that he who can urge them as an objection against the assertion we are now maintaining, must have little judgment, or little integrity; and, indeed, after those excellent things which have been said on the subject by many defenders of Christianity, if he have read their writings, he must have little modesty too.

Since then it appears, that the books of the New Testament, as they now stand in the original, are, without any material alteration, such as they were when they came from the hands of the persons whose names they bear, nothing remains to complete this part of the argument, but to show,

5. *That the Translation of them, now in your hands, may be depended upon, as, in all things most material, agreeable to the original.*

This is a fact, of which the generality of you are not capable of judging immediately; yet it is a matter of great importance. It is, therefore, a very great pleasure to me to think, what ample evidence you may find another way, to make your minds as easy on this head as you could reasonably wish them; I mean by the concurrent testimony of others, in circumstances in which you cannot imagine they would unite to deceive you.

There are, to be sure, very few of us, whose office it is publicly to preach the Gospel, who have not examined this matter with care, and who are not capable of judging in so easy a case. I believe you have seen few in the place where I now stand, that could not have told you, as I now solemnly do, that, on a diligent comparison of our translation with the orig-

we find that of the New Testament, (and I might also add, that of the Old,) in the main, faithful and judicious.

You know, indeed, that we do not scruple on some occasions to animadvert upon it; but you also know, that these remarks affect not the fundamentals of religion, and seldom reach any farther than the beauty of a figure, or at most the connection of an argument. Nay, I can confidently say, that, to the best of my knowledge and remembrance, as there is no copy of the Greek, so neither is there any translation of the New Testament, which I have seen, whether ancient or modern, how defective and faulty soever, from which all the principal facts and doctrines of Christianity might not be learnt, so far as the knowledge of them is necessary to salvation, or even to some considerable degrees of edification in piety. Nor do I except from this remark even that most erroneous and corrupt version published by the English Jesuits at Rheims, which is undoubtedly one of the worst that ever appeared in our language.

But I desire not, that with respect to our own translation of the New Testament, a matter of so great moment as the fidelity of it should rest on my testimony alone, or entirely on that of any of my brethren, for whose integrity and learning you may have the greatest and justest esteem. I rejoice to say, that this is a head on which we cannot possibly deceive you, if we were ever so desirous to do it. And indeed, in this respect, that is our advantage, which in others is our great calamity: I mean, the diversity of our religious opinions. It is certain, that wheresoever there is a body of dissenters from the public establishment, who do yet agree with their brethren of that establishment, in the use of the same translation, though they are capable of examining it, and judging of it; there is as great

evidence as could reasonably be desired, that such a translation is, in the main, right; for if it were in any considerable argument corrupted, most of the other debates would quickly lose themselves in this: and though such dissenters had all that candour, tenderness, and respect for their fellow Christians, which I hope we shall always endeavour to maintain, yet they would, no doubt, think themselves obliged in conscience to bear a warm and loud testimony against so crying an abomination; as they would another day appear free from the guilt of a confederacy to poison the public fountains, and destroy the souls of men. But we make no complaint on this subject; we all unite in bearing our testimony to the oracles of God, as delivered in our own language. Oh that we were equally united in regulating our doctrine and our discipline, our worship and our practice, by them!

You see, then, on the whole, how much reason there is to believe, "that the books of the New Testament, as they are now in your hands, were written by those whose names they bear, even the first preachers and publishers of Christianity."

This is the grand point; and from hence it will follow, by a train of easy and natural consequences, that the Gospel is most certainly true; but that is a topic of argument abundantly sufficient to furnish out matter for another discourse. May God command his blessing on what has been already laid before us, that through the operation of his Spirit, it may be useful for establishing our regard to the Scripture, and for confirming our faith in that Almighty Redeemer, who is the Alpha and the Omega, the Beginning and the End, the First and the Last; whom to know is life everlasting, and in whom to believe is the great security of our eternal salvation Amen.



THE PEOPLE FOLLOWING CHRIST.

SERMON II.

 THE EVIDENCES OF CHRISTIANITY, DEDUCED FROM THE NEW TESTAMENT,
 ALLOWED TO BE GENUINE.

We have not followed cunningly devised fables. 2 PET. i. 16.

WHEN we are addressing ourselves to an audience of professing Christians, I think we may reasonably take it for granted, in the main course of our ministry, that they believe the truth of the Gospel, and may argue with them on that supposition. To be ever laying the foundation, would be the part of an unwise builder, and be greatly detrimental to your edification and comfort, and, I may add, to our own. Nevertheless, Christians, we do not desire that you should take it merely upon our word, that your religion is divine, and your Scriptures inspired. We desire, that your faith, as well as your worship, should be a reasonable service; and wish that, in this respect, all the Lord's people were as prophets; that as every Christian is in his sphere set for the defence of the Gospel, each might, in some measure, be able to assert its truth, and, if possible, to convince gainsayers. Therefore, as we are often hinting at the chief arguments on which this sacred cause is established, (established, I trust, so firmly, that the gates of hell shall not prevail against it,) so I thought it might be agreeable and useful, on this occasion, to state them a little more largely, in their proper connection and mutual dependence. And I chose rather to do it, as these Sermons are especially intended for young people, who, in an age in which infidelity so much abounds, can hardly expect to pass through the world, if they are called to converse much it it, without some attacks on their faith;

which may be very dangerous, if they are not provided with some armour of proof against them. It is, indeed, (as I before observed,) above all things to be desired, that the heart may be established with grace; for we are then more secure from the danger of forgetting God's precepts, when they have been the blessed means of quickening us to a divine life. Yet as other arguments have their use, and in some degree their necessity too, I shall go on briefly to propose them.

I beg, therefore, that you would renew your attention, while I resume the thread of my discourse, in an entire dependence on the blessed Spirit, by whom the Gospel was at first revealed and confirmed, to add success to this humble attempt for its service, and for your edification.

I am now showing you, that Christianity, which before appeared in theory probable and rational, has, in fact, a convincing evidence; not only that it may be, but that it certainly is, true;—as it is certain, that the New Testament, as now in your hands, is genuine:—and as it may, with great evidence, be argued from hence, that the Gospel is a revelation from God. The first of these points I have endeavoured to prove at large; and, without repeating what I said in confirmation of it, I now proceed to show,

2. *That from allowing the New Testament to be genuine, it will certainly follow that Christianity is a Divine Revelation.*

And here a man is at first ready to be lost in the multiplicity of arguments which surround him. It is very easy to find proofs; but difficult to range and dispose them in such an order, as best to illustrate and confirm each other. Now I choose to offer them in the following series, which seems to me the most natural, and perhaps may be most intelligible to you.

The authors of the books contained in the New Testament were certainly capable of judging concerning the truth of the facts they attested;—their character, so far as we can judge of it by their writings, renders them worthy of regard;—and they were under no temptation to attempt to impose on the world by such a story as they have given us, if it had been false; so that, considering all things, there is no reason to believe they would attempt it; but if they had, they must probably have perished in the attempt, and could never have gained credit in the world, had their testimony been false. Nevertheless, it is certain in fact, that they did gain credit, and succeed in a most amazing manner against all opposition. It is certain, therefore, that the facts they assert were true; and if they were true, that it was reasonable for their contemporaries, and is reasonable for us to receive the Gospel as a divine revelation,—especially if we consider what has happened in the world for the confirmation of it, since it was first propagated by them. This is the conclusion to which I was to lead you; and I beg you would seriously consider each of the steps by which we arrive at it.

1. *It is exceeding evident, That the writers of the New Testament certainly knew whether the facts they asserted were true or false.*

And this they must have known for this plain reason: because they tell us they did not trust merely to the report, even of persons whom they thought most credible; but were present themselves when several of the most important facts happened, and so received them on the testimony of their own senses. On this St. John, in his Epistle, lays a very great and reasonable stress: That which we have seen with our eyes, and that not by a sudden glance, but which we have attentively looked upon, and which even our hands have handled of the word of life—i. e. of Christ and his Gospel—declare we unto you.

Let the common sense of mankind judge here. Did not Matthew and John certainly know whether they had personally and familiarly conversed with Jesus of Nazareth, or not? whether he had chosen them for his constant attendants and Apostles? whether they had seen him heal the sick, dispossess devils, and raise the dead? and whether they themselves had received from him such miraculous endowments, as they say he bestowed upon them? Did not they know, whether he fell into the hands of his enemies, and was publicly put to death, or not? Did not John know, whether he saw him expiring on the cross, or not? and whether he received from him the dying charge which he records? Did he not know, whether he saw him wounded in the side with a spear, or not? and whether he did or did not see that effusion of blood and water, which was an infallible argument of his being really dead? concerning which, it being so material a circumstance, he adds, He that saw it bear record, and he knoweth that he saith true; i. e. that it was a case in which he could not possibly be deceived. And with regard to Christ's resurrection, did he not certainly know, whether he saw our Lord again and again? and whether he handled his body, that he might be sure it was not a mere phantom? What one circumstance of his life could he



THE FOUR EVANGELISTS.

certainly know, if he were mistaken in this?

Did not Luke know, whether he was in the ship with Paul, when that extraordinary wreck happened, by which they were thrown ashore on the island of Melita, or Malta? Did he not know, whether, while they were lodged together in the governor's house, Paul miraculously healed one of the family, and many other diseased persons in the island, as he positively asserts that he did?

Did not Paul certainly know, whether Christ appeared to him on the way to Damascus, or not? whether he was blind, and afterwards, on the prayer of a fellow-disciple, received his sight? or was that a circumstance in which there could be room for mistake? Did he not know, whether he received such extraordinary revelations, and extraordinary powers, as to be able, by the imposition of his hands, or by the words of his mouth, to work miracles, and even to convey supernatural endowments to others?

To add one more: Did not Peter know, whether he saw the glory of Christ's transfiguration, and heard that voice to which he expressly refers, when he says in the text, We have not followed cunningly devised fables, but were eye-witnesses of his majesty—when there came such a voice to him: and this voice we heard.

Now Matthew, John, Luke, Paul, and Peter, are by far the most considerable writers of the New Testament; and I am sure, when you reflect on these particulars, you must own, that there are few historians, ancient or modern, that could so certainly judge of the truth of the facts they have related.

You may, perhaps, think I have enlarged too much in stating so clear a case: but you will

please to remember, it is the foundation of the whole argument; and that this branch of it alone cuts off infidels from that refuge, which I believe they would generally choose, that of pleading the Apostles were enthusiasts; and leaves them silent, unless they will say they were impostors; for you evidently see, that, could we suppose these facts to be false, they could by no means pretend an involuntary mistake, but must, in the most criminal and aggravated sense, as Paul himself expresses it, be found false witnesses of God. But how unreasonable it would be to charge them with so notorious a crime, will in part appear, if we consider,

2. *That the character of those writers, so far as we can judge by their works, seem to render them worthy of regard, and leaves no room to imagine they intended to deceive us.*

I shall not stay to show at large, that they appear to have been persons of natural sense, and, at the time of their writing, of a composed mind; for I verily believe, no man, that ever read the New Testament with attention, could believe they were idiots or madmen. Let the discourses of Christ in the Evangelists, of Peter and Paul in the Acts, as well as many passages in the Epistles, be perused, and I will venture to say, he who is not charmed with them, must be a stranger to all the justest rules of polite criticism; but he who suspects, that the writers wanted common sense, must himself be most evidently destitute of it; and he who can suspect, they might possibly be distracted, must himself, in this instance at least, be just as mad as he imagines them to have been.

It was necessary, however, just to touch upon this; because, unless we are satisfied that a person be himself in what he writes, we cannot pretend to determine his character from his writings.



PETER DENYING CHRIST.

Having premised this, I must entreat you, as you peruse the New Testament, to observe what evident marks it bears of simplicity and integrity, of piety and benevolence; which when you have observed, you will find them pleading the cause of its authors with resistless, though a gentle, eloquence; and powerfully persuading the mind, that men who are capable of writing so excellently well, are not, without the strongest evidence, to be suspected of acting so detestably ill, as we must suppose they did, if, in this solemn manner, they were carrying on an imposture, in such circumstances as attended the case before us. For.

1. The manner in which they tell their amazing story, is most happily adapted to gain our belief. For as they tell it with a great detail of circumstances, which would by no means be prudent in legendary writers, because it leaves so much the more room for confutation; so they also do it in the most easy and natural manner. There is no air of declamation and harangue; nothing that looks like artifice and design; no apologies, no encomiums on characters, no reflections, no digressions; but the facts are recounted with great simplicity, just as they seem to have happened; and those facts are left to speak for themselves, and their great Author. It is plain, that the rest of the writers, as well as the Apostle Paul, did not affect *excellency of speech*, or flights of eloquence, (as the phrase signifies,) but determined to know nothing, though amongst the most learned and polite, save Jesus Christ, even him that was crucified; a conduct that is the more to be admired, when we consider how extraordinary a theme theirs was, and with what abundant variety and most pathetic declamation it would easily have furnished any common writer; so that one would really wonder how they could forbear it. But they rightly judged, that a vain affectation of ornament, when recording such a story as of

their own knowledge, might, perhaps, have brought their sincerity into question, and so have rendered the cross of Christ of none effect.

2. Their integrity does likewise evidently appear in the freedom with which they mention those circumstances, which might have exposed their Master and themselves to the greatest contempt amongst prejudiced and inconsiderate men, such as they knew they must generally expect to meet with.

As to their Master, they scruple not to own, that his country was infamous, his birth and education mean, and his life indigent; that he was most disdainfully rejected by the rulers, and accused of sabbath-breaking, blasphemy, and sedition; that he was reviled by the populace as a debauchee, a lunatic, and a demoniac; and at last, by the united rage of both rulers and people, was publicly executed as the vilest of malefactors, with all imaginable circumstances of ignominy, scorn, and abhorrence; nor do they scruple to own that terror and distress of spirit into which he was thrown by his sufferings, though this was a circumstance at which some of the heathens took the greatest offence, as utterly unworthy so excellent and divine a person. As to themselves, the Apostles readily confess, not only the meanness of their original employments, and the scandals of their former life, but their prejudices, their follies, and their faults, after Christ had honoured them with so holy a calling. They acknowledged their slowness of apprehension under so excellent a teacher; their unbelief, their cowardice, their ambition, their rash zeal, and their foolish contentions. So that, on the whole, they seem every where to forget, that they are writing of themselves, and appear not at all solicitous about their own reputation, but only that they might represent the matter just as it was, whether they went through honour or dishonour, through evil report or good report. Nor is this all: for,

3. It is certain, that there are in their writings the most genuine traces, not only of a plain and honest, but a most pious and devout, a most benevolent and generous, disposition. These appear especially in the epistolary parts of the New Testament, where indeed we should most reasonably expect to find them: and of these I may confidently affirm, that the greater progress any one has made in love to God, in zeal for his glory, in a compassionate and generous concern for the present and future happiness of mankind; the more humble, and candid, and temperate, and pure, he is; the more ardently he loves truth, and the more steadily he is determined to suffer the greatest extremity in its defence. In a word, the more his heart is weaned from the present world, and the more it is fired with the prospects of a glorious immortality; the more pleasure will he take in reading those writings, the more will he relish the spirit which discovers itself in them, and find, that as face answers to face in water, so do the traces of piety and goodness, which appear there, answer to those which a good man feels in his own soul. Nay, I will add that the warm and genuine workings of that excellent and holy temper, which every where discovers itself in the New Testament, have for many ages been the most effectual means of spreading a spirit of virtue and piety in the world; and what of it is to be found in these degenerate days, seems principally owing to these incomparable and truly divine writings.

Where then there are such genuine marks of an excellent character, not only in laboured discourses, but in epistolary writings, and those sometimes addressed to particular and intimate friends, to whom the mind naturally opens itself with the greatest freedom, surely no candid and equitable judge would lightly believe them to be all counterfeit; or would imagine, without strong proof, that persons who breathe such exalted sentiments of virtue and piety,

should be guilty of any notorious wickedness: and in proportion to the degree of enormity and aggravation attending such a supposed crime, it may justly be expected that the evidence of their having really committed it should be unanswerably strong and convincing.

Now it is most certain, on the principle laid down above, that if the testimony of the Apostles were false, they must have acted as detestable and villainous a part as one can easily conceive. To be found (as the Apostle, with his usual energy, expresses it) false witnesses of God, 1 *Cor.* xv. 15; in any single instance, and solemnly declare him miraculously to have done, what we know in our own consciences was never done at all, would be an audacious degree of impiety, to which none but the most abandoned of mankind could arrive. Yet, if the testimony of the Apostles was false, (as we have proved they could not be themselves mistaken in it,) this must have been their conduct, and that not in one single instance only, but in a thousand. Their life must, in effect, be one continued and perpetual scene of perjury; and all the most solemn actions of it, (in which they were speaking to God, or speaking of him as the God and Father of Christ, from whom they received their mission and powers,) must be a most profane and daring insult on all the acknowledged perfections of his nature.

And the inhumanity of such a conduct would, on the whole, have been equal to its impiety: for it was deceiving men in their most important interests, and persuading them to venture their whole future happiness on the power and fidelity of one whom, on this supposition, they knew to have been an impostor, and justly to have suffered a capital punishment for his crimes.

It would have been great guilt to have given

the hearts and devotions of men so wrong a turn, even though they had found magistrates ready to espouse and establish, yea, and to enforce, the religion they taught. But to labour to propagate it in the midst of the most vigorous and severe opposition from them, must equally enhance the guilt and folly of the undertaking: for by this means they made themselves accessory to the ruin of thousands; and all the calamities which fell on such proselytes, or even on their remotest descendants, for the sake of Christianity, would be, in a great measure, chargeable on these first preachers of it. The blood of honest, yea, and (supposing them, as you must, to have been involuntarily deceived,) of pious, worthy, and heroic persons, who might otherwise have been the greatest blessings to the public, would, in effect, be crying for vengeance against them; and the distresses of the widows and orphans, which those martyrs might leave behind them, would join to swell the account.

So that, on the whole, the guilt of those malefactors who are, from time to time, the victims of public justice, even for robbery, murder, or treason, is small, when compared with that which we now have been supposing; and corrupt as human nature is, it appears to me utterly improbable, that twelve men should be found, I will not say in one little nation, but even on the whole face of the earth, who could be capable of entering into so black a confederacy, on any terms whatsoever.

And now, in this view of the case, make a serious pause, and compare with it what we have just been saying of the character of the Apostles of Jesus, so far as an indifferent person could conjecture it from their writings; and then say, whether you can in your hearts believe them to have been those abandoned wretches, at once the reproach and astonishment of mankind? You cannot surely believe such things of any, and much less of

them, unless it shall appear they were in some peculiar circumstances of strong temptation; and what those circumstances could be, it is difficult even for imagination to conceive.

But history is so far from suggesting any unthought-of fact to help our imagination on this head, that it bears strongly the contrary way; and hardly any part of my work is easier than to show,

3. *That they were under no temptation to forge a story of this kind, or to publish it to the world, knowing it to be false.*

They could reasonably expect no gain, no reputation, by it; but, on the contrary, supposing it an imposture, they must, with the most ordinary share of prudence, have foreseen infamy and ruin, as the certain consequences of attempting it. For the grand foundation of their scheme was, that Jesus of Nazareth, who was crucified at Jerusalem by the Jewish rulers, was the Son of God, and the Lord of all things. I appeal to your consciences, whether this looks at all like the contrivance of artful and designing men? It was evidently charging upon the princes of their country the most criminal and aggravated murder; indeed, all things considered, the most enormous act of wickedness which the sun had ever seen. They might, therefore, depend upon it, that these rulers would immediately employ all their art and power to confute their testimony, and to destroy their persons. Accordingly, one of them was presently stoned, *Acts vii. 59*, and another quickly after beheaded, *Acts xii. 2*, and most of the rest were scattered abroad into strange cities, *Acts viii. 1, 4; xi. 19*, where they would be sure to be received with great prejudices raised against them among the Jews by reports from Jerusalem, and vastly strengthened by the expectations of a temporal Messiah; expectations which, as the Apostles knew, by their own



ADORATION OF THE SHEPHERDS.

experience, it was exceeding difficult to root out of men's minds; expectations, which would render the doctrine of Christ crucified an insuperable stumbling-block to the Jews, 1 Cor. i. 23.

Nor could they expect a much better reception amongst the Gentiles; with whom their business was to persuade them to renounce the gods of their ancestors, and to depend on a person who had died the death of a malefactor and a slave; to persuade them to forego the pompous idolatries in which they had been educated, and all the sensual indulgences with which their religion (if it might be called a religion) was attended, to worship one invisible God, through one Mediator, in the most plain and simple manner; and to receive a set of precepts, more directly calculated to control and restrain, not only the enormities of men's actions, but the irregularities of their hearts. A most difficult undertaking! And to engage them to this, they had no other arguments to bring but such as were taken from the views of an invisible state of happiness or misery, of which they asserted their crucified Jesus to be the supreme disposer; who should another day dispense his blessings, or his vengeance, as the Gospel had been embraced or rejected. Now, could it be imagined, that men would easily be persuaded, merely on the credit of their affirmation, or in compliance with their importunity, to believe things which to their prejudiced minds would appear so improbable; and to submit to impositions, to their corrupt inclinations so insupportable? And if they could not persuade them to it, what could the Apostles then expect? what, but to be insulted as fools or madmen, by one sort of people, and by another, to be persecuted with the most savage and outrageous cruelty, as blasphemers of the gods, as seducers of the people, and as disturbers of the public peace? All which we know accordingly happened: nay, they assure

us, that their Lord had often warned them of it; and that they themselves expected it, and thought it necessary to admonish their followers to expect it too; and it appears, that far from drawing back upon that account, as they would surely have done if they had been governed by secular motives, they became so much the more zealous and courageous, and encouraged each other to resist even to blood. Now, as this is a great evidence of the integrity and piety of their character, and thus illustrates the former head; so it serves to the purpose now immediately in view, i. e. it proves how improbable it is, that any persons of common sense should engage in an imposture, from which (as many have justly observed) they could, on their own principles, have nothing to expect, but ruin in this world, and damnation in the next. When, therefore, we consider and compare their character and their circumstances, it appears utterly improbable, on various accounts, that they would have attempted in this article, to impose upon the world. But suppose that in consequence of some unaccountable, as well as undiscoverable frenzy, they had ventured on the attempt, it is easy to show,

4. *That, humanly speaking, they must quickly have perished in it, and their foolish cause must have died with them, without ever gaining any credit in the world.*

One may venture to say this in general, on the principles which I before laid down: but it appears still more evident, when we consider the nature of the fact they asserted, in conjunction with the methods they took to engage men to believe it; methods which, had the Apostles been impostors, must have had the most direct tendency to ruin both their scheme and themselves.

1. Let us a little more particularly reflect on the nature of that grand fact, the death,

resurrection, and exaltation of Christ; which, as I observed, was the great foundation of the Christian scheme, as first exhibited by the Apostles. The resurrection of a dead man, and his ascension into and abode in the upper world, was so strange a thing, that a thousand objections would immediately be raised against it; and some extraordinary proof would justly be required, as a balance to them. Now I wish the rejecters of the Gospel would set themselves to invent some hypothesis, which should have any appearance of probability, to show how such an amazing story should ever gain credit in the world, if it had not some very convincing proof? Where and when could it first begin to be received? Was it in the same, or a succeeding age? Was it at Jerusalem, the spot of ground on which it is said to have happened, or in Greece, or Italy, or Asia, or Africa? You may change the scene, and the time as you please, but you cannot change the difficulty.

Take it in a parallel instance. Suppose twelve men in London were now to affirm that a person executed there as a malefactor in a public manner a month or six weeks ago, or if you please a year, or five, or ten years since, (for it is much the same,) was a prophet sent from God with extraordinary powers; that he was raised from the dead; that they conversed with him after his revival; and at last saw him taken up into heaven: would their united testimony make them be believed there? Or suppose them, if you please, to disperse, and that one or two of them should come hither, and go on to more distant places, suppose Leicester, Nottingham, or York, and tell their story there; and that others were to carry it over to Paris or Amsterdam, or to Vienna, or Madrid; could they expect any more credit with us, or with them, or hope for any thing better, than to be looked upon as lunatics, and treated as such? And if they should go into other places, and attempt to

mend their scheme, by saying their master was put to death 100 or 200 years ago, when there could be no historical evidence of it discovered, and no proof given but their own confident assertion; would they remove, or would they not rather increase, the difficulty? Or would they, in any of these cases, gain credit by the most dexterous tricks of legerdemain, of which you can suppose them masters; especially if they should undertake, in consequence of such supposed facts, to engage men to renounce the religion in which they had been educated, to deny themselves in their dearest passions, and most important worldly interests; and even probably to hazard their liberties and their lives, in dependence on a future reward, to be received in a place and state which no man living on earth had ever seen or known? You would readily allow this to be an insupposable case: and why should you suppose it to have happened sixteen or seventeen hundred years ago? You may assure yourselves, that the reason and the passion of mankind were then as strong as they are now. But let us a little more particularly consider,

2. The manner in which the Apostles undertook to prove the truth of their testimony to this fact: and it will evidently appear, that instead of confirming their scheme, it must have been sufficient utterly to have overthrown it, had it been itself the most probable imposture that the wit of man could ever have contrived. You know, they did not merely assert that they had seen miracles wrought by this Jesus, but that he had endowed themselves with a variety of miraculous powers. And these they undertook to display, not in such idle and useless tricks as sleight of hand might perform, but in such solid and important works as appeared worthy a divine interposition, and entirely superior to human power; restoring, as they pretend, sight to the blind, soundness to lepers, activity to the lame, and

in some instances, life to the dead. Nor were these things undertaken in a corner, in a circle of friends or dependants; nor were they said to be wrought on such as might be suspected of being confederates in the fraud; but they were done often in the public streets, in the sight of enemies, on the persons of such as were utter strangers to the Apostles, but sometimes well known to neighbours and spectators, as having long laboured under these calamities, to human skill utterly incurable. Would impostors have made such pretensions as these? or if they had, must they not immediately have been exposed and ruined?

Nor is there any room at all to object, that perhaps the Apostles might not undertake to do these things on the spot, but only assert they had done them elsewhere; for even then it would have been impossible they should have gained credit; and they would have seemed the less credible, on account of such a pretence. Whatever appearances there might have been of gravity, integrity, and piety, in the conversation of Peter, (for instance,) very few, especially few that had known but little of him, would have taken it upon his word, that he saw Jesus raise Lazarus from the dead at Bethany: but fewer yet would have believed it upon his affirmation, had it been ever so solemn, that he had himself raised Dorcas at Joppa, unless he had done some extraordinary work before them, correspondent at least, if not equal, to that. You will easily think of invincible objections, which otherwise might have been made; and undoubtedly, the more such assertions had been multiplied, every new person, and scene, and fact, had been an additional advantage given to the enemy, to have detected and confuted the whole scheme, which Peter and his associates had thus endeavoured to establish.

But to come still closer to the point: If the New Testament be genuine, (as I have already

proved it,) then it is certain, that the Apostles pretended to have wrought miracles in the very presence of those to whom their writings were addressed; nay, more, they profess likewise to have conferred those miraculous gifts, in some considerable degrees, on others, even on the very persons to whom they write; and they appeal to their consciences as to the truth of it. And could there possibly be room for delusion here? It is exceedingly remarkable to this purpose, that Paul makes this appeal to the Corinthians and Galatians, when there were amongst them some persons disaffected to him, who were taking all opportunities to sink his character, and destroy his influence: and could they have wished for a better opportunity than such an appeal? An appeal which, had not the fact it supposed been certain, far from recovering those that were wavering in their esteem, must have been sufficient utterly to disgust his most cordial and steady friends. And the same remark may be applied to the advices and reproofs, which the Apostle there gives, relating to the use and abuse of their spiritual gifts; which had been most notoriously absurd, and even ridiculous, had not the Christians to whom he wrote been really possessed of them. And these gifts were so plainly supernatural, that (as it has often been observed) if it be allowed that miracles can prove a divine revelation, and that the First Epistle to the Corinthians be genuine, (of which, by the way, there is at least as pregnant evidence as that any part of the New Testament is so,) then it follows by a sure and easy consequence, that Christianity is true. Nevertheless, other arguments are not to be forgot in this survey. And, therefore, as I have proved under this head, that had the testimony of the Apostles been false, it is not to be imagined that they could have gained credit at all; and especially when they had put the proof of their cause on such a footing, as we are sure they did. I am now to show you,

5. *That it is certain in fact, that the Apostles did gain early credit, and succeeded in a most wonderful manner ; from whence it will follow, that their testimony was true.*

That the Apostles did indeed gain credit in the world, is evident from (what I before offered to prove) the early prevalence of Christianity in it; and may further be confirmed from many passages in the new Testament. And here, I insist not too much on express historical testimonies, though some of them are very remarkable, especially that of the brethren at Jerusalem, who speak of many myriads of believing Jews assembled at the feast of Pentecost; but I argue from the epistles written to several churches, which plainly prove, that there were congregations of Christians in Rome, Corinth, Ephesus, Colosse, Thessalonica, Philippi, Laodicea, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, Crete, Pontus, Galatia, Cappadocia, Asia and Bithynia, and many other places; insomuch that one of the Apostles could say, that Christ had so wrought by him, to make the Gentiles obedient, not only in word or profession, but in deed too, that from Jerusalem, even round about unto Illyricum, he had fully preached the Gospel of Christ; or as the word imports, had accomplished the purposes of it. And there is a great deal of reason, both from the nature of the thing, and from the testimony of ancient history to believe, that others of the Apostles had considerable success elsewhere; so that Paul might with reason apply to them and their doctrine, what is originally spoken of the luminaries of heaven, and the instruction they communicate, "Their line is gone out through all the earth, and their words to the ends of the world."

So great was the number of those who were proselyted to Christianity by the preaching of the Apostles; and we have all imaginable reason to believe, that there were none of these

proselytes but what were fully persuaded of the truth of the testimony they bore; for otherwise no imaginable reason can be given for their entering themselves into such a profession. The Apostles had no secular terrors to affright them, no secular rewards to bribe them, no dazzling eloquence to enchant them; on the contrary, all these were in a powerful manner pleading against the Apostles; yet their testimony was received, and their new converts were so thoroughly satisfied with the evidence which they gave them of their mission, that they encountered great persecutions, and cheerfully ventured estate, liberty, and life itself, on the truth of the facts they asserted; as plainly appears from many passages in the epistles, which none can think the Apostles would have ever writ, if these first Christians had not been in a persecuted condition.

Nor will it signify any thing to object, that most of these converts were persons of a low rank, and ordinary education, who, therefore, might be more easily imposed upon than others: for (not to mention Sergius Paulus, Dionysius the Areopagite, or the domestics of Cæsar's household, with others of superior stations in life,) it is sufficient to remind you, that, as I have largely shown, the Apostles did not put their cause on the issue of laboured arguments, in which the populace might quickly have been entangled and lost, but on such plain facts as they might judge of as easily and surely as any others; indeed, on what they themselves saw, and in part too on what they felt.

Now, I apprehend, this might be sufficient to bring the matter to a satisfactory conclusion. You have seen, that as there is no reason to believe that the Apostles, who certainly knew the truth, would have attempted a fraud of this kind:—so if they had attempted it, they could not possibly have succeeded;—

nevertheless, they did succeed in a very remarkable manner;—whence it plainly follows, that what they testified was true.

And now, then, after this, the reasonableness of receiving the Gospel, on admitting the truth of what they testified concerning Christ, is an easy consequence. Yet some things are to be offered under this head, which are of great weight, and would not so conveniently have fallen under any of the former; and some

considerable additional evidence to the truth of Christianity arises from what has happened in the world since its first propagation. And, therefore, I choose rather to make a distinct discourse on these, with the improvement of the whole, than to throw together the hints of them in so hasty a manner, as I must do. should I attempt to despatch the subject in this discourse, the just limits of which I have already transgressed, lest the great chain of the argument should be broken

SERMON III.

ADDITIONAL EVIDENCES OF CHRISTIANITY, AND REFLECTIONS ON THE WHOLE.

We have not followed cunningly devised fables. 2 PET. i. 16.

AS I had before proved the books of the New Testament to be genuine, I proceeded in my last discourse to argue from thence the certain truth of the Christian revelation; and we have made some considerable progress in the argument.

The matter, in short, stands thus:—The authors of the New Testament certainly knew whether the facts they asserted were true or false; so that they could not themselves be deceived; neither can we think they would attempt to deceive others, since they appear, by their manner of writing, to have been persons of great integrity and goodness;—and it is likewise evident they could have no temptation to attempt a fraud of this nature. However, if they had attempted it, we cannot imagine they could have gained credit in the world, if the facts they asserted had not been

true. Nevertheless, they did gain credit in a very remarkable manner; from whence it plainly follows, that those facts were true. Now I am to show farther, to complete the proof of our grand position,

6. *That admitting the facts which they testified concerning Christ to be true, then it was reasonable for their contemporaries, and is reasonable for us, to receive the Gospel which they have transmitted to us, as a divine revelation.*

The great thing they asserted was, that Jesus was the Christ, and that he was proved to be so,—by prophecies accomplished in him, and by miracles wrought by him, and by others in his name. Let us attend to each of these, and I am persuaded we shall find them no contemptible arguments; but must be forced to acknowledge, that the premises being estab-



TRIBUTE TO CÆSAR.

lished, the conclusion most easily and necessarily follows; and this conclusion, that Jesus is the Christ, taken in all its extent, is an abstract of the Gospel revelation, and, therefore, is sometimes put for the whole of it.

The Apostles, especially when disputing with the Jews, did frequently argue from "the prophecies of the Old Testament;" in which, they say, many things were expressly foretold, which were most literally and exactly fulfilled in Jesus of Nazareth. Now, greatly to the evidence, confirmation, and advantage of Christianity, so it is, that these prophecies are to this day extant in their original language, and this in the hands of a people most implacably averse to the Gospel: so that an attentive reader may still, in a great measure, satisfy himself as to the validity of the argument drawn from them.

On searching these ancient and important records, we find, not only in the general, that God intended to raise up for his people an illustrious deliverer, who amongst other glorious titles, is sometimes called the Messiah, or the Anointed One: but we are more particularly told, that this great event should happen before the government ceased in the tribe of Judah; while the second temple was standing, and a little before its destruction, about 490 years after a command given to rebuild Jerusalem; which was probably issued out in the seventh year of Artaxerxes Longimanus, or at least within a few years before or after it.

It is predicted, that he should be of the seed of Abraham, born of a virgin, of the house of David, in the town of Bethlehem; that he should be anointed with an extraordinary effusion of the Divine Spirit, in virtue of which he should not only be a perfect and illustrious example of universal holiness and goodness, but should also perform many extraordinary

and beneficial miracles: nevertheless, that for want of external pomp and splendour, he should be rejected and insulted by the Jews, and at length be cut off and slain by them. It is added, that he should rise from the dead before his body should be corrupted in the grave, and should be received up to heaven, and there seated at the right hand of God; from whence he should, in a wonderful manner, pour out his Spirit on his followers: in consequence of which, though the body of the Jewish people perished in their obstinate opposition to him, yet the Gentiles should be brought to the knowledge of the true God, and a kingdom established amongst them, which from small beginnings, should spread itself to the ends of the earth, and continue to the remotest ages.

Besides these most material circumstances, there were several others relating to him, which were either expressly foretold, or at least hinted at; all which, with those already mentioned, had so evident an accomplishment in Jesus, (allowing the truth of the facts which the Apostles testified concerning him,) that we have no reason to wonder, that they should receive the word with all readiness, who searched the Scriptures daily, whether these things were so predicted there, as the Apostles affirmed. For I am persuaded, that no wise and religious man could imagine, that God would permit an impostor to arise, in whom so great a variety of predictions, delivered by so many different persons, and in so many distant ages, should have an exact accomplishment.

When the Apostles were preaching to heathens it is indeed true that they generally waived the argument from prophecy, because they were not so capable judges of it: but then they insist on another, which might as soon captivate their belief, and as justly vindicate it; I mean, "the miracles performed by Christ, and those commissioned and influenced

by him." Many of these were of such a nature, as not to admit of any artifice or deceit; especially, that most signal one of his resurrection from the dead, which I may call a miracle performed by, as well as upon Christ; because he so expressly declares, that he had himself a power to resume his life at pleasure.

The Apostles well knew this was a fact of such a nature, that they who believed this would never doubt of the rest; they, therefore, often single this out, and lay the whole stress of their cause upon it. This they proved to be true by their own testimony miraculously confirmed; and in proving this, they established Christianity on an impregnable rock. For I may safely refer it to any of you to judge, whether it is an imaginable thing, that God should raise the dead body of an impostor? especially when he had solemnly appealed to such a resurrection as the grand proof of his mission, and had expressly fixed the very day it was to happen. I persuade myself you are convinced by all this, that they who on the Apostles' testimony believed that the prophecies of the Old Testament were accomplished in Jesus, and that God bore witness to him by miracles, and raised him from the dead, had abundant reason to believe that the doctrine which Christ taught was divine, and his Gospel a revelation from heaven. And if they had reason to admit this conclusion, then it is plain that we, who have such satisfactory evidence on the one hand that the testimony of the Apostles was credible, and, on the other, that this was the substance of it, have reason also to admit this grand inference from it, and to embrace the Gospel as a faithful saying, and as well worthy of all acceptation. This is the thing I was attempting to prove; and here I should end the argument, were it not for the confirmation it may receive from some additional considerations, which could not properly be introduced under any of the preceding heads. I add, therefore,

7. In the last place, *That the truth of the Gospel has received farther and very considerable confirmation, from what has happened in the world since it was first published.*

And here I must desire you more particularly to consider, on the one hand, what God has been doing to establish it; and, on the other, the methods which its enemies have taken to destroy it.

1. Consider *what God has been doing to confirm the Gospel since its first publication, and you will find it a farther evidence of its divine original.*

I might here argue at large, from its surprising propagation in the world;—from the miraculous powers with which not only the Apostles, but succeeding preachers of the Gospel, and other converts, were endowed;—from the accomplishment of prophecies recorded in the New Testament;—and from the preservation of the Jews as a distinct people, notwithstanding the various difficulties and persecutions through which they have passed.

I might particularly urge, in confirmation of the truth of Christianity, "the wonderful success with which it was attended, and the surprising propagation of the Gospel in the world."

I have before endeavoured, under a former head, to show you, that the Gospel met with so favourable a reception in the world. as evidently proved, that its first publishers were capable of producing such evidence of its truth as an imposture could not admit. But now I carry the remark farther, and assert, that considering the circumstances of the case, it is amazing that even truth itself, under so many disadvantages, should have so illustrious a triumph; and that its wonderful success does evidently argue such an extraordinary inter-

position of God in its favour, as may justly be called a miraculous attestation to it.

There was not only one of a family, or two of a city, taken and brought to Zion; but so did the Lord hasten it in its appointed time, that a little one became a thousand, and a small one a strong nation. And as the Apostles themselves were honoured with very remarkable success, so this divine seed was propagated so fast in the next age, that Pliny testifies, "he found the heathen temples in Achaia almost deserted," and Tertullian afterwards boasts, "that all places but those temples were filled with Christians: so that were they only to withdraw, cities and provinces would be depopulated." Nor did the Gospel only triumph thus within the boundaries of the Roman empire; for long before Tertullian was born, Justin Martyr, in his Dialogue with Trypho the Jew, which seems to have been written not much above 100 years after Christ's death, declares, "That there was no nation of men, whether Greeks or Barbarians, not excepting those savages that wandered in clans from one region to another, and had no fixed habitation, who had not learnt to offer prayers and thanksgivings to the Father and Maker of all, in the name of Jesus who was crucified."

Now how can we account for such a scene as this, but by saying, that the hand of the Lord was with the first preachers of the Gospel, and, therefore, such multitudes believed, and turned unto the Lord? How had it been possible, that so small a fountain should presently have swelled into a mighty river, and even have covered the face of the earth, had it not sprung from the sanctuary of God, and been rendered thus triumphant by his almighty arm?

Had this new religion, so directly contrary to all the prejudices of education, been contrived to soothe men's vices, to assert their

errors, to defend their superstitions, or to promote their secular interests, we might easily have accounted for its prevalence in the world. Had its preachers been very profound philosophers, or polite and fashionable orators, many might have been charmed, at least for a while, to follow them; or had the princes and potentates of the earth declared themselves its patrons, and armed their legions for its defence and propagation, multitudes might have been terrified into the profession, though not a soul could, by such means, have been rationally persuaded to the belief of it. But without some such advantages as these, we can hardly conceive how any new religion should so strangely prevail, even though it had crept into the world in its darkest ages and most barbarous countries, and though it had been gradually proposed in the most artful manner, with the finest veil industriously drawn over every part which might at first have given disgust to the beholder.

But you well know, that the very reverse of all this was the case here. You know, from the apparent constitution of Christianity, that the lusts and errors, the superstitions and interests, of carnal men, would immediately rise up against it, as a most irreconcilable enemy. You know, that the learning and wit of the Greeks and the Romans were early employed to overbear and ridicule it. You know, that as all the herd of heathen deities were to be discarded, the priests, who subsisted on that craft, must, in interest, find themselves obliged to oppose it. You know, that the princes of the earth drew their swords against it, and armed torments and death for the destruction of its followers. And yet you see that it triumphed over all, though published in ages and places of the greatest learning and refinement, and proposed, not in an ornamental and artificial manner, but with the utmost plainness, the doctrines of the cross being always avowed as its grand fundamentals, though so notorious

a stumbling-block both to Jews and Gentiles : and the absolute necessity, not only of embracing Christianity, but also of renouncing all idol worship, being insisted on immediately and in the strongest terms, though it must make the Gospel appear the most singular and unsocial religion that had ever been taught in the world.

Had one of the wits or politicians of these ages seen the Apostles, and a few other plain men, who had been educated among the lowest of the people, as most of the first teachers of Christianity were, going out armed with nothing but faith, truth, and goodness to encounter the power of princes, the bigotry of priests, the learning of philosophers, the rage of the populace, and the prejudices of all ; how would he have derided the attempt, and said with Sanballat, *Neh. iv. 2*, What will these feeble Jews do? But had he seen the event, surely he must have owned with the Egyptian magi, *Exod. viii. 19*, in a far less illustrious miracle, that it was the finger of God ; and might justly have fallen on his face, even amongst those whom he had insulted, with an humble acknowledgment that God was in them of a truth.

I might here further urge “those miracles which were wrought in confirmation of the Christian doctrine, for a considerable time after the death of the Apostles.”

The most signal and best attested of these, was the dispossessing of devils ; whom God seems to have permitted to rage with unusual violence about those times, that his Son’s triumph over them might be so much the more remarkable, and that the old serpent might be taken in his own craftiness. I doubt not but many of you have heard, that more than two hundred years after the death of Christ, some of the most celebrated defenders of the Gospel which the church has in any age produced, I mean Tertullian, and Minutius Felix, do not

only challenge any of their heathen enemies and persecutors to bring them a demoniac, engaging, at the hazard of their lives, to oblige the evil spirit, in the name and by the authority of Christ, to quit his possession ; but do also appeal to it, as a fact publicly known, that those who were agitated by such spirits, stood terrified and amazed in the presence of a Christian, and that their pretended gods were forced then to own themselves devils.

I waive the testimonies of some later writers of the Christian church, lest the credulity of the temper, joined with the circumstances attending some of the facts they record, should furnish out objections against their testimony ; though I think we cannot, without great injustice to the character of the learned and pious Augustine, suspect the truth of some amazing facts of this kind, which he has attested as of his own personal certain knowledge.

Nor must I on this occasion forget to mention the accomplishment of several prophecies recorded “in the New Testament,” as a farther confirmation given by God to the Gospel.

The most eminent and singular instance under this head, is that of our Lord’s prediction concerning the destruction of Jerusalem, as it is recorded by St. Matthew in his twenty-fourth chapter. The tragical history of it is most circumstantially described by Josephus, a Jewish priest, who was an eye-witness of it : and the description he has given of this sad calamity so exactly corresponds to the prophecy, that one would have thought, had we not known the contrary, that it had been written by a Christian on purpose to illustrate it ; and one can never enough admire that series of amazing providences by which the author was preserved from the most imminent danger, that he might leave us that invaluable treasure which his writings contain.

We have no need of any farther evidence than we find in him, of the exact accomplishment of what was prophesied concerning the destruction of Jerusalem: but our Lord had also foretold the long continued desolation of their temple, and I cannot forbear reminding you of the awful sanction that was given to that part of the prediction: for it is well known, that a heathen historian has assured us, that when Julian, the apostate, in deliberate contempt of that prediction solemnly and resolutely undertook to rebuild it, his impious design was miraculously frustrated again and again, and the workmen consumed by globes of fire, which broke out from the foundations.

The prediction of St. Paul concerning the man of sin, and the apostasy of the latter times, 2 *Thess.* iii. 3-12; 1 *Tim.* iv. 1-3, is also well worthy of our remark. And though a great deal of the book of Revelation be still concealed under a dark vail; yet the division of the Roman empire into ten kingdoms, the usurpation, persecutions, and idolatry, of the Romish church, and the long duration of the papal power, with several other extraordinary events, which no human prudence could have foreseen, and which have happened long since the publication of that book, are so clearly foretold there, that I cannot but look on that part of Scripture as an invaluable treasure; and think it not at all improbable, that the more visible accomplishment of some of its other prophecies, may be a great means of reviving the Christian cause, which is at present so much on the decline.

“The preservation of the Jews as a distinct people,” is another particular under this head, which well deserves our attentive regard.

It is plain they are vastly numerous, notwithstanding all the slaughter and destruction of this people in former and in later ages. They are dispersed in various and most distant

nations, and particularly in those parts of the world where Christianity is professed: and though they are exposed to great hatred and contempt, on account of their different faith, and in most places subjected to civil incapacities, if not to unchristian severities; yet they are still most obstinately tenacious of their religion: which is the more wonderful, as their fathers were so prone to apostatize from it; and as most of them seem to be utter strangers either to piety or humanity, and pour out the greatest contempt on the moral precepts of their own law, while they are so attached to the ceremonial institutions of it, troublesome and inconvenient as they are. Now seriously reflect, what an evident hand of Providence is here; that by their dispersion, preservation, and adherence to their religion, it should come to pass, that Christians should daily see the accomplishment of many remarkable prophecies concerning this people; and that we should always have amongst us such a crowd of unexceptionable witnesses to the truth of those ancient Hebrew records, on which so much of the evidence of the Gospel depends; records, which are many of them so full to the purpose for which we allege them, that, as a celebrated writer very well observes, (*Spect.* vol. iii. No. 495,) “had the whole body of the Jewish nation been converted to Christianity, men would certainly have thought they had been forged by Christians, and have looked upon them, with the prophecies of the Sybils, as made many years after the events they pretended to foretell.” And to add no more here, the preservation of the Jews as a distinct people, evidently leaves room for the accomplishment of those Old and New Testament promises, which relate to their national conversion and restoration; whereas that would be impossible in itself, or at least be impossible to be known, if they were promiscuously blended with other people. On the whole, it is such a scene in the conduct of Providence, as I am well assured cannot be paralleled in the history of any other

nation on earth, and affords a most obvious and important argument in favour of the Gospel.

Thus has Christianity been further confirmed, since its first publication, by what God has done to establish it. It only remains that we consider,

2. What confirmation it receives, *from the methods which its enemies have taken to destroy it.*

And these have generally been, either persecution or falsehood, or cavilling at some particulars in the revelation, without entering into the grand argument on which it is built, and fairly debating what is offered in its defence. Now who would not think the better of a cause, for being thus attacked?

At first you know, that the professors, and especially the preachers, of the Gospel, were severely persecuted. In every city, bonds and imprisonments awaited them. As soon as ever the Apostles began to preach Jesus and his resurrection, the Jewish rulers laid hold on them, and, having confined and scourged them, strictly prohibited their speaking any more in that name. A little while after, Stephen was murdered; and afterwards James, and some others of the Apostles. Now certainly such a conduct did evidently show a conscientiousness, that they were not able to answer the Apostles, and to support their own cause by the fair methods of reason and argument; to which, so far as the history informs us, they made no pretence; but attempted to bear them down by dint of authority, and to silence them by brutal force.

The time would fail me, should I attempt particularly to show, how these unrighteous methods were pursued in succeeding ages, and distinct countries. The savage cruelties of Nero to these innocent and holy men, were

such as raised the pity even of their enemies; yet this was one of the least extensive and destructive of the ten general persecutions which arose in the Roman empire, besides several others in the neighbouring countries, of which ecclesiastical history informs us.

These early enemies of the Gospel added falsehood and slanders to their inhumanities. They endeavoured to murder the reputations of the Christians, as well as their persons, and were not ashamed to represent them as haters of the whole human species, for no imaginable reason but because they would not associate themselves in their idolatrous worship, but, with regard to charity and truth, were strongly bearing their testimony against it. Nay, they charged them with human sacrifices, incest, idolatry, and all the crimes for which themselves and their foolish gods were indeed justly detestable: but from which the Christians knew how to vindicate themselves, highly to their own honour, and to the everlasting reproach of these malignant and pestilent accusers: and they have not failed to do it in many noble apologies; which, through the Divine providence, are transmitted to us, and are incomparably the most valuable of any ancient uninspired writings.

Such were the infamous and scandalous methods, by which the Gospel was opposed in the earliest ages of the church; and I cannot forbear adding, "that the measures more lately taken to subvert it, especially amongst ourselves, seem to me rather to reflect a glory upon it." Its unhappy enemies have been told again and again, that we put the proof of it on plain fact. They themselves do not, and cannot, deny that it prevailed early in the world, as we have shown at large. There must have been some man, or body of men, who first introduced it; they generally confess, that Christ and his Apostles were the persons; and these Apostles (on whose testimony what we know

of Christ chiefly depends) must have been enthusiasts or impostors, if their testimony was false. Now which of these schemes will the unbeliever take? It seems, that the Deists of the present age fix on neither, as being secretly conscious they can support neither: but they content themselves with cavilling at some circumstances attending the revelation, without daring to encounter its grand evidence; i. e. they have been laboriously attempting to prove it "to be improbable, or absurd, to suppose that to have been, which nevertheless plainly appears to have been fact." One most weakly and sophistically pretends to prove, in defiance of the common sense of mankind, that the light of nature is a perfect rule, and, therefore, that all revelation is needless, and indeed impossible. Another disguises the miracles of Christ by false and foolish representations of them, and then sets himself to ridicule them as idle tales. And a third takes a great deal of fruitless pains to show, that some prophecies referred to in the New Testament are capable of another sense, different from that in which the Apostles have taken them. These things have been set in a very artful and fallacious light by persons, whose names will be, perhaps, transmitted to posterity, with the infamous glory of having been leaders in the cause of infidelity; but not a man of them undertakes directly to answer what had been said to ascertain the grand fact. Nay, they generally take no more notice of the positive evidence, by which it is even demonstrated, than if they had never heard it proposed; though they cavil at incidental passages in those books, in which it is most clearly stated. And as for what they have urged,—though perhaps some, who were before weary of Christianity, may have taken occasion from their writings to reject it; and others, for want of consulting the answers to them, may have been unwarily ensnared;—yet the examination of these points has been greatly to the honour and vindication of the truth, which seems on this occasion to have

been set in a clearer and stronger light than ever, at least in these latter ages.

The cause of Christianity has greatly gained by debate, and the Gospel comes like fine gold out of the furnace, which the more it is tried the more it is approved. I own the defenders of the Gospel have appeared with very different degrees of ability for the work; nor could it be otherwise amongst such numbers of them: but, on the whole, though the patrons of infidelity have been masters of some wit, humour, and address, as well as of a moderate share of learning, and generally much more than a moderate share of assurance; yet so great is the force of truth, that (unless we may except those writers who have unhappily called for the aid of the civil magistrate in the controversy) I cannot recollect that I have seen any defence of the Gospel, which has not, on the whole, been sufficient to establish it, notwithstanding all the sophistical arguments of its most subtle antagonists.

[This is an observation, which is continually gaining new strength, as new assaults are made upon the Gospel. And I cannot forbear saying, that, as if it were by a kind of judicial infatuation, some who have distinguished themselves in the wretched cause of infidelity, have been permitted to fall into such gross misrepresentations, such senseless inconsistencies, and such palpable falsehoods, and, in a word, into such a various and malignant superfluity of naughtiness, that to a wise and pious mind they must appear like those venomous creatures, which are said to carry an antidote in their bowels against their own poison.]

A virtuous and well-bred Deist must turn away from some modern pieces of this kind with scorn and abhorrence; and a Christian might almost be tempted to wish, that the books, with all their scandals about them, might be transmitted to posterity, lest when

they come to live, like the writings of some of the ancient heathens, only in those of their learned and pious answerers, it should hardly be credited, that ever the enemies of the Gospel, in such an enlightened age, should be capable of so much impiety and folly.]

Thus I have given you a brief view of the chief arguments in proof of Christianity; and the sum of the whole is this:—

The Gospel is probable in theory; as, considering the nature of God, and the circumstances of mankind, there was reason to hope a revelation might be given: and if any were given, we should naturally apprehend its internal evidence would be such as that of the Gospel is, and its external such as it is said to be. But it is also true in fact; for Christianity was early professed, as it was first introduced by Jesus of Nazareth, whose life and doctrines were published by his immediate attendants; whose books are preserved still in their original language, and, in the main, are faithfully translated into our own: so that the books of the New Testament now in your hands may be depended upon as written by the persons whose names they bear. And admitting this, the truth of the Gospel follows by a train of very easy consequences; for the authors certainly knew the truths of the facts they relate, and, considering what appears of their character and circumstances, we can never believe they would have attempted to deceive us; or, if they had, they could not have gained credit in the world: yet they did gain it in a remarkable manner; therefore the facts they attested are true. And the truth of the Gospel evidently follows from the certainty of those facts, and is much confirmed by what has happened in the world since the first publication of it.

I shall conclude what I have to say on this subject, with a few words by way of reflection.

1. *Let us gratefully acknowledge the Divine goodness in favouring us with so excellent a revelation, and confirming it to us by such an ample evidence.*

We should be daily adoring the God of nature, for lighting up the sun, that glorious, though imperfect, image of his own unapproachable lustre, and appointing it to gild the earth with its various rays, to cheer us with its benign influences, and to guide and direct us in our journeys and our labours. But how incomparably more valuable is that Day-spring from on high which has visited us, that Sun of Righteousness which has risen upon us, to give light to them that sit in darkness and in the shadow of death, and to guide our feet into the way of peace! O Christians, (for I now address myself to you, whose eyes are so happy as indeed to see, and your ears as to hear,) what reason have you for daily and hourly praise! when your minds are delighted with contemplating the riches of Gospel grace; when you view with wonder and joy the harmonious contrivance of your redemption; when you feel the burden of your guilt removed, the freedom of your address to the throne of grace encouraged, and see the prospect of a fair inheritance of eternal glory opening upon you; then in the pleasing transport of your souls borrow the joyful anthem of the Psalmist, and say, with the humblest gratitude and self-resignation, “God is the Lord, who hath given us light! bind the sacrifice with cords, even to the horns of the altar.” Adore God, who first commanded the light to shine out of darkness, that by the discoveries of his word, and the operations of his Spirit, he has shined in your hearts, to give you the knowledge of his glory, as reflected from the face of his Son. Let us all adore him, that this revelation hath reached us, who live in an age and country so distant from that in which it first appeared; while there are to this day, not only dark corners, but regions of the earth, which

are full of the habitations of idolatry and cruelty.

Let me here particularly address myself to those whose education and circumstances of life have given them opportunities of a fuller inquiry into the state of those ancient or modern nations, that have been left merely to the light of unassisted reason; even to you, sirs, who are acquainted with the history of their gods, the rites of their priests, the tales, and even the hymns, of their poets; (those beautiful trifles;) nay, I will add, the reasonings of their sagest philosophers; all the precarious and all the erroneous things they have said, where religion and immortality are concerned. I have sometimes thought, that God gave to some of the most celebrated pagan writers that uncommon share of genius and eloquence, that they might, as it were by their art, embalm the monsters of antiquity, that so succeeding ages might see, in a more affecting view than we could otherwise have done, how weak the human mind is in its best estate, and the need which the greatest, as well as the meanest of mankind, have of being taught by a revelation from above. Permit me to remind you, that while you are daily conversing with such monuments as these, (as I know some of you are,) and are also surveying the enemies of Christianity in a larger and more distinct view, you are under peculiar obligations to be very thankful for the Gospel yourselves, as well as to compassionate the case of those to whom it has never been offered, or by whom it is slighted. And this leads me to another reflection.

2. *What reason have we to pity those who reject this glorious Gospel, even when they have opportunities of inquiring into its clearest evidence!*

Such undoubtedly there are in our own age and nation: and surely we should sometimes bestow a compassionate thought upon them,

and lift up an humble prayer for them; if God will peradventure give them repentance to the acknowledging of the truth, that they may recover themselves out of the snare of the devil, who are now led captive by him at his pleasure. We should pity Heathens and Mahometans, under their darkness and errors; but how much more deplorable is the case of those who, though they dwell in Emmanuel's land, and in the valley of vision, turn it into the valley of the shadow of death, by closing their eyes against so bright a lustre, and stopping their ears against the voice of the charmer! They are indeed in their own conceit the only people, and wisdom will die with them; so that to be sure they will scorn our pity: but who can forbear it? Is there a more melancholy thought than this—that the Son of God should have done so much to introduce and establish the Gospel, and his Spirit so much to perpetuate and increase its evidence, and that after all it should be contemptuously despised, even by creatures who are perishing without it? That the blessed Jesus, instead of being received with open arms as the great deliverer, should either be treated as an empty name, or if acknowledged to be a real person, should then be represented as a visionary enthusiast, or a wicked impostor; for there is no other alternative? And this not only (though, I believe, most frequently) by men of profligate and abandoned lives, but sometimes by persons of external morality and decency, of great humanity and sweetness of temper, (for such I know are to be found amongst them,) as well as men of wit and genius, of politeness and learning, of human prudence and experience in affairs. I may also add, that it is the case of some, who were the children of pious parents, who were trained up in religious exercises, who once discovered serious impressions, and gave very encouraging hopes. Alas, whither are they fallen! and whither have we reason to fear they will at length fall! How shall we shelter



SABBATH IN THE CORN-FIELD.

those, who were once our brethren, that are perhaps still our friends, from the awful sentence which the Gospel denounces against all that reject it, without any exception? As to the wretches that add insult and derision to their infidelity, I tremble to think of that load of guilt which they are bringing on themselves, and how near they approach to the unpardonable sin; if they have not already committed it. For the rest, who behave in a more modest and sober manner, it will, no doubt, be a very difficult task to convince them; and so much the rather, as some of them, by too easy a transition, have renounced many of the most important principles of natural religion; nay, I might add, even the whole of it, together with the Christian revelation. But the influences of divine grace are almighty: let us recommend them to these, and omit no other proper method, either of recovering those who are already seduced, or at least of securing those who are not yet infected, but may be (as most of the youth are, especially in the most populous places) in imminent danger of the contagion. To this end let me add,

3. *How reasonable it is, that Christians should form a familiar acquaintance with the great evidences of our common faith.*

It is what we so apparently owe to the honour of God, to the interest of Christ. to the peace of our own souls, and the edification of others, that I hope I need not urge it at large; especially considering what was said in the introduction to these discourses. In consequence of all, let it be your care to make the evidences of Christianity the subject of your serious reflections, and of your frequent converse. Especially, study your Bibles, where there are such marks of truth and divinity to be found, that I believe few that have familiarly known them, and have had a relish for them, were ever brought to make shipwreck

of the faith as it is in Jesus. Above all, let it be your care to act on the rules which are here laid down; and then you will find your faith growing in a happy proportion, and will experience the truth of our Saviour's declaration, that if any man will resolutely and faithfully do his will, he shall know of the Christian doctrine whether it be of God. I verily believe, it is the purity of its precepts, which lies at the bottom of most men's opposition to it; or a natural pride of heart, which gives them an aversion to so humbling a scheme; or a fond affectation of seeming wiser than others, in rejecting what most of their neighbours do at least profess to believe. When these unhappy prejudices and conceptions are, by divine grace, conquered and rooted out, the evidence of truth will daily appear with an increasing lustre; as the light of the sun does to an eye recovering from a film, with which it had been overgrown, and which before had veiled it with midnight in the midst of noon. Once more:

4. *How solicitous should we be to embrace and obey that Gospel, which comes attended with such abundant evidence!*

I may, undoubtedly, address myself to most of you, my friends, and say, as Paul did to king Agrippa, Believest thou the prophets? and I may add, the Evangelists, and the Apostles? Yes, I know that you believe them. Yet let me entreat and charge you, not to rest here, but attentively to examine how far your hearts are affected, and your lives regulated, by such a belief. The Christian revelation is a practical thing; and it is heard, it is believed, it is professed, and even defended, in vain, if it be not obeyed. Therefore do we so frequently read of obeying the truth, and obeying the Gospel, as a matter of so great importance.

In this Gospel, the wrath of God is revealed

from heaven against all ungodliness and unrighteousness of men; but it is revealed with redoubled terror against that audacious sinner who holds the truth in unrighteousness. In this Gospel the Lord Jesus Christ is exalted, both as a prince and a Saviour; and it is not with impunity that the impenitent rebel can reject his yoke, and trample on his blood: for if he that despised Moses' law died without mercy, of how much sorer punishment, than even a capital execution, must they be thought worthy, who have poured contempt on such a Sovereign, and on such a Redeemer?

O let it be most seriously and frequently recollected, that this Gospel is the touchstone, by which you are another day to be tried; the balance, in which an impartial Judge will weigh you; and must, on the whole, prove your everlasting triumph, or your everlasting torment. The blessed God did not introduce it with such solemn notice, such high expectations, such pompous miracles, such awful sanctions, that men might reject or dishonour it at pleasure; but it will certainly be found, to the greatest and meanest of those that hear it, a savour of life unto life, or a savour of death unto death.

Let it, therefore, be your immediate care, to inquire which of these it is like to prove to your souls; since it is so far from being a vain thing, that it is really your very life. If it has been hitherto despised, and that blessed Redeemer, in whom it so apparently centres,

has been neglected; remember, that all which has been said in confirmation of its truth, does but in effect prove, that the handwriting of God himself is set to the sentence of your eternal condemnation. O therefore allow not yourselves a moment's rest, till you have with submission applied to his throne, while yet there is hope that it may be reversed.

And as for you, my brethren, who have received Christ Jesus the Lord, be exhorted to walk in him; since it is the design of his Gospel to teach us to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly; and this not only as you have so comfortable an assurance, that your labour shall not be in vain in the Lord; but as it will be, on the whole, the most effectual method you can take in your respective stations to promote the Gospel. If you indeed honour it, and love it, and desire it may be propagated in the world, let it be your care, not only to defend it by your tongues, but to adorn it by your lives: and, in the words of that great champion in this sacred cause, be blameless and harmless, the children of God, without rebuke in the midst of a crooked and perverse generation, shining amongst them as lights in the world, and so holding forth the word of life; and perhaps it may serve, not only to entertain their eyes with wonder and glory, but to guide their feet into the way of peace, and may engage them also to join with you in glorifying your Father which is in heaven. Amen!



“WHAT WILL YE GIVE ME, AND I WILL DELIVER HIM
UNTO YOU?”

CHRONOLOGICAL AND OTHER VALUABLE TABLES,

DESIGNED TO PROMOTE AND FACILITATE THE STUDY OF THE HOLY BIBLE.

EVENTS BETWEEN THE OLD AND NEW TESTAMENT SUMMARILY STATED.

THE JEWS.

Which were in Palestine, governed by HIGH PRIESTS, subject

1. TO THE PERSIANS, under Darius.
2. TO THE GREEKS, under Alexander the Great.
3. TO THE EGYPTIANS, under the Ptolemies.
4. TO THE SYRIANS, under Antiochus and successors.
5. TO THE ROMANS, under the Cæsars, by whose authority THE HERODS REIGNED AS TRIBUTARY KINGS.

DURING THESE PERIODS Jerusalem was entered
By *Alexander*, who offered suitable sacrifices to
God in the temple.

By *Ptolemy Lagus*, who carried 100,000 Jews
captive into Egypt.

By *Ptolemy Energetes*, who offered grateful sacri-
fices to God in the temple.

By *Ptolemy Philopater*, son of the former, who
offered in the temple, but being refused an
entrance into the Holy of Holies, treated
the Jews with great cruelty.

By *Antiochus Epiphanes*, who slew 40,000 Jews,
carried 40,000 away captive, plundered the
temple, and defiled the Holy of Holies.

By *Antiochus' general Apollonius*, who destroyed
all the men that escaped not to the moun-
tains, and made slaves of the women and
children.

THE MACCABEES, or Asmonæan Race,

Rose up at this time, and *Mattathias*, great-grand-
son of Asmonæus, retired with his five
sons to the mountains, whose exploits are
recorded in the book of the *Apocrypha*.

JERUSALEM WAS ENTERED

By *Pompey*, the Roman general, who also entered
the Holy of Holies.

By *Crassus*, governor of Syria, who pillaged the
temple of 10,000 talents of silver, B. C. 54.

A TABLE

EXHIBITING THE IMPORTANT EVENTS IN PROFANE
HISTORY DURING THE LIFE OF CHRIST.

Years of Christ's life.	Years of Christ's life.
1. A plot of Antipater against his father, Herod, is discovered.	19. Augustus Cæsar dies. Tiberius succeeds him.
2. Antipater is convicted before Quintilius Varus, and put to death.	20. Valerius Gratus is made procurator of Judea.
3. Herod dies. Archelaus succeeds him in the government of Judea.	22. Germanicus, the adopted son of Tiberius, is sent to quell disturbances in the East.
4. This year begins the Christian era.	23. Germanicus reduces Cappadocia and Comagene into the form of Roman provinces.
5. Caius Cæsar, grandson of Augustus, passes through Jerusalem to march against the Armenians.	24. Germanicus is poisoned at Antioch by Piso, president of Syria.
7. Tiberius is recalled from Rhodes and returns to Rome.	25. Piso, being accused of this murder, kills himself.
8. Caius Cæsar dies after his return from Armenia.	26. Valerius Gratus removes Annas from being high priest, and gives the office to Ishmael, son of Fabas.
9. Augustus, on the death of his two grandsons, adopts Tiberius.	29. Eleazer, the son of Annas, is made high priest.
10. Archelaus is accused before Augustus for his maladministration. He is banished to Lyons, in Gaul. Coponius is made procurator of Judea.	30. Simon, the son of Canith, is made high priest in place of Eleazer. Caiphas succeeds him.
15. Marcus Ambivius is made procurator of Judea. Salome, the sister of Herod, dies.	31. Pontius Pilate is made procurator of Judea.
17. Tiberius is admitted into the government with Augustus.	32. Herod puts to death John the Baptist.
18. Annius Rufus is made procurator of Judea.	34. Pontius Pilate condemns Jesus to be crucified.

THE PARABLES OF JESUS, ARRANGED IN CHRONOLOGICAL ORDER.

PARABLES.	PLACES.	REFERENCES.
Parable of the Sower.	Capernaum.	Matt. xiii. 1-23.
Tares.	"	" — 24-30, 36-43.
Seed springing up imperfectly.	"	Mark iv. 26-29.
Grain of mustard-seed.	"	Matt. xii. 31, 32.
Leaven.	"	" — xiii. 33.
Found treasure.	"	" — 44.
Precious pearl.	"	" — 45, 46.
Net.	"	" — 47-50.
Two debtors.	"	Luke vii. 36-50.
Unmerciful servant.	"	Matt. xviii. 23-35.
Samaritan.	Near Jericho.	Luke x. 25-37.
Rich fool.	Galilee.	" — xii. 16-21.
Servants who waited for their Lord.	"	" — 35-48.
Barren fig-tree.	"	" — xiii. 6-9.
Lost sheep.	"	" — xv. 3-7.
Lost piece of money.	"	" — 8-10.
Prodigal son.	"	" — 11-32.
Dishonest steward.	"	" — xvi. 1-12.
Rich man and Lazarus.	"	" — 19-31.
Unjust judge.	Paræa.	" — xviii. 1-8.
Pharisee and publican.	"	" — 9-14.
Laborers in the vineyard.	"	Matt. xx. 1-16.
Pounds.	Jericho.	Luke xix. 12-27.
Two sons.	Jerusalem.	Matt. xxi. 28-32.
Vineyard.	"	" — 33-46.
Marriage feast.	"	" — xxii. 1-14.
The virgins.	"	" — xxv. 1-13.
Talents.	"	" — 14-30.
Sheep and the goats.	"	" — 31-46.

THE MIRACLES OF CHRIST, ARRANGED IN CHRONOLOGICAL ORDER.

MIRACLES.	PLACES.	REFERENCES.
JESUS		
Turns water into wine.	Canā.	John ii. 1-11.
Cures the nobleman's son of Capernaum.	"	— iv. 46-54.
Causes a miraculous draught of fishes.	Sea of Galilee.	Luke v. 1-11.
Cures a demoniac.	Capernaum.	Mark i. 22-28.
Heals Peter's wife's mother of a fever.	"	— — 30, 31.
Heals a leper.	"	— — 40-45.
Heals the centurion's servant.	"	Matt. viii. 5-13.
Raises the widow's son.	Nain.	Luke vii. 11-17.
Calms the tempest.	Sea of Galilee.	Matt. viii. 23-27.
Cures the demoniacs of Gadara.	Gadara.	— — 28-34.
Cures a man of the palsy.	Capernaum.	— ix. 1-8.
Restores to life the daughter of Jairus.	"	— — 18, 19, 23-26.
Cures a woman diseased with a flux of blood.	"	Luke viii. 43-48.
Restores to sight two blind men.	"	Matt. ix. 27-31.
Heals one possessed with a dumb spirit.	"	— — 32, 33.
Cures an infirm man at Bethesda.	Jerusalem.	John v. 1-9.
Cures a man with a withered hand.	Judea.	Matt. xii. 10-13.
Cures a demoniac.	Capernaum.	— — 22, 23.
Feeds miraculously five thousand.	Decapolis.	— xiv.; xv. 21.
Heals the woman of Canaan's daughter.	Near Tyre.	— xv. 22-28.
Heals a man who was dumb and deaf.	Decapolis.	Mark vii. 31-37.
Feeds miraculously four thousand.	"	Matt. xv. 32-39.
Gives sight to a blind man.	Bethsaida.	Mark xiii. 22-26.
Cures a boy possessed of a devil.	Tabor.	Matt. xvii. 14-21.
Restores to sight a man born blind.	Jerusalem.	John ix.
Heals a woman under an infirmity eighteen years.	Galilee.	Luke xiii. 11-17.
Cures a dropsy.	—	— xiv. 1-6.
Cleanses ten lepers.	—	— xvii. 11-19.
Raises Lazarus from the dead.	Samaria.	John xi.
Restores to sight two blind men.	Bethany.	Matt. xx. 30-34.
Blasts the fig-tree.	Jericho.	— xxi. 18-22.
Heals the ear of Malchus.	Olivet.	Luke xxii. 50, 51.
Causes the miraculous draught of fishes.	Gethsemane.	
	Sea of Galilee.	John xxi. 1-14.

THE DISCOURSES OF JESUS, ARRANGED IN CHRONOLOGICAL ORDER

DISCOURSES.	PLACES.	REFERENCES.
Conversation with Nicodemus	Jerusalem.	John iii. 1-21.
Conversation with the woman of Samaria.	Sychar.	— iv. 1-42.
Discourse in the synagogue of Nazareth.	Nazareth.	Luke iv. 16-31.
Sermon upon the mount.	"	Matt. v.; vii.
Instruction to the Apostles.	Galilee.	— x.
Denunciation against Chorazin, etc.	"	— xi. 20-24.
Discourse on occasion of healing the infirm man at Bethesda.	Jerusalem.	John v.
Discourse concerning the disciples plucking of corn on the Sabbath.	Judea.	Matt. xii. 1-8.
Reputation of his working miracles by the agency of Beelzebub.	Capernaum.	— — 22-37.
Discourse on the bread of life.	"	John vii.
Discourse about internal purity	"	Matt. xv. 1-20.
Discourse against giving or taking offence, and concerning forgiveness of injuries.	"	— xviii.
Discourse at the feast of tabernacles	Jerusalem.	John vii.
Discourse on occasion of woman taken in adultery.	"	— viii.; i. 11.
Discourse concerning the sheep.	"	— x.
Denunciations against the Scribes and Pharisees.	Paræa.	Luke xi. 29-36.
Discourse concerning humility and prudence.	Galilee.	— xiv. 7-14.
Directions how to attain heaven.	Paræa.	Matt. xix. 16-30.
Discourse concerning his sufferings.	Jerusalem.	— xx. 17-19.
Denunciations against the Pharisees.	"	— xxiii.
Prediction of the destruction of Jerusalem.	"	— xxiv.
The consolatory discourse.	"	John xv.; xvii.
Discourse as he went to Gethsemane.	"	Matt. xxvi. 31-36.
Discourse to the disciples before his ascension.	"	— xviii. 16-23.

MIRACLES RECORDED IN THE ACTS OF THE APOSTLES.

MIRACLES.	WHERE WROUGHT.	RECORDED IN
Peter heals a lame man.	Jerusalem.	Acts iii. 1-11.
Ananias and Sapphira struck dead.	"	v. 1-10.
Apostles perform many wonders.	"	v. 12-16.
Peter and John communicate the Holy Ghost.	Samaria.	viii. 14-17.
Peter healeth Eneas of a palsy	Lydda.	ix. 33, 34.
— raises Tabitha, or Dorcas, to life.	Joppa.	ix. 36-41.
— delivered out of prison by an angel.	Jerusalem.	xii. 7-17.
God smites Herod, so that he dies.	"	xii. 21-23.
Elymas, the sorcerer, smitten with blindness.	Paphos.	xiii. 6-11.
Paul converted.	Road to Damascus.	ix. 1-9.
— heals a cripple.	Lystra.	xiv. 8-10.
— casts out a spirit of divination	Philippi.	xvi. 16-18.
— and Silas's prison doors opened by an earthquake.	"	xvi. 25, 26.
— communicates the Holy Ghost.	Corinth.	xix. 1-6.
— heals multitudes.	"	xix. 11, 12.
— restores Eutychus to life.	Troas.	xx. 9-12.
— shakes off the viper.	Melita.	xxviii. 3-6.
— heals the father of Publius and others.	"	xxviii. 7-9.

THE PARABLES RECORDED IN THE OLD TESTAMENT.

PARABLES.	SPOKEN AT	RECORDED IN
OF BALAAM —Concerning the Moabites and Israelites.	Mount Pisgah.	Num. xxiii. 24.
JOTHAM —Trees making a king.	Mount Gerizim.	Judg. ix. 7-15.
SAMSON —Strong bringing forth sweetness.	Timnath.	Judg. xiv. 14.
NATHAN —Poor man's ewe lamb.	Jerusalem.	2 Sam. xii. 1-4.
WOMAN OF TEKOA —Two brothers striving.	"	2 Sam. xiv. 1.
THE SMITTEN PROPHET —The escaped prisoner.	Near Samaria.	1 Kings xx. 35-46
JEHOASH, KING OF ISRAEL —The thistle and cedar.	Jerusalem.	2 Kings xiv. 9.
ISAIAH —Vineyard yielding wild grapes.	"	Isa. v. 1-6.
EZEKIEL —Lions' whelps.	Babylon.	Ezek. xix. 2-9.
The boiling pot.	"	Ezek. xxiv. 3-5.
The great eagles and the vine.	"	Ezek. xvii. 3-10.

NAMES AND TITLES OF THE HOLY SPIRIT.

John iii. 6.	The Spirit.	Rom. viii. 15.	Spirit of Adoption
1 Tim. iv. 1.		Gal. iv. 5, 6.	
Gen. i. 2.	The Spirit of God.	Isa. xl. 2.	— Counsel.
— xli. 38.		2 Cor. iv. 13.	— Faith.
Eph. iv. 30.	The Holy Spirit of God.	1 Pet. iv. 14.	— Glory.
Rev. i. 4.	The seven Spirits of God.	Zech. xii. 10.	— Grace.
Isa. xi. 2.	The Spirit of the Lord.	Heb. x. 29.	
Acts v. 9.		Rom. i. 4.	— Holiness.
2 Cor. xii. 17.		Isa. iv. 4.	— Judgment.
Heb. ix. 14.	The Eternal Spirit	— xxviii. 6.	
Matt. x. 20.	The Spirit of the Father.	— xi. 2.	— Knowledge.
Isa. vi. 8.	The Voice of the Lord.	Rom. viii. 2.	— Life.
Job xxxiii. 4.	The Breath of the Almighty.	Rev. xxi. 11.	
Luke i. 35.	The Power of the Highest.	Rom. xv. 30.	— Love.
Psa. li. 12.	Free Spirit.	2 Tim. i. 7.	
Neh. ix. 20.	Good Spirit.	Isa. xl. 2.	— Might.
Psa. cxliii. 10.		Eph. i. 13.	— Promise.
		Rev. xix. 10.	— Revelation.
		Eph. i. 17.	— Truth.
Rom. viii. 9.	Spirit of Christ.	John xiv. 17.	
1 Pet. i. 11.	— of the Son.	— xv. 26, etc.	— Understanding.
Gal. iv. 6.		Isa. xi. 2.	
John xiv. 16, 26.	The Comforter.	—	
— xv. 26.		Eph. i. 17.	— Wisdom.

NAMES AND TITLES GIVEN TO JESUS CHRIST.

1 Cor. xv. 45.	Adam.	John i. 1.	God.
1 John ii. 1.	Advocate.	Rom. ix. v.	
Rev. iii. 14.	Amen.	1 Tim. iii. 10.	
Isa. lxiii. 9.	Angel.	1 John v. 20.	
Mal. iii. 1.		Cant. v. 11.	Gold.
Dan. vii. 22.	Ancient of Days.	Rev. viii. 3.	Golden altar.
Psa. ii. 2, xlv. 7.	Anointed.	Matt. ii. 6.	Governor.
1 Heb. iii. 1.	Apostle.	1 Pet. ii. 3.	Gracious.
Cant. ii. 3.	Apple tree.	Psa. xlviii. 14.	Guide.
Heb. xii. 3.	Author and Finisher of Faith.	Psa. xci. 9.	Habitation.
		Heb. vii. 26.	Harmless.
Luke ii. 16.	Babe.	Col. i. 18.	Head of the church
Rev. iii. 14.	Beginning of the Creation of God.	Heb. i. 2.	Heir of all things.
John i. 14.	Begotten of the Father.	Psa. xxxiii. 20.	Help.
	Beloved.	— xl. 17.	
Cant. i. 13.		Isa. lvi. 14.	Heritage.
Eph. i. 6.		Psa. xlviii. 13.	Highest.
1 Pet. ii. 25.	Bishop.	Luke i. 32.	High Priest.
1 Tim. vi. 15.	Blessed.	Heb. iii. 1.	
Zech. iii. 8.		— vii. 1.	
John iii. 14.	Brazen serpent.	Luke viii. 28.	Most High.
John vi. 48-51.	Bread of life.	Mark i. 24.	Holy one of God.
Matt. ix. 15.	Bridegroom.	Isa. xli. 14.	Holy one of Israel.
Rev. xxii. 16.	Bright morning star.	Acts iv. 30.	Holy child.
	Brightness of the Father's glory.	Cant. iv. 11.	Honeycomb.
Heb. i. 3.	Bundle of myrrh.	Acts xxviii. 20.	Hope.
Cant. i. 13.		1 Tim. i. 1.	
		Psa. xlviii. 2.	Horn of salvation.
		Isa. liv. 5.	Husband.
		Jer. xxxi. 32.	
Cant. i. 14.	Camphire.	Exod. iii. 14.	I Am.
Josh. v. 14.	Captain.	John viii. 58.	
Heb. ii. 10.		Heb. i. 3.	Image of God.
Isa. ix. 6.	Child.	Isa. viii. 14.	Immanuel.
Matt. xii. 18.	Chosen.	1 Tim. i. 17.	Immortal.
Luke xxiii. 35.		Ezek. xlv. 28.	Inheritance.
Matt. i. 16.	Christ.	1 Tim. i. 17.	Invisible.
— ii. 4.		Isa. xlv. 21.	Israel.
Luke ii. 25.	Consolation of Israel.	— xlix. 3.	
Eph. ii. 20.	Corner stone.	Isa. xli. 8.	Jacob.
1 Pet. ii. 7.		— xlv. 1, 5.	
Isa. xlii. 6.	Covenant.	Psa. lxxviii. 4.	Jah.
Isa. ix. 6.	Counsellor.	Isa. xxvii. 4.	Jehovah.
Isa. xxxii. 2.	Covert.	— xl. 3.	
Isa. xliii. 15.	Creation.	Cant. vi. 4.	
Luke vii. 41.	Creditor.	Matt. i. 21.	Jerusalem.
Isa. xlv. 1.	Cyrus.	1 Thess. i. 10.	Jesus.
		Rev. v. 5.	Judah.
Jer. xxx. 9.	David.	Mich. v. 1.	Judge.
Ex. xxxvii. 24, 25.		Acts x. 42.	
Hos. iii. 5.	Day's man.	Matt. xxi. 5.	King.
Job ix. 33.	Day star.	— xxv. 34.	
2 Pet. i. 10.	Deliverer.		
Rom. xi. 26.	Desire of all nations.	Gen. xxviii. 12.	Ladder.
Hag. ii. 7.	Dew.	John i. 29.	Lamb.
Hos. xiv. 5.	Diadem.	Rev. v. 6.	
Isa. lxvi. 3.	Door of sheep.	Isa. xxxiii. 22.	Lawgiver.
John x. 7.		James iv. 12.	
		Isa. lv. 4.	Leader.
Deut. xxxii. 11.	Eagle.	John i. 9.	Light.
Isa. xlii. 1.	Elect.	— viii. 12.	
Matt. i. 23.	Emmanuel.	— xii. 46.	
Isa. xi. 10.	Ensign.	— xiv. 6.	
John v. 20.	Eternal life.	Rev. v. 5.	Life.
Isa. ix. 6.	Everlasting Father.		Lion of the tribe of Judah.
Heb. i. 3.	Express image, etc.	1 Tim. iii. 15.	Living God.
		Exod. xxxiv. 6.	Long suffering.
Rev. i. 5.	Faithful witness.	Rom. i. 3.	Lord.
— iii. 14.		Rev. xvii. 14.	
— xix. 11.		Cant. v. 16.	Lovely.
Luke xv. 23.	Fatted calf.		
Isa. ix. 6.	Father of Eternity.	Acts xvii. 31.	Man.
Isa. xl. 11.	Feeder.	1 Tim. ii. 5.	
Hos. xiv. 8.	Fir tree.	Matt. viii. 19.	Master.
Rev. i. 5.	First begotten.	— xxiii. 6.	
1 Cor. xv. 23.	First fruits.	1 Tim. ii. 5.	Mediator.
Rev. ii. 8.	First and last.	Heb. vii. 1.	Melchisedec.
John i. 14.	Flesh.	— ii. 17.	Merciful.
Isa. xxxviii. 16.	Foundation.	Mal. ii. 7.	Messenger.
Zech. xiii. 1.	Fountain.	— iii. 1.	
Heb. vi. 20.	Forerunner.	Dan. ix. 25.	Messiah.
Matt. xi. 19.	Friend of sinners.	John i. 41.	
		Dan. xii. 1.	Michael.
2 Cor. ix. 15.	Gift of God.	Rev. xii. 7.	
Isa. xl. 5.	Glory of God.	Isa. ix. 6.	Mighty God.
Isa. xxxiii. 22.	Glorious Lord.	— lxiii. 1.	

Heb. viii. 2.	Minister.	Isa. xlv. 21.	Servant.
Rev. ii. 28.	Morning Star.	John x. 11.	Shepherd.
— xxii. 16.		Heb. xiii. 20.	
Acts iii. 22.	Moses.	Gen. xv. 1.	Shield.
Matt. i. 23.	Nazarite.	Psa. xviii. 35.	Shiloh.
		Gen. xlix. 10.	Solomon.
Rev. xxii. 16.	Offspring of David.	Cant. iii. 7.	
John i. 4.	Only begotten.	— viii. 11, 12.	Son of God.
Cant. i. 3.	Ointment.	Matt. iv. 3.	
		— viii. 29.	
1 Cor. v. 7.	Passover.	— viii. 20.	Son of man.
Ezek. xxxiv. 29.	Plant of renown.	— xiii. 3.	Sower.
1 Tim. vi. 15.	Potentate.	1 Cor. xv. 45.	Spirit.
Acts iii. 15.	Prince.	Heb. ix. 14.	
— v. 31.		Matt. xxi. 42.	Stone refused
Luke iv. 19.	Prophet.	1 Sam. xv. 29.	Strength of Israel
Acts iii. 22.		Psa. lxxxix. 8.	Strong of God.
1 John ii. 2.	Propitiation.	Rev. xviii. 8.	
— iv. 10.		Heb. x. 34.	Substance.
1 Cor. i. 24.	Power of God.	Mal. iv. 2.	Sun of Righteousness
Mal. iii. 3.	Purifier.		
Matt. ix. 12.	Physician.	Heb. vii. 22.	Surety
Isa. xl. 2.	Polished shaft.	Isa. xlix. 2.	Sharp sword.
Heb. iv. 14.	Priest.		
Heb. vii. 26.		Heb. vii. 2.	Tabernacle.
1 Tim. ii. 6.	Ransom.	— ix. 11.	
Rev. xiv. 15.	Reaper.	John iii. 2.	Teacher.
Isa. lix. 20.	Redeemer.	Mark xiv. 58.	Temple.
— lx. 16.		Heb. ix. 16, 17.	Testator.
John xi. 25.	Resurrection.	Luke xii. 33.	Treasure.
Mal. iii. 3.	Refiner.	Rev. ii. 7.	Tree of Life.
Isa. xxv. 4.	Refuge.	John xiv. 6.	Truth.
Jer. xxxiii. 6.	Righteousness.		
Deut. xxxii. 15.	Rock.	— xv. 1.	Vine.
1 Cor. x. 4.			
Isa. xi. 1.	Rod and branch.	Zech. ii. 5.	Wall of fire.
Rev. xxii. 16.	Root of David.	Isa. xxxv. 8.	Way.
Cant. ii. 9.	Roe and hart.	John xiv. 6.	
— ii. 1.	Rose of Sharon.	Cant. iv. 15.	Well of living waters.
Mich. v. 2.	Ruler in Israel.		
		Matt. xxii. 12.	Wedding garment.
Eph. v. 2.	Sacrifice.	1 Cor. i. 24.	Wisdom of God.
Luke ii. 30.	Salvation.	Rev. iv. 5.	Witness.
— x. 33.	Samaritan.	— iii. 14.	
1 Cor. i. 30.	Sanctification.	Isa. ix. 6.	Wonderful.
Isa. viii. 14.	Sanctuary.	— xxviii. 29.	
Gal. iii. 29.	Seed of Abraham.	Rev. xix. 13.	Word of God.
2 Tim. ii. 8.	Seed of David.	Heb. iii. 3.	Worthy.
Gen. iii. 15.	Seed of the woman.	Rev. v. 12.	
1 Cor. xv. 47.	Second man.	Heb. xiii. 8.	Yesterday, to-day, forever.
Isa. xlii. 1, 19.	Servant.		

CHARACTERISTICS OF THE SACRED BOOKS.

GENESIS.—Creation—Old World—Patriarchs.
 EXODUS.—Israel's departure from Egypt—Law—Tabernacle.
 LEVITICUS.—Cereemonial Law.
 NUMBERS.—Marshalling the Israelites—Journeyings in the Wilderness.
 DEUTERONOMY.—Repetition of the Laws.
 JOSHUA.—Conquest of Canaan.
 JUDGES.—Rulers before the Kings.
 RUTH.—History of a pious Moabitess.
 1 SAMUEL.—Life of Samuel—Reign of Saul.
 2 SAMUEL.—Reign of David.
 1 KINGS.—Reign of Solomon—Revolt of the Ten Tribes.
 2 KINGS.—Kings of Judah and Israel—The Prophets, Elisha and Elijah—Destruction of Jerusalem.
 1 CHRONICLES.—Genealogies of the Tribes—Additions and repetitions concerning David's reign.
 2 CHRONICLES.—Additions to the reign of Solomon and the kings of Judah and Israel.
 EZRA.—Return of the Jews—Rebuilding of the Temple.

NEHEMIAH.—Sanballat and Tobiah obstruct the rebuilding of the Temple—Nehemiah overcomes them.

ESTHER.—A pious Jewess made queen of Persia.

JOB.—Trials and deliverance of a pious Edomite.

PSALMS.—Poems for worship, written chiefly by David.

PROVERBS.—Wise sayings, gathered chiefly from Solomon.

ECCLESIASTES.—A treatise on the Vanity of the World.

SOLOMON'S SONG.—An allegorical poem respecting the Church.

ISAIAH.—Predictions concerning Christ and his kingdom.

JEREMIAH.—Predictions concerning the Captivity of the Jews and the final destruction of their enemies.

LAMENTATIONS.—An elegy for fallen Jerusalem.

EZEKIEL.—Prophecies in the Babylonish Captivity, to admonish and comfort the Jews.

DANIEL.—Incidents at the end of the Babylonish Captivity, and predictions respecting Christ's kingdom.

CHARACTERISTICS OF THE SACRED BOOKS OF THE NEW TESTAMENT.

MATTHEW.—A brief Memoir of Christ.

MARK.—Supplying some deficiencies of Matthew.

LUKE.—Supplying especially striking incidents, and discourses by Christ.

JOHN.—Supplying discourses not given by the other Evangelists.

ACTS.—Foundation and history of Christ's Church.

ROMANS.—On the doctrine of Justification by Christ.

1 CORINTHIANS.—Correcting schism, errors, and disorders.

2 CORINTHIANS.—Confirming in the truth, and vindicating the Apostle's Character.

GALATIANS.—On Justification by Faith, and not by Rites.

EPHESIANS.—On Divine Grace.

PHILIPPIANS.—Christian kindness commended.

COLOSSIANS.—Cautions against Errors, and Exhortations to Duties.

1 THESSALONIANS.—To confirm in the faith, and in holy conversation.

2 THESSALONIANS.—Correcting an error respecting Christ's speedy second coming.

1 TIMOTHY.—Duties of Pastors and Churches.

2 TIMOTHY.—Encouragement in the work of the Ministry.

TITUS.—A charge on Ministerial Duties.

PHILEMON.—Epistles to a converted Master to receive a converted runaway servant.

HEBREWS.—Christ the substance of the Ceremonial Law.

JAMES.—Good Works united with Genuine Faith.

1 PETER.—Exhortations to Christian Practice.

2 PETER.—Exhortations, Warnings, and Predictions.

1 JOHN.—On the Person of Christ, and Christian Love and Practice.

2 JOHN.—A Pious Lady cautioned against False Teachers.

3 JOHN.—Gaius commended for his Hospitality.

JUDE.—Cautions against Deceivers.

REVELATION.—Destinies of the Church predicted.

TABLE OF HEBREW TIMES AND FESTIVALS.

Hebrew Months.	Nearly corresponding with our	Months of the Sacred year.	Months of the Civil year.	Seasons.	Festivals.
Ahib, or Nisan, Exod. 12: 2, 18. " 13: 4. Esth. 3: 7.	April.	1st.	7th.	Rain.	14. Pascal lamb killed. 15. PASSOVER. 16. First fruits of barley harvests presented to the Lord. 21. Passover ended.
Iyar, or Zif, 1 Kings 6: 1.	May.	2d.	8th.	Dry Seasons.	6. PENTECOST. First fruits of wheat presented to the Lord.
Sivan, Esth. 8: 9.	June.	3d.	9th.		
Tammuz, Ezek. 8: 14.	July.	4th.	10th.		
Ab.	August.	5th.	11th.	Early Rain.	9. Temple taken on this day by the Chaldeans, and afterward by the Romans. 1. Feast of trumpets. 10. Day of Atonement. 15. FEAST OF TABERNACLES. 22. Last day of the feast.
Elul, Neh. 6: 15.	September.	6th.	12th.		
Ethanim, or Tishri, 1 Kings 8: 2.	October.	7th.	1st.		
Marcheshvan, or Bul, 1 Kings 6: 38.	November.	8th.	2d.	Rainy Season.	25. Feast of the Dedication of the Temple.
Chisleu, Zech. 7: 1.	December.	9th.	3d.		
Tebeth, Esth. 2: 16.	January.	10th.	4th.		
Shebat, Zech. 1: 7.	February.	11th.	5th.	Later	14 and 15. Feast of Purim. Esth. 9: 18-21.
Adar, Esth. 3: 7. Ve-Adar is added here when necessary.	March.	12th.	6th.		

TABLES OF SCRIPTURAL COINS AND MONEY-TERMS,

WITH THEIR VALUE EXPRESSED IN THE MONEY OF THE UNITED STATES.

By JAMES ROSS SNOWDEN,

AUTHOR OF THE COINS OF THE BIBLE; COINS OF ALL NATIONS; THE MEDALLION MEMORIALS OF WASHINGTON, ETC.

I.

JEWISH COINS AND MONEY-TERMS, WITH THEIR VALUE EXPRESSED IN THE MONEY OF THE UNITED STATES.

	Dollars.	Cents.	Mills.
Gerah, one-twentieth of a shekel	2	9	
Zuzah, one-fourth of a shekel,	14	5	
Bekah, half-shekel, or shekel of the king,		29	
Shekel of the sanctuary (silver)		58	
Shekel of Gold,		5	80
Maneh of silver (60 shekels)		34	80
Maneh of gold " "		348	00
Talent of silver (3000 shekels)	1,740	00	
Talent of gold " "	17,400	00	

II.

A TABLE OF THE WEIGHT OF JEWISH COINS AND MONEY-TERMS EXPRESSED—

1. In Troy ounces and decimals of the ounce;
2. In Avoirdupois weight.

				Ozs.	Decimals.			
1. Shekel	217	grains,	equal to	.	.452			
Maneh	13,020	grains,	equal to	.	27.125			
Talent	651,000	grains,	equal to	.	1356.458			
				Lbs.	Ozs.	Dwt.	Grains	
2. Shekel			9	1
Maneh	1	1	5	20
Talent	93	0	0	0

I.

A TABLE OF GREEK COINS (ATTIC) AND MONEY-TERMS; WITH THEIR VALUE EXPRESSED IN MONEY OF THE UNITED STATES.

	Dollars.	Cents.	Mills.
Lepton (mite)			2
Obolus		2	6
Drachm		16	
Didrachm		32	
Stater or Tetradrachm		64	
Mina of silver		16	00
Mina of gold		160	00
Talent of silver		960	00
Talent of gold		9600	00

II.

A TABLE OF THE WEIGHT OF GREEK COINS AND MONEY-TERMS.

1. In Troy ounces; 2. In Avoirdupois weight,

1. Drachm, 60 grains, equal to	Ozs.	Decimals		
Mina, 6000 grains, " "	0	.125		
Talent, 360,000 grains, equal to	12	.5		
	750			
2. Drachm	Lbs.	Ozs.	Dwt.	Grains.
Mina		12	10	.12
Talent	51	6	5	

A TABLE OF ROMAN COINS EXPRESSED IN THE MONEY-TERMS OF THE UNITED STATES.

	Cents.	Mills.
Assarius, one-tenth of a denarius	1	5
Quadrans (or sestertius) one-fourth of the <i>ÆS</i> , about		4
Quinarius, one-half of a denarius	7	5
Denarius ("penny")	15	

The Romans usually reckoned money by sestertii, advancing from 1 to 1000.

	Dollars.	Cents.	Mills.
Thus: 1 Sestertius (Quadrans)			4
10 Sestertii		4	
100 "		40	
1000 " denominated Sestertium		4	00

Their use of the word *talent*, as a money-term, was not very exact. The talent, however, as a weight, was equal to 60 libræ or pounds; the pound being divided into 12 ounces. According to the rate and proportion herein adopted, the Roman talent of silver may be valued at \$931.00; the talent of gold at \$9310.00. The weight of the denarius, during the time of the Commonwealth, is generally put at 60 grains, the same as the Greek drachma, but it was of diminished weight during the Empire.

A general statement of the coins and money-terms of the Bible, referring to the above Tables.

The general custom, in Europe as well as in America, is to use the Troy ounce of 480 grains.

as the unit in weighing and valuing gold and silver. In the tables herein presented, the weights are expressed in the Troy ounce and its decimal fractions, carrying it to the third figure, namely, thousandths of an ounce. And, for the reasons that readers are most accustomed to estimate and calculate weights by the Avoirdupois pound and its subdivisions, the weight is also stated according to that system.

In calculating the value of the coins and money-terms, we use the Troy ounce. Silver is valued at \$1.22.5, the Mint price per ounce of standard fineness. This standard is so calculated, that of 1000 parts by weight, 900 are of pure silver, and 100 of copper. This valuation accords very nearly with the price of silver at London and Paris, by whose markets the value of silver throughout the world is regulated. Writers usually arrive at the value of gold as compared with silver by adopting the proportion between these metals of modern times. This proportion is about one to sixteen; that is to say, one ounce of gold is worth about sixteen ounces of silver: and the tables of the values of ancient coins in our Bibles and Commentaries are fixed upon that ratio. But that proportion overstates the value of gold among the Jews and the neighboring nations. From a careful examination of the various authorities on the subject, we have reason to believe that for several centuries, before and after the Christian era, the proportion between the value of gold and silver was as *one to ten*. It is upon this ratio that these tables have been prepared.

A further notice of some of the coins and money-terms of the Bible.

I. THE JEWS.

1. The SHEKEL was originally only a weight. The first form in which money was used by the Jews, and by other nations also, was that of pieces of metal without any marks or devices upon them. The precious metals, namely, gold and silver, passed by weight. Abraham *weighed* the four hundred shekels of silver which he paid to Ephron for the field of Machpelah. (Gen. xxiii. 16.) The prophet Jeremiah *weighed* the price of the field of Hanameel, namely, seventeen shekels of silver, in the balance. (Jer. xxxii. 9, 10. And it may be here noted, that where the term "piece of silver" is used in the Old Testament, it is equivalent to, and is to be understood, in general, to stand for SHEKEL, and "pieces of silver" as shekels. The weight of a Shekel was about one-half an ounce avoirdupois; that ounce being composed of four hundred and thirty-seven and a half grains. We adopt the Troy ounce, of four hundred and eighty grains, in our calculations.

It is to be noted that the shekel was not a coin

during the entire period embraced in the Old Testament. It first appears as a coin about 160 B. C., and was issued by Simon Maccabæus. The amount of silver in the coin was the same as was contained in the "piece of silver," which was of the weight of a shekel; and the coin took the same name. The Maccabees were rigid adherents of the old constitution, and there can be no doubt that the coin struck by them exactly corresponded, in weight and fineness, to the former standard. Many of these coins are now extant. There is one in the cabinet of the United States Mint, in a fine state of preservation. It weighs 217 grains, and is of the fineness of 950 thousandths. Other specimens of this coin noticed by various authorities, make the weight and fineness about the same. The silver coins of the United States are composed of 900 parts of pure silver in every 1000 parts used in coinage. Reducing the shekel to this standard, the weight may be stated as equal to 229 grains. The Mint price of silver, herein stated, was fixed in conformity with the market-price of silver in Europe, and in America, and affords a proper basis to calculate the value of the shekel. At this rate, the value of the shekel of silver is 58 cents. The term Shekel is from *Shakal*, to weigh, and is, preëminently, "the weight."

We are thus particular in stating the value of the shekel,—and by this we mean the sacred shekel, or the Shekel of the Sanctuary,—because by it we obtain the unit, or standard, from which we can, with reasonable certainty, state the value of the other money-terms of the Jewish system, referred to in the Sacred Scriptures.

2. The BEKAH, or half-shekel. This piece of money, or coin, is sometimes denominated the royal or profane shekel. The poll-tax paid by the Jews for the support of the tabernacle, and of the temple, was paid in this denomination. We put the value of the beka at 29 cents.

3. The ZUAH. Although this piece is not named in the Scriptures, it is referred to in 1 Samuel, ix. 8, and finds a place in most of the Jewish tables. Value 14 cents and 5 mills.

4. The GERAH. This piece being the twentieth part of a shekel, its value consequently is 2 cents and 9 mills.

5. The MANEH. This term was used for silver, and also for gold. The weight of it was sixty shekels; hence, the *Maneh of silver* was of the value of \$34.80, and the *Maneh of gold*, by the proportion herein indicated, namely, as ten to one, was \$348.00.

6. The TALENT. The weight of the Jewish talent was 3000 sacred shekels, or 6000 royal or half shekels. See Exod. xxx. 13, and xxxviii. 25. The shekel, we have shown to be of the value of

58 cents. Assuming the silver to be of the fineness of the shekel, and thus being "current with the merchant," the value of the *talent of silver* may be put at the sum of \$1740. The *talent of gold* was consequently worth \$17,400.

II. Money and money-terms of the Greeks. (*Attic*.)

1. The LEPTON or MITE. This coin is the lowest denomination of money mentioned in the Sacred Scriptures. It was composed of a mixture of copper and tin, and was coined by the numerous Greek cities and colonies around the Mediterranean. The precise value is a matter of question; but it may with sufficient accuracy be stated to be 2 mills, or one-fifth of a cent. The text in Mark xii. 42, makes two *Lepta* ("mites") equal to one *kodrantes*, (rendered "farthing.")

2. OBULUS. Was originally a silver coin, and as such was the sixth part of the drachm. It subsequently was struck in copper, and was in common use before and after the Christian era. We put its value at 2 cents and 6 mills.

3. DRACHM. The drachm was the principal silver coin of the Greeks, and was current in Judea at and before the period of the New Testament. It is named several times in the second book of Maccabees. In Luke xv. 8, *drachmas deka* is translated "ten pieces of silver." We put the value of the drachm at 16 cents.

4. DIDRACHM. A coin equal to two drachmæ. It was nearly equal to the royal or half-shekel of the Jewish system, the price required to be paid by each male to defray the expenses of the Sanctuary. (Exod. xxx. 13-16, and xxxviii. 26.) In Matt. xxii. 24, the term *didrachma* is translated "tribute." The value of this coin we put at 32 cents.

5. STATER, or TETRADRACHM. This piece was of the value of four drachmæ. The word *stater* which is used in Matthew xvii. 27, is rendered "piece of money" in the A. V. The "tribute" mentioned in the previous text was the didrachm, and this was about equal to the half-shekel, which each Jew, above the age of twenty years, was required to pay towards maintaining the expenses of the Sanctuary. It will thus be seen that the stater miraculously obtained from the fish's mouth, being more than equal to two half-shekels, was sufficient to pay for Peter as well as Christ. It is also probable that at that time the stater and the shekel, being of approximate value, were taken interchangeably. The value of the stater we put in the tables at 64 cents.

6. MINA. The mina represented 100 drachms in the Attic system of money-terms and weights. It weighed twelve ounces and a half, as stated in the tables. In Luke xix. 13, the term is rendered "pound;" *Deka Mina*—ten pounds. The mina

of silver is of the value of \$16; the mina of gold, \$160.

7. The ATTIC TALENT. This talent was of the weight of 6000 drachms. We put the weight of the drachm at 60 grains, equal to the eighth part of the ounce of 480 grains. The talent, therefore, weighted 750 troy ounces, or 51 lbs. 6 oz. 5 dwt. avoirdupois. The drachm of silver being worth 16 cents, the value of the Attic talent, in *silver*, may be put at \$960. And adopting the proportion herein stated, the same talent, in *gold*, was worth \$9600.

A talent was two-fold, namely, to express a weight or a sum of money. The value of it differed according to the different ages and countries in which it was used. In the Old Testament the talent referred to, with one or two exceptions, which will be noticed, is the Jewish talent of 3000 shekels.

Thus the golden candlestick, with the tongs and the snuff-dishes, for the tabernacle, was to be made of a talent of gold; this was of the weight of 93 pounds, and of the value of \$17,400. Exod. xxv. 39. The amount of gold employed in the tabernacle was 29 talents and 730 shekels, equal to \$508,834: of silver there was used 100 talents and 1775 shekels, equal to \$175,029.50. Exod. xxxviii. 24, 25.

The silver above named was contributed by 603,550 persons, who each paid a half-shekel, as required in Exod. xxx. 13, 14. And it is from the enumeration and statement in Exod. xxxviii. 24-26, that we ascertain that the talent contained 3000 shekels. King Hiram sent to King Solomon 120 talents, (\$2,088,000.) 1 Kings ix. 14. The Queen of Sheba gave Solomon a similar amount. 1 Kings x. 10. Solomon brought from Ophir 420 talents, (\$7,308,000.) 1 Kings ix. 28. The weight of the gold that came to Solomon in one year was 666 talents, (\$11,588,400. 1 Kings x. 14.

The temple of Solomon was overlaid with gold, amounting to 600 talents. (\$10,440,000.)

We need not multiply examples; the reader can readily, by the data given, convert the term talent into the money of the United States.

There was another talent of great antiquity, which some authorities call the *Homeric talent*. It was used by the Phœnicians, and is referred to by ancient writers in such a manner as to show that it was of greatly inferior value to the talent we have herein been considering. From data gathered from several authorities, this talent was probably of the weight of 24 drachmas, equal to 3 ounces troy. It is highly probable that it is this inferior talent that is referred to in 1 Chron. xxii. 14, where it is said that David had "provided for the temple one hundred thousand talents of gold, and one thousand thousand (one million) talents

of silver." It is evident that the Jewish talent of 3000 shekels is not here intended, because the amount would be so enormous as to be utterly incredible, namely, \$2,480,000,000. Adopting the Homeric or Phœnician talent, as being the one here intended, the sum that David gathered together "in his trouble," was \$7,760,000. The same talent is doubtless referred to in 1 Chron. xxix. 4-7. The donation by David, and the contributions of the people, therein recorded, were made *after* the principal sum above mentioned had been provided for the building of the temple. The total contributions in gold and silver, were to the amount of \$406,425.

Dr. Arbuthnot, a learned writer on ancient coin, corroborates the views herein expressed. Writing on the same text, he says, "David reigned in Judea after the siege of Troy, so that it is no ways improbable that Homer and he might use the same talent." Dr. Anthon, speaking of a small talent, which was probably the same to which we refer, says, "It was called the Sicilian talent, from being

much used by the Greeks of Italy and Sicily," and adds, "this small talent explains the use of the term 'great talent' (*magnum talentum*) which we find in Latin authors; for the Attic talent was great in comparison with this."

We have cited these authorities—and many others, to the same effect, might be added—because most writers have supposed that the ordinary Jewish talent was intended in these passages; or that some error had crept into the sacred text. It is quite apparent that an inferior talent was intended, and it is reasonable to suppose that it was the Phœnician talent, as there was a constant intercourse and commerce between that people and the Jews, and most friendly relations existed between these nations at that period.

The weight of the Homeric or Phœnician talent we put at 3 ounces troy. Its value was consequently as follows:

Homeric talent of gold,	. .	\$38 80
" " silver,	. .	3 88





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